

CONVEYING ANCIENT HEBRAIC CHRISTIAN
DREAM INTERPRETATION IN A
PLURALISTIC SETTING

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ABSTRACT

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by
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Utilizing twelve case studies, this project hypothesized that participants from diverse contexts would develop the ability to understand the correct meaning of their dreams, without mediation, as modeled by the researcher. The researcher and an observer interpreted participant's dreams during six meetings, using biblical symbolism and relying upon inspiration from the Holy Spirit. Many participants perceived the meaning of their dreams following the exercise of Christian dream interpretation. The observers verified that many of the participant dream interpretations resonated with Scripture and the person of the Holy Spirit. Participants received guidance, encouragement, and healing, and expressed significantly increased interpretive acumen.

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This project began with my loving and patient wife, Dale, who suggested that I should study dreams, since they played such a powerful role in my personal renewal. Thank you dear, for seeing clearly and for joining me on this unusual journey.

I am grateful to my faithful observers who carried the project in many ways.

Dale and Kari Labrecque, thank you for your tireless help.

Thank you Randy Clark, and the many godly people who work with you, for not quitting on the presence of the Holy Spirit, even when it became costly.

I am grateful to fine people at United Theological Seminary for creating an atmosphere of grace, where spiritual formation is energized and diversity is affirmed, while accelerating academic excellence.

I am profoundly grateful to my classmates for their genuine and abiding faith, without which I could not have endured these academic rigors. This holy fellowship has carried me through a spiritual conversion of identity and habits.

My sincere thanks to Paul King, whose tireless work ethic and wholehearted commitment has been nothing short of remarkable, I cannot imagine how you could have demonstrated greater kindness or ability.

I am grateful for the voice of the Holy Spirit, who led me through this project.

DEDICATION

To Dale Labrecque, the love of my life. Without your support this project would not have been possible. Without your love I would not have cared.

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PREFACE

This project began with a dream and an interpretation after decades of very few dreams. From that point, dreams came roaring back, every night, several times a night. The project gained focus when others began to question or reject the notion of God speaking through dreams. These varied responses to dreaming arose not only from those without a recognizable faith, but also from theologians, Church Fathers, and mature, Spirit-filled people in active ministry. By contrast, some New Age, Wicca and Buddhist practitioners embraced dreaming as essential to enlightenment and global transformation. This group almost mirrors the Church, embracing dreams in a child-like manner that eschews discernment.

In response to this chaotic tug of war, this research project proposes that everyone not only receive dreams from the Holy Spirit, but they are also able to understand those private messages.¹ The purpose of this project was to extend the work of Doug Addison and others by meeting regularly with people of Christian and other faiths to do dream interpretation together in such a way that they might begin to interpret their own dreams. Holy Spirit influence was released into participant stories, who received both night

¹ Nancy Hekkema, email to author, May 4, 2015. Warning the researcher to use language that does not assert causality, Nancy Hekkema asserted, “You need a true experimental design to do so, with treatment and control groups and statistical analysis that goes beyond descriptive statistics.” This project does not pretend to succeed where science has failed to prove the meaning of dreams, nor does it presume to be true science. Grounded in a religious presupposition, it modeled a specific form of interpretation that comforted, encouraged and instructed.

parables and their concrete meanings.² The researcher taught dream interpretation by doing interactive interpretation with the participants, in view of the desired result of the project; that the participants might receive both a dream and an interpretation on their own, and report to the researchers a result that aligns with the person and work of the Holy Spirit. This paper promotes a prophethood of all believers, in which every believer is called to hear from God directly. It takes that concept one step further, proposing that the awakening grace that allows those estranged from God to take their place as the elect often comes through dreams, as the Holy Spirit reveals concrete meanings to the dreamer. For those outside the family of Christ this six-week project was not designed to be an evangelistic endeavor. It aspired to reveal the kindness of a wholly other God, a Lover who pursues the beloved.

This is a hearing test.

² Doug Addison, *Prophecy, Dreams, and Evangelism: Revealing God's Love Through Divine Encounters* (North Sutton, NH: Streams, 2005). The project results varied. Hekkema, May 4, 2015. When Hekkema clarified, "That implies that what you did was related to a change in behavior of the participants, but does not state causality," she preserved the distinction between the human activity in the research and divine intervention in giving the meaning of dreams to the dreamers.

INTRODUCTION

While dreams are very much in vogue, the occult origins and practices in therapeutic, self-help, and religious spheres seem nearly ubiquitous.¹ The occult roots to Freudian and Jungian dream therapy seem blatant, yet even some Christian counselors receive their training from these very schools. The New Age specializes in dream interpretation. Historically, the Western Church has appropriately rejected occult dream interpretation, and unfortunately also condemned all dream interpretation, thereby ceding unchallenged influence in this area to the occult and the New Age movement. In addition, the Church has suffered at the hands of the untrained and carnal who cry, “I had a dream, I had a dream,” all too often with destructive effect.²

Yet the promised outpouring of the Holy Spirit not only continues since Pentecost and Azusa Street, but also appears to be gaining momentum.³ A proper understanding of dream interpretation, biblical literacy, and submission to a local body of believers offers a foundation upon which dreams may be an aid to holiness and prophecy. The Church of

¹ Craig S. Keener, *Miracles: the Credibility of the New Testament Accounts*, vol. 2 (Grand Rapids, MI: Baker, 2011), 870. Keener asserts, “A majority of people in the United States . . . believe that dreams . . . foretell the future, and well over one hundred million of them claim to have had a dream that accurately predicted the future.”

² This six week project does not pretend to create maturity or mastery in dream interpretation or prophecy, however one essential long-term goal of such an endeavor must be the complete training of facilitators, the practice of submission to the body of Christ, and the recognition of safeguards such as those promoted by Jack Deere, for all persons involved.

³ The Welsh revival of 1904 and the more internationally attended Azusa Street revival of 1906 began a chain of similar and related revivals that continue to gain momentum on a global scale. While some, though not all areas of the United States appear to be waning spiritually, the outpouring of the Holy Spirit in South America, Africa, Asia, and even among Muslims has exceeded any previous movement.

the southern hemisphere already exhibits an ecclesiology that incorporates dreams. Beneath this participatory and spiritual ecclesiology lies a relational ecclesiology in which God speaks to every individual. This project hypothesized that participants from diverse contexts would develop the ability to understand the correct meaning of their dreams, without mediation, as modeled by the researcher. Dreams also offer common ground between believers and other faiths, or those who express no faith at all, wherein those versed in dream interpretation may offer grace and discernment, pointing others toward a God who initiates regular, personal communication with all those created in His image. Without asking those from other faiths to subscribe to a different worldview, this practice of dream interpretation offered an avenue to deliver grace, guidance, comfort and healing.

Chapter one explains the ministry focus, in which the researcher's early and recent history with dreams suggested a need for understanding of a biblical dream interpretation model and practice. Fellowship in a house church with an emphasis on healing in a street ministry context naturally suggested a coffee house model for dream ministry, as documented by Addison.⁴ This project extends Addison's work, developing a ministry model in which people of other faiths may workshop their dreams with a Christian dream interpreter, learning by doing, releasing the Holy Spirit into their story. When participants recorded their dreams and then received an insight as to the interpretation of that dream, this was considered a positive result, given a reasonable synergy both with biblical orthodoxy and the person of the Holy Spirit. The model for

⁴ Addison, *Evangelism*.

ministry grew organically out of the author's experience of hearing from God in dreams long before receiving the grace of God unto salvation.

Chapter two offers a biblical foundation for this project in the stories of Jacob's ladder and the outpouring at Pentecost. When Jacob dreamed of a ladder, He encountered God personally and entered his father's blessing of direct relationship, despite his duplicitous past. This encounter inaugurated a place of worship at Bethel and a habit of hearing through dreams. The Pentecost account in Acts 2 offers the only direct biblical teaching on dreams, in the context of prophetic outpouring and great revival. Dreams and visions, previously the mainstay of prophetic revelation, were promised to every believer in Christ, thereby creating a prophethood of believers.

Chapter three follows the history of dreams from the Church Fathers to Carl Jung. Tertullian considered dreams a gift and a *charisma*, as did Aquinas in his late writings, a reversal from his early, and oft-quoted rejection of dreams. With the ascension of pagan orators to the position of bishop of the Church, such as Synesius of Cyrene and many others, pagan dream practice from occult origin became the new Christian norm. Jerome's mistranslation of "witchcraft" in the Vulgate to "dreams" gained traction around 540 A.D., which caused Christians to abandon dreams altogether. When Aquinas published his *Summa Theologica* in the thirteenth century, he synthesized Aristotelian logic with faith in an effort to make the Christian faith more palatable, thereby downgrading revelation and invalidating dreams. The Middle Ages witnessed a popular pagan renaissance under the influence of the translated writing of Artemidorus, whose

significant influence persists to this day.⁵ While the reforms that began in the sixteenth century with Luther brought revival to the Church, dreamers and prophets received from these reformers perhaps the most vocal demonization of all history. When Freud and Jung entered the scene, proclaiming themselves bearers of scientific truth, they became the high priests of a pseudo-scientific self-help religion in part through dreams, although their epistemology was distinctly demonic. Heralded by many as the progenitor of the New Age movement, Jung restored popular, distinctly pagan dream interpretation in Western culture. Not until the Higher Life and Pentecostal movements were dreams and Christian practice united again, though the supporting theological writings have flourished only recently. Much of the Western church remains understandably opposed to dreams.⁶

In the theological foundation, chapter four surveys cessationist claims, then balances those against Jon Ruthven's biblical hermeneutic of emphasis, in which he creates a compelling case that the primary theme of Scripture is to hear and to obey God. This paper then considers the objections of Gerhard Kittel and other theologians, allowing for many valid concerns but rejecting antsupernaturalist presuppositions as patently anti-scriptural. The paper then discusses a participatory ecclesiology predicated upon a prophethood of all believers, meaning that dreams and visions, once the prophetic

⁵ Whereas Freud dismissed all previous dream work as primitive superstition, he respected the work of Artemidorus, and in a way, duplicated his heavy-handed, occult-inspired approach. So too, Jung created an encyclopedic approach under the direct control of demonic influence. Even the seemingly benign newspaper horoscope and online dream sites similarly offer formulaic interpretations garnered from occult libraries. The historical continuity of both occult and Christian dream interpretation appears to be significant.

⁶ Paul King, comments to author, November 15, 2014. King points out that the Higher Life movement restored prophetic practice even before the Pentecostal movement.

source of the few, now belong to every member of the body of Christ. This section closes with an overview of three reputable examples of dreams in the modern Church.

Chapter five reviews several modern orthodox Christian practitioners of dream interpretation, as well as a number of competing theories of dream interpretation from other religions and the occult. The Christian prophets reviewed in this chapter discuss the essential preparation for revelation of peace and humility, and the desire to live in obedience to God. Symbolism as a common form of dream is discussed, although it is also held in tension with the primary concern of asking the Holy Spirit to make clear the meaning of the dream. This chapter then compares the physiology of dreaming to the common physical reactions throughout the history of revivals, positing a common divine purpose of dreaming and revival. Both Freud and Jung, while widely influential, tend to enforce therapist rule over interpretation, with roots in mythology and pagan religion. The adaptability, and therefore tremendous influence, of Jungian therapy should not be underestimated. This discussion leads into a discussion of New Age dreaming and shamanism, in which dreams purportedly connect the living with the dead. This naturally connects to a discussion of Christian psychics, those who attempt to blend Holy Spirit and human power. A comparison of the practices in this project to Gestalt and Rogerian therapy complete this partial survey of competing systems of dream interpretation.

Chapter six documents project gains and draws conclusions that can be supported from the data. The importance of generosity and patience, the correlation between previous experience in Scripture and with the Holy Spirit and the amount of gain from the project, and the depth of desire to be known at a deep level emerged as common themes. This chapter also summarized the weaknesses of the project, such as the limited

results of a six-week study, particularly among other faiths, and the need to measure ability to interpret dreams, not increased confidence in that ability. The participants all enumerated the clear gains from the project, affirming significant increase in confidence that they could interpret their dreams.

CHAPTER ONE

SYNERGY

Early Dreams, First Experiences

A well-behaved child in a religious household, I had a recurring nightmare. In the dream I walked up the stairs, across a landing, and through a curtain into a pitch-black hallway. Walking forward, I fell through the floor into a dark, chaotic place from which there was no escape. This nightmare persisted once more after a salvation encounter with Jesus at age eleven. But this time at the curtain, I forcefully cried out in the dream, “Jesus!” The dream stopped and never returned. In retrospect, this dream appears to be a life story. It begins in a house, which represents a life. The boy ascends the stairs, perhaps as a metaphor for right choices and religious works, or even just the passing of a life. Passing through the veil of death, the curtain is not optional. Falling into the darkness likely refers to the outer darkness that awaits those who never knew Jesus. In this case He gave me an opportunity to experience it before it was too late to avoid it. The events leading to my salvation seem less unusual, and the instant and hearty acceptance of the offer of forgiveness less surprising, when considered in context of this prophetic warning.¹ Surely others have been similarly prepared for the moment of salvation through dreams.

¹ See the discussion of Wesley’s concept of awakening grace in the theology foundation.

In stark contrast, one recurring dream remains the favorite. Climbing onto the windowsill of the bedroom, I would spread my arms and effortlessly fly around the yard and into the park across the street. I returned to my window and climbed back into the bedroom. This dream occurred regularly, and described God's call to a life of supernatural living, obeying the example of healer and deliverer Jesus, operating from a place of wonder and rest, like a child.² While the dream was most welcome, its intent was hidden. As a teenager and young adult follower of Jesus, the dream changed. Now the recurring dream began with strenuous exertion of the legs to ascend into the air, then with less effort to walk across the expanse. This dream described a performance-oriented view of God in a daytime lifestyle that included spiritual disciplines and ministry that bore some fruit due to diligent effort. Functionally uninvited, the Holy Spirit spoke rarely, and no miracles were present. Once again, the Holy Spirit stirred a vital question, "Is there more for you?"

In this manner a profound fascination began with all things flying. Later this metaphor of flight would shift into an all-consuming search for a lifestyle and ministry that imitated the supernatural ministry of Christ. The Bible study and board meetings hamster wheel of church ministry among the satisfied became troubling, then pointless. While private Bible reading became progressively more precious, it fed a hunger for a direct, personal experience of God. Two and a half decades would pass with few words

² Gary S. Greig, "The Purpose of Signs and Wonders in the New Testament: What Terms for Miraculous Power Denote and their Relationship to the Gospel," in *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used By Jesus and the Early Church Meant for the Church Today? A Biblical Look at How to Bring the Gospel to the World with Power*, eds. Gary S. Greig and Kevin N. Springer (Ventura, CA: Regal, 1993), 137. See Greig's discussion of "sign" (*semeion*), "wonder" (*teras*), and "miracle" (*dunamis*). Greig's discussion and bibliographical arguments contribute significant textual evidence for a literal, continuationist reading of the Gospel. Many people hold that they will be made whole and holy through death, yet Scripture portrays death as a result of the fall, and only Jesus as healer.

from God and no breakthroughs into New Testament ministry. Amid much anguish the hunger for something more did not diminish. It grew.

On a ministry trip to Brazil in October 2012, as the plane descended, that elusive treasure called sleep was crowned by a dream. In this dream all the passengers of the plane were forcing the dreamer through a tall, narrow dirt channel. Shoving each other through this stifling passage, the group entered a beautiful camp setting. Upon awakening the dreamer realized that this was a repeated dream. Telling his friend that it was just a stupid dream elicited the demand that he write it down. Asking his friend the meaning of the dream inspired the terrifying answer, “Why don’t you ask Jesus?” This was the first of many impossible demands made on this trip. Amidst announcements over the loudspeaker in multiple languages, the banging of compartments, and demands to put everything away, the desperate, silent plea ascended, “Jesus, what does this mean?” Suddenly and clearly the unforgettable impression came, “Do precisely what you are asked to do, without hesitating or doubting.”³ Thanks to a nap and the persistent goodness of God, hearing directly from God began to be a reality.⁴

On that exploratory trip with Global Awakening came many first experiences such as words of knowledge for healing, repeated and verifiable physical healings including a personal healing from ADD, prayer for a local woman who then administered and witnessed physical healing, a dream that led to a healing, witnessing deliverance with gentleness, and experiences that combined prayer, prophecy and rest. A prayer

³ This phrase diagrams appropriate obedience to the Holy Spirit.

⁴ “Today if you hear His voice, do not harden your hearts” (Heb. 3:7, 15, and 4:7). The Bible offers the testimony of God’s people who heard His voice, often in ways and words they did not expect. For His part, God says, “If you love Me, you will obey Me” (Jn. 14:23). All quotes from the New Revised Standard Version of the Bible, unless otherwise noted.

assignment became four adventures in watching, awake while others slept, stirring a hunger for conscious encounter in the night. A nine-month online ministry school began an extended spiritual family, created an abiding taste for soaking worship, and inculcated an enthusiasm for street ministry. While association with this school initially created inner conflict due to a carnal tendency of comparing gifts, the course delivered the biblical teaching and frank discussion required to find a unique role in this stream of the Church. This experience offered the opportunity to experience an inclusive ecclesiology that is sympathetic to the kingdom model of the Gospels and the Acts. Without at first recognizing it, this answered questions that had been suspended for decades. Two further trips with Global Awakening would extend the kingdom exploration to include an explosion in number and degree of immediate physical healings witnessed including another personal healing, this time from partial deafness, participation in visions and prophecy, releasing dreams, and a burning ardor for village ministry, even without an interpreter. Throughout these events a satisfying affection and yearning for Jesus naturally blossomed. He is fascinating, funny and shockingly kind. Together with the healing from Attention Deficit Disorder, this powerful new focus broke lifelong insecurities and pet sin, opening long-shut doors.⁵ Throughout these years God convicted, encouraged, and confirmed His calling, mostly through dreams.

⁵ The author affirms that the Holy Spirit speaks, sanctifies and empowers for witness. This is one person's testimony, not a set formula.

Project: Hearing from God, Directly and Unmediated

This study seeks to develop a guided dream interpretation process in which people receive coaching in order to recognize the voice of the Holy Spirit.⁶ Bringing together a history of personal ministry with the needs of a local population who largely lack church ties, this directional study seeks to indirectly facilitate first experiences of hearing from the Holy Spirit. The goal for this project is breakthrough to personal, unmediated communication with God, though not necessarily mastery of understanding of how to hear from God, resolution of conflicting belief systems, or conversion to Jesus as Lord.

This paper will discuss the spiritual mechanisms used to hear God. It will address biblical, theological, historic and theoretical components. The project design will detail the practical steps in this pilot study to detail one pathway to personal encounter with God through dream interpretation.

Ministry Tools

The specific tools for ministry will include dream journals, dream sharing and focused listening, interpretation and summaries.⁷ The teaching method will be exploratory, with an emphasis on asking questions about dreams and personal context. Personal relationships will support self-discovery. Patricia Cranton promotes critical

⁶ Bill Johnson, *When Heaven Invades Earth* (Shippensburg, PA: Destiny Image, 2003), 101. The voice of the Holy Spirit stands out distinctly to those trained in hearing Him.

⁷ Bill Johnson, "Creating a Faith Culture," in *The Essential Guide to Healing: Equipping all Christians to Pray for the Sick*, eds. Bill Johnson and Randy Clark (Bloomington, MN: Chosen, 2011), 150, 157-158.

reflection and transformative learning in one-on-one discussion between educators.⁸

Dreams give focus to that learning, and the interviews in the project will focus on the experiences of the participant. Since the sharing of food builds community on a deep level, meetings will be held in a public venue that serves coffee.⁹ All participants will receive disclosure that this data is being used in a written project.

Many people already realize that they hear from God through their dreams. Ira Milligan deduces from Acts 2:17 that not only are dreams for today, but that they represent the way that God communicated most frequently throughout Scripture.¹⁰ Adrian Beale queries why God would stop speaking through dreams after mobilizing His troops for 4000 years through revelation during sleep. He buttresses the legitimacy of dreams by teaching that the Word of God and the Holy Spirit give the understanding and the confidence to know that night reveries are in fact from God.¹¹ Weaving a safety net from the body of Christ, Mark and Patti Virkler recommend finding three trusted friends to offer confirmation or caution in response to important personal revelation.¹²

Early in the morning, in October 2012 on a visit to Brazil, an exhausted man was awakened from deep sleep by a bird pecking on his back in a dream. Just a few hours later in church, a woman came forward and was healed immediately of muscle spasms in

⁸ Patricia Cranton, *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults* (San Francisco, CA: Jossey-Bass, 1996), 184.

⁹ Felicity Dale, *An Army of Ordinary People* (Austin, TX: Karis, August 4, 2005), 52.

¹⁰ Ira Milligan, *The Ultimate Guide to Understanding the Dreams You Dream: Biblical Keys for Hearing God's Voice in the Night* (Shippensburg, PA: Destiny Image, 2012), 19, 23.

¹¹ Adrian Beale, "Dreams, a Controversial Subject," in *The Divinity Code to Understanding Your Dreams and Visions*, eds. Adam F. Thompson and Adrian Beale (Shippensburg, PA: Destiny Image, 2011), 32-33.

¹² Mark Virkler and Patti Virkler, *Four Keys to Hearing God's Voice* (Shippensburg, PA: Destiny Image, 2010), 220.

her back.¹³ While dreams potentially offer daily guidance, the meaning of those dreams often escapes the recipient. By attempting to journal every dream, then seeking the Lord for the significance, confidence and dependency grow. Discussing unconscious reveries offers not only an easy starting place to hear from God, but also a natural avenue for duplicable mentorship.

Participatory Mysticism

While this project may seem to fit within the disciplines of counseling or psychology, it would more accurately be described as mysticism in the realm of metaphysics. These are the whispers of a Lover, “Your voice is sweet and your face is lovely . . . you are mine and I am yours” (Song of Songs 2:14-16).¹⁴ This realm escapes description, yet rings true among those who share its secrets.¹⁵ Success in this project would be defined as personally identifying the voice of the Holy Spirit without coaching or human mediation, an experience of being loved. A personal journal might document pivotal points, healing from cognitive dissonance, progress in relationships, maturation in ministry, and change in relationship with God. The goal is progress, not final attainment, and initial discovery, not mastery.

¹³ Gerard Labrecque, journal, October 2012. This typical scenario describes a word of knowledge given to one person for another’s healing, in this case through a dream. In response to the image of a bird pecking on the back, the woman exclaimed, “that’s exactly what it feels like!” She was healed through one simple prayer in the name of Jesus. See also Keener, 879-881. Keener reports, “Healings are also reported in conjunction with visions and dreams . . . Such reports are frequent.”

¹⁴ Brad Jersak, *Can You Hear Me?* (Abbotsford, BC Canada: Fresh Wind, 2003), 75.

¹⁵ Gerald G. May, *The Dark Night of the Soul: A Psychiatrist Explores the Connection Between Darkness and Spiritual Growth* (New York, NY: HarperCollins, 2004), 89.

In contrast to authoritarian Freudian dream interpretation, at the opposite end of the scale of coercion, dream interpretation that is inspired by the Holy Spirit allows Him to convict and to convince.¹⁶ This is not unguided Rogerian dream therapy, for the dream symbolism is biblical and the voice is the Holy Spirit. This style of encounter typifies a Church that jumps fences and crosses cultural barriers, followers of Jesus who listen, are fully present, and understand.¹⁷ As such, a collegiality of fellowship and an emphasis on hearing from God in the beginning promotes an ultimate goal of disciples who only do what they see the Father doing (Jn. 5:19).

A mandatory step for discipleship is transparency from all parties. Those who want more from Jesus must be ingenuous. Personally connecting with a foreign subculture only happens when people “Leave (their own) prison, enter their (the other person’s) prison, and become full participants within it.” Sherwood Lingenfelter and Marvin K. Mayers expand their prison analogy to mean entering foreign culture as a child, speaking as they speak, eating their food, playing as they play, and studying what they study in order to earn their respect and admiration.¹⁸ Very much in this same vein, this study intends to unite multiple subcultures on the common ground of dreams and friendship.

¹⁶ Davydd J. Greenwood and Morten Levin, *Introduction to Action Research: Social Research for Social Change*, 2nd ed. (Thousand Oaks, CA: Sage, 2007), 257.

¹⁷ Margaret Kornfeld, *Cultivating Wholeness: A Guide to Care and Counseling in Faith Communities* (New York, NY: The Continuum, 2001), 46.

¹⁸ Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids, MI: Baker Academic, 2003), 24-25.

Not a New Theology

This is not a polemic for a disputed theological abstract.¹⁹ Rather, it is an attempt to lay hold of a common belief that God speaks to His people. Bill Johnson maintains that Jesus never said that His people would know His book. He said they would know His voice.²⁰ Just as Samuel learned when God first called him, human authority lacks the answers to life. His people need simply volunteer, “Yes Lord, I am listening” (1 Sam. 3). Samuel lived in the temple, and was instructed by none other than the high priest of Israel. He received a quantum leap in revelation when God began to speak to him directly. The Word of God is true in every situation, but the Holy Spirit counsels individuals concerning how best to obey that truth. This is an expressly spiritual journey to hear the voice of God.

Stephen’s rebuke to the religious elite of his day still rings true, “You stiff-necked people, uncircumcised in heart and ears, you are forever opposing the Holy Spirit, just as your ancestors used to do” (Acts 7:51). Despite their Abrahamic lineage, their knowledge of the Torah and their temple, Steven reproached, “Which of the prophets did your ancestors not persecute? They killed those who foretold the coming of the Righteous One . . . You are the ones that received the law . . . and yet you have not kept it” (Acts 7:52-

¹⁹ See the theological foundation for a brief discussion of cessationism. Although space does not allow for more than a cursory discussion of this divisive issue, an appeal for the continuation of prophecy is essential to the theological underpinning of this project. This project does not seek to win the cessationist over to a continuationist view. A difference in understanding of the Scriptural basis for the “sign gifts” is not a reason to break fellowship. Historically, cessationists were the faithful ones who would not trade in their Bible for the latest cultural fad, and to this day they are some of the godliest followers of Jesus.

²⁰ Johnson, *Heaven*, 84.

53). Clearly God expects both knowledge of the Bible and receptivity to the Holy Spirit. The object of the project, as with a healthy church, is a continual encounter with Jesus.²¹

History

The various sectors of the Church respond to the Holy Spirit differently. Revivals in Toronto or Brownsville have been received with full acceptance, measured acceptance, and rejection. Even historic events such as Azusa Street may not merit mention in the histories and theologies of some branches of the Church, or the account may be filtered to better represent certain views. While it may be inspiring to visit the very churches of the Great Awakening of 1730-1760 colonial America, these revivals were renamed the Great Clamor by none other than church-going Christians. The chain of revivals in America during the last 100 years was violently rejected by the mainstream American churches.²² Without seeking to rewrite the past, offering a fresh access to an immediate, unmediated experience of God offers great opportunity for spiritual revival.

Even the Charismatic and Pentecostal churches may reject or limit expressions of the Holy Spirit. Many pastors probably struggle with widely disparate beliefs and practices within the membership of their own local church. In direct opposition to 1 Corinthians 14, some churches permit the public practice of speaking in tongues without interpretation, and forbid prophecy. The practice of prophecy does not seem to be widespread in North American churches, despite Paul's command to eagerly desire this

²¹ Frank Viola, *So You Want to Start a House Church?* (Orlando, FL: Present Testimony Ministry, 2001), 118.

²² Bill Johnson and Randy Clark, *The Essential Guide to Healing: Equipping all Christians to Pray for the Sick* (Bloomington, MN: Chosen, 2011), 92-110.

gift in 1 Corinthians 14:1. In house church circles the gifts of the Holy Spirit may also be met with rejection. Reverence for the Holy Spirit in the private and corporate practices of the Church must go beyond the reading of Scripture and prayers from the intellect.

At Azusa Street the color barrier washed away in the blood of Jesus.²³ People traveled the world to have William Seymour pray for them. Like the shepherds, the rich and the poor crowded into a stable to find Jesus. Even today, Jesus would say, “Where are My ambassadors?” He might ask, “Where are My people who see the quality of a heart and are blind to all else?”²⁴ The New Testament offers repeated warning against preferring the rich to the poor, who are rich in faith. This project will be offered to adult participants who demonstrate a teachable attitude and a lively interest in dreams, while other attributes are unimportant. Adults seem prone to blocking not only discussions of dreams but also the memory of dreaming. Therefore, younger adults seemed to be a greatly preferable participant pool.²⁵

Research Basis

The language of this paper will be pictorial, not theological. Word pictures are the imprecise, fertile language of children, storytellers, dreamers, prophets, lovers, and the dying. This project pursues a transformational feast, chasing the presence of God,

²³ Henry I. Lederle, *Theology with Spirit: The Future of the Pentecostal and Charismatic Movements in the Twenty-First Century* (Tulsa, OK: Word & Spirit, 2010), 2. Despite intense racism, people of many nations met together to receive more from the Holy Spirit. Since the revival began among African-Americans, they placed their hands on all who came to receive the Holy Spirit.

²⁴ Raleigh Washington and Glen Kehrein, “Where Are My Ambassadors of Reconciliation?” in *Readings in Christian Ethics: Issues and Applications*, vol. 2, eds. David K. Clark and Robert V. Rakestraw (Grand Rapids, MI: Baker Academic, 1996), 285-286.

²⁵ Youth proved to be of little consequence in this study.

eschewing intellectual and abstract discussions. As Albert Einstein stated, “I want to know God’s thoughts; the rest are details.”²⁶ The practice of dream interpretation will be quick to ask questions and slow to offer solutions, in part in order to stimulate the dreamer to discover the voice of God without dependency on others.

Similarly, those who want more from God must possess a greater desire for freedom than comfort. Margaret Kornfeld asserts that early traumatic experiences sometimes resurface to conscious memory in safe places like congregations, or in worship.²⁷ In the same way that Adam and Eve sewed fig leaves to ease their shame, hiding behind abstractions in human relationships prevents encounter with God. A. B. Bruce observed that what is needed in every area of the church is not more brains, training, or opportunities, but more heart.²⁸ This project rises and falls on willing participants, remarkable for their hunger for God, or failing a unified belief system, a hunger for more reality.²⁹

Johnson advances that people mistake studying the master for becoming like Him, and confuse observing for doing. The people of God dare not adopt a Greek bias for gathering intellectual knowledge in a detached manner. Biblical epistemology grows out of a Hebrew context of hearing and obeying, following the lifestyle of the master.³⁰

²⁶ Virkler and Virkler, 114.

²⁷ Kornfeld, 269.

²⁸ A. B. Bruce, *The Training of the Twelve: Ageless Management Principles for Developing Competent Leadership* (Grand Rapids, MI: Kregel, 1971), 311.

²⁹ The process of beginning a discipleship group with a specific intent seems to best be begun with a small group of people in full agreement. Even a small group of spiritually hungry people can create an environment for spiritual growth, an open culture into which others can be added without changing the original matrix of values.

³⁰ Johnson and Clark, *Healing*, 79-80.

People need a supernatural God encounter, not an intellectual message.³¹ The disciples of Jesus were holistic thinkers. The Gospels largely demonstrate pictorial, concrete, and analogic strategies, not abstract, analytical thought.³² Christian ministry both teaches and demonstrates truth in an inclusive manner.

In research terms, this is work with people, not on people. This is human inquiry in which the researcher is part of the process, connecting emotional and tacit insights to conventional observations. During the course of the project, the distinction between insiders and outsiders will be gradually wiped out.³³ This brand of research rejects unquestioned human authority, pure relativism, and a blind commitment to the values of the group served. This understanding gained by working together, or cogeneration of new knowledge, the communal development of and implementation of new plans of action, and the democratization of society through the cooperation of those trained in books with local experts.³⁴ This approach to learning is an ideal fit for house church and street ministry in a cross-cultural setting, and an appropriate application of academic study to local ministry. Ministry should be grounded in Scripture and theology, and theory should be beneficial.

³¹ Johnson, *Heaven*, 81.

³² Lingenfelter and Mayers, 60.

³³ Greenwood and Levin, 33. This research does not permit passive evaluation. This study operates on genuine engagement between people who bring dissimilar but mutually valuable insights. While this study seeks to influence people toward a predetermined result, this cannot be done without also being impacted and genuinely involved at a personal level.

³⁴ Greenwood and Levin, 75.

Project Design

An interview process will determine how participants presently relate to their dreams, and what they hope to gain from a study of interpretation. Then this will begin a process of roughly two months of informal meetings in which exploration of their dreams will be the centerpiece. The final component from the participants' points of view will be to review what they have learned, what brought breakthrough to understanding their dreams, and how they think that further progress will be achieved in hearing from God.

From a research standpoint, this is a highly biographical and autobiographical approach that, with a sufficient amount of data from each participant, should yield important conclusions. This project leans heavily toward a qualitative study that would be documented through both change in behavior and understanding as demonstrated by participant surveys. Each participant must enter the study with significant intrinsic motivation for the study to make real progress.

Workability and credible knowledge will comprise the value of the project. In contrast to traditional double-blind research, at the expense of objectivity, this project will pursue demonstrable benefit to all stakeholders. The project intends to create a spiritually profitable, workable model for ministry that bears up under academic scrutiny. The final step in this work will be to subject the outcomes to counterfactual analyses by searching out similar projects with which the results in this location can be compared.³⁵ The local stakeholders will be included in the reflection and discussion about broader

³⁵ While this is proper research methodology, to date this project only references the work of Doug Addison and John Paul Jackson, but does not refer to any other similar research projects.

credibility. The process and results will be presented in a form of credible knowledge that can be shared with practitioners and researchers elsewhere.³⁶

Conclusion: A Basis for Revival

The deeper purpose of this project is to be the conduit for the Holy Spirit to create converted hearts. Introducing personal renewal, this study purposes to lead others into experiencing the longing of new love found, not from a man or a woman but from their true Father (Psalm 63:8, Song of Songs 2:6). Through encounter in dreams, anyone who will, may come to know God experientially, not just know more about Him (Philippians 3:10). By allowing participants to experience Christian dream interpretation without demanding their loyalty to Christ, people may experience His love and holiness first, and then press in to catch up with their minds. More than talk, humans need to be loved, and to give love. Similarly, behind all the works and Word of God is His desire to be loved by His people. It is an affair of the heart.

³⁶ Greenwood and Levin, 99-100.

CHAPTER TWO

BIBLICAL FOUNDATIONS

In the middle of the night
I go walking in my sleep
From the mountains of faith
To the river so deep
I must be lookin' for something
Something sacred I lost
But the river is wide
And it's too hard to cross¹

Despite Western opposition to revelation by night, generated by antsupernatural modernism, and more recently, neo-pagan spirituality, the biblical record addressing revelation by dreams presents a positive account.² This paper offers brief exegesis of two pericopes, the Genesis account of Jacob's covenant with God, and the outpouring of the

¹ Billy Joel, *River of Dreams* (Santa Monica, CA: Universal Music Publishing Group, August 10, 1993), accessed October 15, 2013, www.metrolyrics.com/river-of-dreams-lyrics-billy-joel.html.

² While the Bible certainly has multiple, strong warnings against false prophets who claim to have dreams and visions that lead to the worship of false gods, these warnings do not detract from the biblical support for the legitimacy of dreams any more than counterfeit money negates the value of legitimate currency. This paper seeks to establish that dreams from God figure prominently in biblical revelation, but does not offer an exhaustive discussion of all biblical dream accounts, or attempt to answer a myriad of secondary questions. Instead, this paper echoes the Bible in promoting the importance of dreams.

Holy Spirit in Acts 2, as detailed in Paul's instruction regarding prophecy in 1 Corinthians 12-14. This paper posits that dreams are clearly taught in the Old and New Testaments as a common method by which God speaks, one of several sources for prophecy. The obvious response naturally follows; God expects His people to obey Him when He speaks. Even conniving Jacob understood the gravity of his dream.

Genesis 28:10-22: Jacob's Ladder and an Undeserved Friendship with God

Manipulative Jacob found himself empty-handed and alone. Scheming to gain privilege and luxury, he instead enraged his brother and fled for his life. He faced a journey of 500 miles to meet relatives he did not know, purportedly to find a wife who would be acceptable to his parents.³ Near sundown Jacob stopped at an undefined "place" (Gen. 28:11).⁴ This certain place becomes an awesome place (Gen. 28:16), the house of God, and the gate of heaven (Gen 28:17), and Bethel, or house of God (Gen. 28:19).⁵ Alone and asleep, God showered him with love, allayed his fears, and imbued his life with purpose and promise.⁶ Jacob need not grasp; God has already promised him the world. Though Jacob is powerless, God is good, and He has a plan to redeem individuals and nations through this one life. While Jacob failed to steal what belonged to his brother, God now promises such great blessing on Jacob that the whole world will be required to

³ William David Reayburn and Euan McG. Fry, *A Handbook on Genesis, UBS Handbook Series* (New York, NY: United Bible Societies, 1998), 648. The equivalent would be 800 kilometers.

⁴ Lena M. Schewe, "Jacob's Ladder," in *The Lexham Bible Dictionary*, ed. John D. Barry and Lazarus Wentz (Bellingham, WA: Logos Bible Software, 2012).

⁵ Schewe, "Ladder." Bethel later became a holy place for Israel, a special site for worship and revelation.

⁶ The context of this passage creates a story of an individual being rescued at his lowest moment. This is grace, not works.

contain it. Jacob now carries the blessing to all nations. In that period, significant dreams were without exception attributed to Yahweh, even among Gentiles.⁷ Jacob assigned great importance to this dream and this place; this experience began a relationship with God that was independent from his parents.

Stairway to heaven

The focal point of the Jacob account is the dream itself, in response to which he stated that he would follow Yahweh. Why God loved Jacob may be a mystery, but His promises could not have been greater. As he slept, Jacob saw a ladder to heaven; others call them steps. Perhaps Jacob was familiar with the Babylonian ziggurat, a series of steps leading to a temple of a god such as stern-faced Marduk, or Dagon.⁸ El fathered the Canaanite family of men and gods, but his son Baal supplanted him. Baal stood on the back of a bull, signifying fertility, and threw thunderbolts, indicating that he ruled over nature.⁹ Asherah and Ashtarte were goddesses of sex and war.¹⁰ These deities demanded cult prostitution and possibly, human sacrifice, appealing to the bestial and material in human nature.¹¹ Perhaps Rebekah referred to these practices when she said, “I am weary of my life because of the Hittite women (Esau’s wives). If Jacob marries one of the

⁷ Kittel, 229. (Gn. 20:6; 28:10 ff.; 31:10 ff., 24; 41:1 ff.; Ju. 7:13 ff.; Da. 2:1 ff.; 7:1 ff.)

⁸ K. A. Mathews, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture, NIV Text, Genesis vol. 1B, 11:27-50:26*, ed. E. Ray Clendenen and Kenneth A. Matthews (Nashville, TN: Broadman & Holman, 2005), 450. Chadwick Thornhill, “King,” in *The Lexham Bible Dictionary*, ed. John D. Barry and Lazarus Wentz (Bellingham, WA: Logos, 2012).

⁹ Ruthven, *Wrong*, 86.

¹⁰ Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible*, ed. Walter Elwell (Grand Rapids, MI: Baker, 1988), 411.

¹¹ Many action and horror movies, and abortion on demand, satisfy similar modern appetites.

Hittite women . . . what good will my life be to me?,” (Gen. 27:46). Decaying Canaanite religion and emerging Yahwehism could neither coexist nor cooperate.¹²

Jacob knew the difference between Baal and his wild consorts and Yahweh, the holy One. Jacob understood that in this dream God renewed the covenant that He had made with Abraham, also in a dream, and with Isaac. Perhaps because the Greek Septuagint translates the Hebrew *לָּא* (al) as “above,” most translations infer that the Lord, a forceful figure, stood above Jacob’s ladder.¹³ However, this word has a huge list of possible meanings, including “beside.”¹⁴ The minority translation in the NRSV states that God stood beside Jacob, inferring intimacy. Whether the Lord stood above or below the ladder, the force of the image remains the same, for God’s ministers both ascended and descended upon Jacob, demonstrating full access to God. Jesus identified Himself with Jacob in John 1:51, promising Nathaniel that he would see the angels ascending and descending on the Son of Man. Through this reference, Jesus demonstrated the continuity of salvation history from Old to New covenant, and the significance of this dream. Jacob stated that Yahweh would be his God, Bethel would be his place of worship, and that, like Abraham, he would tithe (Gen. 28:21-22). This appears to be the inception of a personal relationship with the God of his fathers. In this book of beginnings, Moses details the story of redemption in a context of corruption, both in and around Jacob.

¹² K. A. Kitchen, “C. Religion,” in *New Bible Dictionary*, ed. D. R. W. Wood, I. Howard Marshall, A. R. Millard, J. I. Packer, and Donald J. Wiseman (Leicester, UK; Downers Grove, IL: InterVarsity, 1996), 164. At the time, the God of Abraham, Isaac and Jacob held sway over a handful of tents while Baal and Asherah controlled nations, and increasingly filled Isaac’s tents with Canaanite practices, due to Esau’s wives. All indicators pointed toward the extinction of Yahwehism once Isaac and Rebekah died.

¹³ Mathews, 451. While Jerome’s translation bears consideration, it is a translation of the original Hebrew Scripture.

¹⁴ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim, CA: Foundation, 1998), H5921.

Bethel, Jacob's Holy Place to Hear from God

Jacob clearly understood this to be a “stopping place of God,” anointing his stone pillow as a pillar in the house of God, and naming the place Bethel, meaning house of God.¹⁵ Abraham and Isaac had also set up sacred pillars to God, anointing them with oil, just as in later history, both grain offerings and kings would be anointed with the pouring out of oil.¹⁶ In Genesis 28:18, the use of *יָצַק*, (*yāsaq*, poured out) may also be translated emptied out, and expressed without restraint.¹⁷ If Jacob saw this anointing of the stone as an act of worship then perhaps he emptied all the oil that he had upon his sacred pillar.

God demonstrated his generosity when He visited Jacob. He brought a company of angels to travel up and down a ladder in a dramatic, unforgettable demonstration of unlimited access to God. This is no stingy local god of empty promises; He lavishes His gifts with the abandon of a Lover. Perhaps the outpouring of the Holy Spirit in Acts 2 references Jacob's anointing of his revelatory pillow-turned-pillar. God later spoke to Jacob to move his family to Bethel (Gen. 35:1). What began as a random stop seemingly due to the setting of the sun became a sacred meeting place, and later, a door to revelation, and a prophet's goldmine.¹⁸ In the end it became Jacob's permanent home, his place to meet with God, personally and immediately.

¹⁵ Schewe.

¹⁶ Mathews, 453. In Hebrew, pouring out is *yāsaq*.

¹⁷ Logos (Bellingham, WA: Logos, 2014).

¹⁸ Morton T. Kelsey, *God, Dreams, and Revelation* (Minneapolis, MN: Augsburg Fortress, 1991), 37. Kelsey syncretizes, “In accordance with the idea of incubation common in these cultures, he felt that the place in which he had dreamed such a dream was the very ‘gate of heaven’ (v. 17). He vowed that if God would remain with him, that place at Bethel would become a sanctuary, and he would give to God a tithe of all he had.” While Jacob may in fact have been familiar with incubation, the likelihood of him practicing such pagan religion is remote. Incubation shares limited similarities with lucid dreaming.

During the years of Jacob's life, God spoke to him in a variety of ways. First, He appeared to him with His angels, in a dream, speaking directly to him (Gen. 28:12-15). He sent His angel to speak to him in a dream, and then God spoke to Jacob, apparently in person (Gen. 31:11-13, 35:1). In a truly unique Christophany, He wrestled with Jacob till daybreak, and then once again, He spoke to him (Gen. 32:24-32, 35:1). Between these encounters with God, He tested Jacob. Jon Mark Ruthven explains that Jacob's life tells a story similar to others in Scripture. He speaks to His children directly. Ruthven maintains, "These experiences are clearly intended as normative for the reader—otherwise, why is this communication with God so centrally stressed in these stories if they are not offered as inspiration for the normal way of relating to God?"¹⁹ This paper reinforces Ruthven's weighty claim that God normatively—always—speaks to His children.

Genesis 40 recounts the story of two Egyptian dreamers who became dejected and sad because they had dreams but no one to interpret them.²⁰ Joseph responded to them with instructive rhetoric, "Do not interpretations belong to God? Tell me your dreams" (Gen. 40:8, NIV).²¹ Apparently Joseph believed that anyone who knows God would

¹⁹ Ruthven, *Wrong*, 58.

²⁰ Ironically one man's interpretation was wonderful the other brought dreadful news. As with Daniel, some interpretations predict judgment, which seems to contravene the rule in 1 Cor. 14:3, that prophecy should strengthen, encourage or comfort. Arguably, the butler and the baker were both given a priceless gift; three days to prepare.

²¹ The Contemporary English Version suggests, "Doesn't God know the meaning of dreams?" This idea of God knowing the dream comes from the verb *caphar*, which Strong's translates as: to count, recount, relate, "to score with a mark as a tally or record . . . to inscribe . . . enumerate . . . celebrate, declare." Logos, Friedrich Wilhelm Gesenius, *Hebrew-Chaldee Lexicon*, 1846. Gesenius parses *caphar* as, "to scratch, to scrape . . . especially *to inscribe* letters on a stone," perhaps alluding to the Ten Commandments. He delivers dreams that have been written in the stone of divine initiative.

understand his or her dreams.²² One could easily read into Joseph's statement a rebuke for stupidity. The dreams in Genesis 40 and 41 mix symbolism with literal elements, making them relatively easy to interpret. In both cases Joseph added significant commentary to clarify the application to the dream, thereby modeling the importance of concrete action steps—the application to the interpretation.²³ Despite his mean circumstance, he demonstrated full confidence that God would reveal the meaning of the dream. Genesis 40:8 connects quite directly this project; even an imprisoned young foreign slave may expect to receive from God the interpretation of dreams, even in an occult environment, on behalf of those who worship idols.²⁴

Some people assume that God only speaks to His holy saints, yet the Scripture, in contrast to other holy books, systematically and intentionally highlights its heroes' flaws. Jacob's spotty character forms much of the narrative. By contrast, few covenant personalities suffer fewer moral defects than Moses. If ever a prophet had a right to assert their superiority, it would have been Moses. When two of the seventy Israelites returned from the tent of meeting and also prophesied in the camp, Moses would not heed Joshua's demand that he stop them. Moses retorted, "Are you jealous for my sake? Would that all the LORD's people were prophets, and that the LORD would put His Spirit on them!," (Num.11:29). Daniel similarly generalized special revelation, "No wise man .

²² Phil Bowler explains, "[T]hrough Christ we all become the gateway to heaven; I'm the point of access to the living God, I can go into the throne room. In terms of dreams and interpretations I'm the one who can understand their dreams. . . . That's why we can do dream interpretation, because we have access." It behooves the children of God to offer dream interpretation to those outside the family of God.

²³ One hallmark of false dream interpretation therefore would be vague and un-actionable platitudes.

²⁴ See the promise of Acts 2:18 to slaves; God does not respect persons. Arguably, Genesis 40:8 perfectly describes Doug Addison's evangelistic dream teams.

. . can show to the king the mystery that the king is asking, but there is a God in heaven who reveals mysteries, and he has disclosed to king Nebuchadnezzar what will happen (Dan. 2:27-28).” Daniel reinforces this pivotal statement, “This mystery has not been revealed to me because of any wisdom that I have more than any other living being, but in order that the interpretation may be known to the king and that you may understand the thoughts of your mind (Dan. 2:30).” In this moment God not only speaks to pagan Nebuchadnezzar, but He also reassures him that his thoughts interest God. In the interpretation God honors the destroyer of Israel, calling him the head of gold, the kingdom above all realms. The kindness of God and personal interest in Nebuchadnezzar is unmistakable and illustrate how He feels about each person.

When rascal Jacob fled in terror from his brother, the Spirit of God caught him, just as He pursues all those created in His image. Surely the Philistines thought little of the ark they captured from the Hebrews, but they reasoned that since they won the battle, clearly Dagon was greater. First Samuel 5-6 documents the story of a God who will not be ignored, or graciously share space with idols. In the same way, hegemonious Nebuchadnezzar took a few Hebrews slaves and thereby became a man pursued by the Spirit of God, as detailed in Daniel 1-5. Remarkably, Daniel wrote his entire work from captivity in a manifestly demonic culture. When His people mingle with the nations, even as slaves, God powerfully moves among those nations.

While sterling character rarely forms the setting for scriptural narrative, hearing and obeying the voice of God carries the story line for many Bible characters. Herein lies the summary of the Jacob narrative; despite character flaws, those who hear from God

can be transformed and achieve a life of meaning and purpose. Best of all, God Himself initiates communication with His people, all of them.

Holy Spirit Rules: All Play

Thousands of years later, 120 friends of the resurrected and raptured Jesus held a prayer meeting of indeterminate length, until the Holy Spirit should come.²⁵ Pentecost came fifty days after Passover, a pilgrimage commonly known as the Feast of Weeks.²⁶ Scheduled seven weeks and a day after Passover, Pentecost always fell on a Sunday. Following this event, Christians changed their Sabbath observation to a celebration of the resurrection and the coming of the Holy Spirit, on Sunday.²⁷

Peter's sermon gives the most direct positive biblical teaching concerning dreams.²⁸ The larger context of hearing from God personally, and obeying that revelation constitutes a major theme in scripture, and is here specified to normatively begin with

²⁵ Catholic tradition teaches that this prayer meeting lasted nine days, hence the term *novena*, a special time of prayer.

²⁶ Given the death and resurrection of Christ immediately following Passover, the time of waiting for the Holy Spirit was only a part of the 50 days between Passover and Pentecost. Jesus did not promise to send the Holy Spirit at Pentecost. Bruce Chilton and Deirdre Good, *Starting New Testament Study: Learning and Doing* (London, UK: Society for Promoting Christian Knowledge, 2009), 145–146. Tracey R. Rich, “Jewish Holidays: Shavu’ot,” *Jewish Virtual Library*, (1995-2011), accessed November 3, 2013, <http://www.jewishvirtuallibrary.org/jsource/Judaism/holidayc.html>. Ruthven makes the point that the better translations call this the fulfillment of Passover. Also called Shavuot, Pentecost celebrated the wheat harvest, the giving of the law on Mount Sinai and also looked ahead to the widening circle of people around the covenant with Moses.

²⁷ Warren W. Wiersbe, *The Bible Exposition Commentary, vol. 1* (Wheaton, IL: Victor, 1996), 407. In this period of radical upheaval, abandoning the Sabbath for resurrection/Pentecost day was similar to receiving Gentiles into the body without requiring them to observe Jewish law.

²⁸ Space does not permit a full discussion of all dream passages. Deuteronomy, Jeremiah and Jude contain warnings against false prophets who lean on the authority of dreams to borrow authority, however, this detracts nothing from the primacy of dreams as a continuing mainstay of revelation from God. The distinction that must be understood is not that God does not use dreams to speak, but rather that those who would honor God must discern between truth and falsehood, as revealed in His Word and in submission to the body, even when people falsely claim to have heard from God in a dream.

dreams and visions.²⁹ Significantly, this pattern is not new. Rather, it affirms the experience of the Old Testament prophets, now made new not in form, but in radically expanded availability. Ruthven insists, “The core experience in Scripture is the word/voice/message of God spoken directly into one’s heart. This experience is modeled and taught from every possible angle.”³⁰ Acts 2:17-18 teaches that just as the prophets historically received revelation through dreams and visions, now every gender, class, and economic station of Christians should expect to hear from God in this same way. Scarcity is swallowed up by abundance, and the prophetic word is now exponentially available.

The Spirit of Prophecy Poured Out

In Acts 2:17 Peter demonstrates the prophetic penchant for speaking in the first person, as if it was God speaking through a human mouthpiece. He accessed the authority of God Himself to substantiate his prophetic word by using the first person and by quoting Joel almost verbatim. The obvious inference of a prophet using the first person is that refusal of this word is refusal of the will of God. This device further reinforces the importance of heeding this explanation of the nature of the new covenant.

²⁹ Jon Mark Ruthven, United Theological Seminary Intensive, Dayton, Ohio, August 19, 2014, private conversation. Ruthven insists that while the Protestant Reformation incorrectly “puts the period” after “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven;” in Acts 2:38, the passage continues with the “programmatic statement for all of Acts, the endgame . . . and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to Him (Acts 2:38-39).” He explains that the New Covenant was ratified in the blood of Jesus, but He promised to send His Holy Spirit who would lead His people into a richer experience of His grace. God never intended for His children to only find salvation in this life. He intends to also fill them with His Holy Spirit and through them to bring His kingdom to earth.

³⁰ Ruthven, *Wrong*, 38. Ruthven objects to standard theologies that answer Luther’s question, “How much does it cost to be saved?,” but miss the fundamental biblical mandate to “hear and obey.”

Stronstad aptly notes that the antecedent of “they” in Acts 2:1, who received the Holy Spirit and spoke in tongues, is the 120 of Acts 1:14, a graphic demonstration of the “all flesh” promise from the prophet Joel.³¹ While the obvious modern translation of σάρκα, *sarka*, flesh, would be people, perhaps *anthropos*, persons, or *genos*, race, would better fit the anticipated meaning in this context. Logos Bible software suggests one meaning of σάρκα, “Physicality (and heredity) existing in or conforming with nature or the observable world (not supernatural).”³² From this definition of σάρκα it could reasonably be argued that Paul intentionally contrasted the flesh-and-blood humanity of the recipients with the supernatural gift of prophecy, removing any doubt that they exercised human abilities. This would negate the Christian psychic view of human spiritual potential, and align with Daniel who remonstrated, “No wise men . . . can show the king the mystery the king is asking, but there is a God in heaven who reveals mysteries,” (Dan. 2:27-28) and with Paul and Barnabas, who loudly protested, “We too are only ἄνθρωποι, [*anthropoi*,] human like you” (Acts 14:14-15).

While the use of “flesh” in Pauline literature is usually pejorative, care must be taken to not slip into a Gnostic dualism that exceeds the concept of frailty and embraces a doctrine that evil inseparably inhabits the human body.³³ Despite research to the contrary

³¹ Roger Stronstad, “The Holy Spirit in Luke-Acts: A Synthesis of Luke’s Pneumatology,” *Enrichment Journal* (April 14, 2010, 10:37 AM, CST), accessed February 20, 2014, [http://enrichmentjournal.ag.org/top/holyspiritarticledisplay.cfm?targetBay=defb2274617bfc7a02cdb926902&ModID=2&Process=DisplayArticle&RSS_RSContentID=15146&RSS_OriginatingChannelID=1170&RSS_OriginatingRSSFeedD=4486&RSS_Source=](http://enrichmentjournal.ag.org/top/holyspiritarticledisplay.cfm?targetBay=defb2274617bfc7a02cdb926902&ModID=2&Process=DisplayArticle&RSS_RSContentID=15146&RSS_OriginatingChannelID=1170&RSS_OriginatingRSSFeedD=4486&RSS_Source=,), 65. Logos details σάρκα, *sarka*, as flesh, physical body, human, and nation.

³² Logos. A curious popular phrase captures the tension created when an omnipotent, omniscient God lives, speaks and works through simple humans: naturally supernatural.

³³ By extension this would make Jesus a sinner, redemption a farce, and salvation a hoax. It also nullifies any consequence to sin. While the followers of Gnosticism may perceived it to be higher Christian knowledge, it is in fact the reversal of most Christian truths.

and no Scriptural support, the Church has historically credited “the flesh” with the ability to create dreams that dishonor the God who created the human body and called it good, and also promised to kill the old nature and resurrect a new creation with a “heart of flesh,” not stone.³⁴ Since the Bible does not answer the question concerning the source of all dreams, teachers should not presume that this silence demands the insertion of personal opinion, particularly when warnings of demonic intrusion elicits the predictable result of ignoring dreams, in direct disobedience to Acts 2:17-18.³⁵ Jesus instead promised that no one can snatch His children away, and the Holy Spirit abundantly imparts holiness and revelation on “all flesh.”³⁶ The greater human drama is not deception from without, but from within, which only heightens the importance of hearing from God.

Joseph Fitzmyer perhaps overextends this position, “‘All flesh’ referred to all the people of Judah, but . . . now . . . its extension is greater: all human beings.”³⁷ This assertion violates the book of Acts, which chronicles the expansion of the Church, not

³⁴ Research indicated that external and internal stimuli do not create dreams. While most people sometimes visit the bathroom in their dream, if this dream simply came from a need to urinate, then everyone would experience this dream every night, or even many times every night. Similarly, the dreams of the mentally insane have been found to be similar to the dreams of the sane, which strongly infers an exterior origin of dreams.

³⁵ The Western way to hear from God seems to be through thoughts gained during Bible and commentary study, means unavailable to most people.

³⁶ Jacob received his greatest revelation, the renewal of the covenant, immediately following his reprobate behaviors and his desperate flight from his brother. The fear and self-loathing that Jacob experienced prior to that dream must have been emotionally crushing. The pernicious belief about dreams seems entirely works-based, in which God dignifies nothing less than perfect obedience with an occasional dream, while in fact God pours out His boundless love and unmerited favor with overwhelming abundance on every person every night. REM sleep dominates 50% of infant sleep and 22.5% of adult sleep; arguably God has a two hour free-speech time with every human every night, except for infants, who receive His direct loving-kindness for six hours a day.

³⁷ Joseph A. Fitzmyer, *The Acts of the Apostles: A New Translation with Introduction and Commentary* (New York, NY: Doubleday, 1998), 252.

the dawn of universalism. One could certainly argue that these gifts are potentially available to all in the same way that salvation is offered to everyone. In fact, history witnessed massive revivals in the first two centuries and in the last century, time periods accompanied by and outpouring of dreams and visions. Hollenweger argues that the Holy Spirit, or “*ruach Yahweh*,” the life giving, life-sustaining Spirit of God is “Poured out on *all* flesh, not just on Christian or religious flesh.” Moltmann ventures, “He . . . is present in all life not just in Christian life.”³⁸ While the greater context of Acts and Scripture negate a prophetic outpouring on all humans, Hollenweger’s point bears consideration in principle, in consideration of the image of God in all people, the will of God that none should perish, and His kindness which is equally shed on the righteous and the unjust. However, the greater context of Scripture weighs heavily in favor of limiting covenant promises to Abraham’s spiritual heirs. The greater body of Scripture leans heavily away from such universal access to covenant blessings.³⁹ The question should be asked, “At what point before salvation does the Holy Spirit begin to speak to those who are not saved, and how does He speak to them?”⁴⁰

The Progressive Amplification of “Dream” in Scripture

In the Old Testament, “dream” holds a holistic meaning, including to become strong, to dream, and to restore to health.⁴¹ The noun used to describe king Abimelech’s

³⁸ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997). Some of these arguments may borrow from Universalist thinking.

³⁹ The logic in this argument quickly degrades into an argument for universal salvation.

⁴⁰ Romans 1 affirms general revelation, but this paper focuses on special, or individual revelation.

⁴¹ Logos.

dream, בְּחִלּוֹם, *halom*, means a series of mental images, thoughts and emotions occurring during sleep, a dream prophecy in which the God of Israel makes something known.⁴² While Logos defines, “חָלַם, *chalam*, to dream, experience or perceive a series of mental images or emotions while sleeping,” the Old Testament nonetheless ascribes divine origin to this seemingly non-supernatural word.⁴³ Jackson promotes, “Peace is the potting soil for revelation,” for, “Anxiety does not cause revelation to flourish.”⁴⁴ A holistic view of dreaming suggests physical and psychological rest as the ideal preparation for revelation.⁴⁵

The more common κατ’ ὄναρ, *kat onar*, meaning “in a dream,” occurs six times in the New Testament, only in Matthew, with the generic meaning, “A series of mental images, thoughts, and emotions occurring during sleep.”⁴⁶ While this definition doesn’t appear to suggest revelation, Matthew presents all six dream narratives as supernatural communication. Theologians Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich indulge nineteenth-century modernism, deducing that the phrase “in a dream,” and the Joel 2 quote in Acts 2 signal a later addition to the text in an effort to add

⁴² Logos.

⁴³ Logos.

⁴⁴ John Paul Jackson, *Hearing God*, John Paul’s Online Classroom, accessed August 10, 2014, <http://www.streamsministries.com/classroom/result/113>, 49.

⁴⁵ However, in stark contrast to this model, demonized Pharaoh, rapacious Nebuchadnezzar, and terrified Jacob all received dreams from God, upon which salvation history pivoted.

⁴⁶ Logos. Michael W. Holmes, *The Greek New Testament: SBL Edition* (Bellingham, WA: Lexham, 2010). Holmes lists Matt. 1:20, 2:12, 13, 19, 22 and 27:19 as using κατ’ ὄναρ. Thomas F. Frieze, “Dreams, Visions and Myth: A Study in NT Revelation” (Master’s thesis, Biola University, 1988), 39.

credibility. Their methods are suspect.⁴⁷ Bowler offers a more plausible inductive rationale for the inclusion of dream narratives in Matthew, “He’s trying to prove to the Hebrew mindset that Jesus is connected to the God of the Old Testament, and so he connects that to dreams.”⁴⁸ The dream narratives in Matthew and Acts form an intentional bridge to the Old Testament prophets. Joel 2 and Acts 2 offer a nearly identical didactic affirmation of the continuing and expanded legitimacy of dreams and visions as primary avenues for personal communication with God.

While the New Testament uses “dreams” between 105 and 132 times in the New Testament, depending on the translation, ἐνύπνιον or ἐνυπνίους, *enupnion*, dream, as used in Acts 2:17 occurs only in this passage.⁴⁹ Since this passage constitutes the most significant direct biblical teaching concerning dreams the precise meaning of *enupnia* is vital to this discussion. While Walter Bauer simply translates this as “a dream,” he

⁴⁷ Kittel, 235. Kittel advances the theory that κατ’ ὄναρ, *kat onar*, “in a dream,” signals a legendary formula in Matthew, and that the Joel quote in Acts may have been a late apologetic addition. Despite the reverence accorded to the divine origin of Scripture throughout its history and the extreme measures instituted to preserve flawless copies, Kittel takes a free hand at removing the supernatural from a book that primarily records the interventions of God, including the virgin birth and the resurrection of Jesus. Kittel would need to offer ancient manuscripts of Acts 2 that omit the Joel passage to make a credible case. In fact, the New Testament is replete with Old Testament quotes, making Peter’s inclusion of Joel 2 unremarkable. Instead, Kittel presumes that various interest groups assembled an evolutionary scrapbook over thousands of years, each expressing their own agenda and further compromising the integrity of the original document. His logic is circular; his argument best describes the vagaries of textual critics. A terrific body of ancient manuscripts wholly refutes his claims.

⁴⁸ Phil Bowler, comments to author at defense, July 28, 2015. Bowler prefaced, “One subtheme of Matthew is how God speaks in dreams. . . . The presupposition Matthew has for a Jewish audience is that God speaks in dreams. The Hebraic mindset is that God speaks in dreams – look at the Old Testament. People assume that now that we have the Holy Spirit we don’t need dreams, but that’s not what Acts shows. It’s Hebraic, it’s Jewish, it should be part of the Evangelical mindset.” Bowler demonstrates a sound hermeneutic practice that weighs individual Scriptures against the whole.

⁴⁹ Logos, 1992.

translates *enupniadzomai*, in Acts 2:17 as, “have visions in dreams.”⁵⁰ Robert Thomas records this verb in Jude 8, in a distinctly negative warning about false prophets.⁵¹ The Bible Sense Lexicon defines *enupnion* as a type of imagination that expresses itself in a dream, which leads to both the experience of a dream trance and the result of a dream prophecy.⁵² This definition emphasizes biblical prophecy. *Enupnia* has for a root the word *υπνος*, *upnos*, from which is derived the word, hypnotize, wherein one person controls the thinking and experience of another person.⁵³ Before the advent of the moving picture, only dreams afforded such captivating external reality. Logos defines *enupnia* as a dream or trance, “In which something supernatural is revealed or transmitted to a person by God or an agent of God.”⁵⁴ This meaning aligns seamlessly with the intent of Acts 2:16-21, where Peter proclaimed the dawn of an unparalleled era of divine communication.

⁵⁰ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, eds. William F. Arndt, and F. Wilbur Gingrich (Chicago, IL: The University of Chicago, 1979), 270. If the imagination could be compared to a petri dish for spiritual images, then dreams and visions are the same culture viewed in different lights.

⁵¹ Robert L. Thomas, ed. *New American Standard Exhaustive Concordance of the Bible: Hebrew-Aramaic and Greek Dictionaries* (Nashville, TN: Holman Bible, 1981), 339. Jude 8 demonstrates the abuse of the gift, “Yet in the same way these dreamers (*enupniadzomenoi*) also defile the flesh, reject authority, and slander the glorious ones.” Jude 8 clearly refers to self-proclaimed prophets who either had dreams or lied, hoping to legitimize their teaching, yet their lifestyles clearly identified them as worldly people.

⁵² Logos. This remarkable definition brings together the workings of the human mind and the results of Acts 2:17.

⁵³ Douglas Harper, “hypnotize,” *Online Etymology Dictionary* (2014), accessed September 3, 2014, http://www.etymonline.com/index.php?allowed_in_frame=0&search=hypnotize&searchmode=none. Hypnotize derives “from *hypnos* “sleep” (see somnolence). Modern sense of “pertaining to an induced trance” first recorded in English 1843, along with *hypnotist*, *hypnotize*, both coined by Dr. James Braid.”

⁵⁴ Logos.

The Difference Between Dreams and Visions

Visions share many commonalities with dreams, except they are given to people while they are awake.⁵⁵ C. K. Barrett clarifies, “*Seeing visions and dreaming dreams* are in synonymous rather than antithetical parallelism,” meaning they are grouped together, not contrasted.⁵⁶ Since the use of dreams and visions occurs synonymously throughout Scripture as the source of prophecy, this seems to be a reasonable assertion. Matthew Henry generalizes the promise of Acts 2:17,

Your old men, who are past their vigor and whose spirits begin to decay, *your young men*, who have yet but little acquaintance with and experience of divine things, shall yet *dream dreams* and *see visions*, God will reveal himself by dreams and visions both to the young and old.⁵⁷

In Henry’s view, the promise of Acts 2:17 suggests that the Holy Spirit will bring revelation despite the weakness of the vessel. Perry Stone follows a view in line with the honor given to elders in that day,

Young men need a vision—one so dramatic and clear that it becomes impossible for a young man to doubt it was from the Lord. An older, more experienced believer has a fine-tuned spirit and can quickly determine if the dream was from the Lord or not, and should know the symbolism in the Bible to determine the meaning of any spiritual dream.⁵⁸

⁵⁵ Andrea Rock, *The New Science of How and Why We Dream: The Mind at Night* (New York, NY: Perseus, 2004), 27. Rock instructs, “Hallucinatory dreamlike thought may even briefly intrude in waking hours when our attention to external sights and sounds is relaxed. In short, they proposed that the more highly-evolved thought-producing parts of the brain were actively involved in dream creation and that the line between waking and dreaming could actually become rather fuzzy.” The unharrassed human mind serves as the ideal Etch-a-Sketch for the hand of the Almighty, by day or by night.

⁵⁶ C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles* (Edinburgh, Sco: T. & T. Clark, 1994), 137.

⁵⁷ Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody, MA: Hendrickson, 1994), 1500.

⁵⁸ Perry Stone, *How to Interpret Dreams and Visions: Understanding God’s Warnings and Guidance* (Lake Mary, FL: Charisma House, 2011), 185. Stone doesn’t give advice for determining the source of a dream.

While Stone expresses a weak expectancy of revelation, in his thinking, revelation will be tailored to the recipients: the young will receive memorable messages, and the old will receive rich insight.

Much like Hildegard of Bingen, some today misinterpret “old men” in Acts 2:17 in the same sense as Paul’s “body of death” in Romans 7:24. Used in this sense, the “old men” in Acts 2:17 contrasts the non-revelatory, flesh-induced dreams of the old human nature to the promise of visions from God. In this view, dreams are not from God, they are a function of the old nature. Perhaps the fact that even the unredeemed have dreams seems to substantiate this view. By contrast, the young in Christ will receive visions from God during the day. However, this use of “old men” predates Paul’s negative use of “the old man,” and post-dates Ezekiel’s promise of a heart of flesh (Ezekiel 36:26), inferring that both Joel’s and Paul’s audiences would understand the “old man” in Joel 2 and Acts 2:17 to refer to men of advanced years. Furthermore, the negative understanding of “old men” negates the obvious and unqualified promise of Joel 2 and Acts 2, that the prophetic wellsprings of dreams and visions, as demonstrated throughout Scripture, will now be ubiquitous throughout the Church. This hidden view of “old men” also runs counter to the inclusive, expansive central message of the text. This view stands in contrast to other biblical teaching about dreams, implying that dreams are not related to “awakening grace,” sanctification, or guidance from the Holy Spirit. By extension this view suggests a disinterested God who leaves His people, as Martin Luther said, helpless in their sleep against attack by millions of demons.⁵⁹

⁵⁹ Ever the good Father, He addressed this concern directly, “My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand. What my Father has given me is greater than all else, and no one can snatch it out of the

In both Joel 2:29 and Acts 2:18 (τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, my male slaves and upon my female slaves), the transition in pronouns from “your” to “my” seems intentional, not denoting the lower class, but rather those who have given themselves to service to God.⁶⁰ However, much of the available literature dismisses the change in pronouns and emphasizes the prophetic promotion of the lowest class.⁶¹ Considering that slavery was common in first century Israel, and that this labor pool often came from other nations, the promise of an outpouring of dreams and visions upon both male and female slaves means that the slaves of believers, though they came from other religions, would also receive the covenant family blessing of dreams and visions, perhaps

Father’s hand” (John 10:27-29). David reassured, “He will not let your foot be moved; he who keeps you will not slumber. He who keeps Israel will neither slumber nor sleep. The LORD is your keeper; the LORD is your shade at your right hand. The sun shall not strike you by day, nor the moon by night” (Psalm 121:3-6). Luther’s battle with Romish miracles caused him to lash out against all supernatural events, including dreams. David exulted, “I think of you on my bed, and meditate on you in the watches of the night; for you have been my help, and in the shadow of your wings I sing for joy. My soul clings to you; your right hand upholds me” (Psalm 63:6-8). David understood a proper dependency upon a faithful God.

⁶⁰ Acts 2:17 lists, “your sons and daughters . . . your young men . . . your old men,” then surprisingly changes pronouns to “my servants, both men and women” in Acts 2:18.

⁶¹Duane A. Garrett, *Hosea, Joel*, vol. 19A, The New American Commentary (Nashville, TN: Broadman & Holman, 1997), 370. Garrett contends, “in extending the promise of the Spirit to slaves, again asserts that both males and females will receive the gift. It is as though he wanted to insure that there be no possibility that a segment of society has been excluded.” John Peter Lange et al., *A Commentary on the Holy Scriptures: Joel* (Bellingham, WA: Logos, 2008), 28. Lange makes perhaps the strongest case, “And the servants. This is added as something very singular, וְגַם ‘and even.’ Nay, something unheard of shall then happen, namely, that slaves as well as freemen shall partake of this Spirit. In other words, this social distinction shall then be abolished. The Jewish interpreters could scarcely comprehend how this could be, and hence the Sept. make the servants and hand-maidens, ‘God’s,’ . . . so too Acts 2:16.” While Lange’s argument runs counter to the culture of Joel or Acts, and is reinforced by the book of Philemon. Henry Donald Maurice Spence-Jones, ed., *Joel*, The Pulpit Commentary (London, UK, New York, NY: Funk & Wagnalls, 1909), 28. Spence-Jones echoes Lange’s point, “The *vegam* before the ‘servants’ and ‘handmaids,’ rendered in the citation by Peter, not as in the LXX by a simple καὶ, but by καὶ γὰρ, and in the Authorized Version ‘and also,’ is an emphatic addition to the previous enumeration, equivalent to ‘nay more’ and implying something extraordinary and unexpected, that not only the weaker sex, but the meanest of both sexes, were to participate in the blessing. ‘Not a single case,’ says Keil, ‘occurs in the whole of the Old Testament of a slave receiving the gift of prophecy.’” Indeed Acts 2 details a new era in prophecy, as dramatized by 120 men and women on the day of Pentecost. The NRSV, RSV and NASB use “the servants” in Joel 2:29 and “my servants” in Acts 2:18, and the NIV uses “my servants” in both passages. Therefore, despite Lange and Spence-Jones credible cultural commentary, the switch from “your” to “my” seems either inconclusive or poorly translated (perhaps denoting a touch of cessationism), since the expected wording would be, “and even upon your servants.”

precipitating their salvation, as in fact occurred with Onesimus.⁶² The temptation to sanitize the plain meaning of τοὺς δούλους, *tous doulos*, should be resisted since the recipients of Acts 2:18 experienced no confusion, for slaves were integral to society.⁶³ While theologians might protest both the ideas of believers with slaves and a gift of dreams and visions to unredeemed men and women, this seems the clearest intent of the text. Given this unusual promise, which is reinforced by numerous biblical stories of revelatory dreams given to pagans, interviewing those outside the family of faith conforms to the redemptive intent of Acts 2.

The Spirit of Prophecy

Douglas Stuart maintains that every account in Acts in which people were filled with the Spirit led to speaking what God wanted spoken.⁶⁴ In similar manner, Youngmo Cho observes, “The point is that the promise with reference to the Spirit is always and

⁶² Apart from a Universalist salvation, this idea may seem forced, however this would not be the first instance where the Holy Spirit was given before salvation was received (Acts 10:34-48, esp. v. 44, “while Peter was still speaking”). Furthermore, the idea of households being saved and baptized together is hardly foreign to the Scripture. Even the cattle belonging to God’s people have received special promises. “If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him!,” (Lk. 11:13).

⁶³ In a cultural context that practiced slavery, those who heard the term “slave” would not understand the word in any other way except the simple, literal meaning of the word. The literal meaning of the word “slave” in this passage circumvents much mental gymnastics and preserves the meaning that these words held to the original recipients of this letter. Unfortunately slavery persists today and surely God still speaks to people in their distress.

⁶⁴ Douglas K. Stuart, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture, Exodus, vol. 2* (Nashville, TN: Broadman & Holman, 2006), 651–652. He cites Acts 2:4, 4:31, 9:17, 13:9 in support of his argument, and Acts 5:3 in the negative. He also points out that the command to be filled with the Spirit in Ephesians 5:18 is followed by the command to speak to one another.

clearly defined as the promise of prophetic power.”⁶⁵ He exegetes Acts 2:18, “There can be little doubt that the insertion of the phrase, καὶ προφητεύσουσιν,” *kai prophateusousin*, they shall prophesy, “[E]lucidates that the Pentecostal gift of the Spirit is the Spirit of prophecy.”⁶⁶ The phrase, “and they shall prophesy” summarizes all the promises given in Acts 2:17-18, for it describes the behavior of those who receive revelation. In Paul’s thinking, love, spiritual gifts, and prophecy could be synonyms, for they work together to build up the body of Christ, this being the overarching theme of 1 Corinthians 12-14.

Paul Achtemeier and James Mays summarize, “The Spirit, once the exotic possession of a prophetic few, is now offered to all.”⁶⁷ Given thousands of years of tradition in which few men filled the role of prophet, or following Malachi, no one performed that task for four hundred years, to then announce that the Spirit of prophecy now resides in every believer constitutes perhaps the single greatest change in the pneumatology and anthropology of the Jewish/Christian Church.⁶⁸ Citing Jewish tradition, Barrett correctly delineates that the “one in a thousand” who prophesied, “[W]ill now be for every man: this appears to make prophecy universal, but it should

⁶⁵ Youngmo Cho, *Spirit and Kingdom in the Writings of Luke and Paul: An Attempt to Reconcile These Concepts* (Milton Keynes, UK: Paternoster, 2005), 144-146.

⁶⁶ Cho, 144-146.

⁶⁷ Paul J. Achtemeier, James L. Mays, eds. *Interpretation: A Bible Commentary for Teaching and Preaching* (Atlanta, GA: John Knox, 1988), 35

⁶⁸ Perhaps this could be debated, considering the destruction of the temple and the fulfillment of the sacrificial system in the death and resurrection of Christ. However, in order for the temple priesthood to be replaced by a priesthood of all believers, they must first be filled with the Holy Spirit, hence the end of the sacrificial system and the beginning of the age of the Holy Spirit are arguably one event.

perhaps be . . . restricted to every Israelite.”⁶⁹ Following the outline of Acts, J. Rodman Williams expands, “It now goes beyond . . . the Jews, and includes all races and nations . . . both male and female will prophesy . . . class differentiations disappear.”⁷⁰ Acts demonstrates the geographic and ethnic expansion of the Gospel, but it also demonstrates various second experiences of the infilling of the Holy Spirit for believers in Jesus.⁷¹ In his experience in many parts of the world, “There is utterly no distinction between age, sex, socioeconomic levels . . . clergy and laity . . . there may be highly educated and semi-literate people together but prophecy is limited to neither.”⁷² Williams’ observations concerning the common manifestations of prophecy in the Church today align with the relentlessly inclusive speech of Acts 2:17-19. In concluding, “Thereby the people of God in their entirety become spokesmen for God,” he affirms that every believer carries the Spirit of prophecy, and reinforces their communal responsibility for that message.⁷³

Acts 2:19-21 clearly promise that from this newly anointed body of believers will proceed signs and wonders leading to salvation in the name of Jesus. Just as the disciples of Jesus imitated Him in all things, all followers of Jesus now receive His Holy Spirit and perform similar wonders. When the early Church received many of the writings of the eleven disciples as holy Scripture, this indefinitely propagated a form of ministry only

⁶⁹ Barrett, 137. This statement is somewhat ambiguous. Barrett first uses the archaic “every man,” then “every Israelite,” while Acts suggests every believer in Jesus. Barrett seems to constrict the plain meaning of Acts 2:17.

⁷⁰ J. Rodman Williams, *The Gift of the Holy Spirit Today: The Greatest Reality of the Twentieth Century* (Plainfield, NJ: Logos, 1980), 51. With Peter’s vision and Cornelius’ salvation, the Holy Spirit filled Gentile believers in Christ, who were not asked to convert to Judaism.

⁷¹ Williams, *Gift*, 56.

⁷² Williams, *Gift*, 56. He recounts a dramatic spontaneous prophecy that occurred in Rome in 1975.

⁷³ Williams, *Gift*, 57.

possible through the work of the Holy Spirit. These writings were not to be revered as dead sacred history, instead, as with all Scripture, this testimony sought to encourage similar obedience.

1 Corinthians 12-14 Supports Acts 2:17

While 1 Corinthians 12-14 forms one continuous discussion of spiritual gifts, first Corinthians 12 moves from a discussion of the one Spirit to an extended interdependence metaphor. First Corinthians 13 continues this theme of unity by focusing spiritual gifts through the specific lens of love. First Corinthians 13:4-7 gives precise instruction concerning the recommended reach of the spiritual gifts.⁷⁴ Given the inclusion of “outsiders or unbelievers” in 1 Corinthians 14:24 as persons to consider in worship, the instruction that love, “Bears all things, believes all things, hopes all things, endures all things,” suggests an inclusive, gracious, and unflagging use of spiritual gifts both inside and outside the Church. This attitude stands in contrast to the first century belief that the covenant and promises were only for the benefit of Israel. In the same manner that Jesus sought out and ate with publicans and sinners, the apparent participation in darkness of those outside the Church in no way disqualifies them from benefitting from the gift of prophecy.⁷⁵ Thompson suggests that those in ministry, “Should start from the position of

⁷⁴ 1 Cor. 13:4-7 instructs, “Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.”

⁷⁵ Jesus prophesied to Nathaniel. In Scripture and in modern dream interpretation, even warnings of judgment are accompanied by promises of forgiveness, restoration and rescue for all who turn to God.

hoping and believing that people want to do the right thing.”⁷⁶ This principle was operative in the ministry of Jesus, who miraculously fed and healed the people because He was moved by compassion.⁷⁷ First Corinthians 13 offers an operational equivalent to the inclusive prophetic mandate given in Acts 2:17-18, 21, and 39, meaning that the people of God should demonstrate grace through prophetic words. Paul similarly instructs, “Do you despise the riches of his kindness and forbearance and patience? Do you not realize that God’s kindness is meant to lead you to repentance?” (Rom. 2:4). Kindness extends the time required to hear the voice of the Holy Spirit, sowing prophetic words in obedience to 1 Corinthians 12-14, and forbearing with deceived minds until the daybreak of the presence of the Holy Spirit dawns.

Robert Thomas critiques Grudem for translating *to teleion* as “perfect” instead of “The more likely view that it refers to either ‘the complete’ or ‘the mature.’”⁷⁸ It seems incongruous that one word, “maturity,” can neither be connected to the *eschaton* nor refer to the purpose of spiritual gifts, reverses the clear intent of 1 Corinthians 12-14, and negates the central biblical theme of looking to God, and not to human ability. McDougal waffles,

Since Paul is not delivering a treatise on cessation, one should not read more into statement than what it says . . . All revelatory gifts would come to an end before or at the maturation of the church (a concept, not a specific point in time). At the

⁷⁶ Thompson, *All*, 157.

⁷⁷ See Mt. 9:36; 15:32 and Mark 6:34. Charity toward the poor is a key scriptural concept, and those headed for eternal darkness are surely the poorest of the poor.

⁷⁸ Robert L. Thomas, “Prophecy Rediscovered? A Review of the Gift of Prophecy in the New Testament and Today (Wayne A. Grudem),” *Bibliotheca Sacra* 149:593 (January-March 1992): 87.

maturity of the church (whenever it happens) all revelatory gifts will have come to an end.⁷⁹

McDougal's cessationist conclusions seem unsupported even by his lengthy exegesis, as exemplified by his inconclusive summary. Ruthven wryly summarizes the problem with the cessationist view of "the perfect" by remarking that following the Church councils of 325 AD. and 381 AD., the Church "Matured right into the Dark Ages" and almost ceased to exist.⁸⁰

Having framed the range of spiritual gifts within the context of loving interdependence, Paul spends almost the entire fourteenth chapter discussing tongues and prophecy, the speaking gifts that edify the Church, "And especially that you may prophesy" (1 Cor. 14:1). Logos defines prophecy, προφητεύω, *propheteo*, "To make a representative declaration of the mind, will, or knowledge of a god, as in his agency, under his influence, or indwelt by him."⁸¹ The God of the Old Testament prophets who poured out His Holy Spirit at Pentecost, now charges His people to speak for Him. Ruthven finds in Revelation 19:10 a clear statement that "Christians normatively, potentially or actually, are all prophets," as Paul suggests in I Corinthians 12:31; 14:1, 5, and 39, a well-developed theme in Acts and Corinthians.⁸² Williams defines prophecy as, "That gift of grace through which God speaks directly to His people . . . through a

⁷⁹ McDougall, "Cessationism," 212-213. Since Paul is not delivering a treatise on cessationism, neither should we.

⁸⁰ Jon Mark Ruthven, United Theological Seminary Intensive, Dayton, Ohio, August 19, 2014, private conversation.

⁸¹ Logos.

⁸² Jon Mark Ruthven, *On the Cessation of the Charismata: the Protestant Polemic on Post-Biblical Miracles* (Tulsa, OK: Word and Spirit, 1993), 165-166. Youngmo Cho, *Spirit and Kingdom in the Writings of Luke and Paul: An Attempt to Reconcile These Concepts* (Milton Keynes, UK: Paternoster, 2005), 144-146.

supernatural activity of God's Spirit of grace."⁸³ The Spirit has always spoken to His people. Phil Bowler elucidates,

[T]he test for heresy is Biblical truth, not the means God uses to speak . . . A static view that God does not speak is not biblical Christianity; you do not see this type of silent God in the Bible. In fact, a test for if your God is the true God is actually whether or not he speaks or acts in the world today (see Elijah and the prophets of Baal). . . . As a missionary I have come to believe that God is ALWAYS speaking to people.⁸⁴

First Corinthians 14 drives home the importance of prophetic speech primarily to edify the Church but also to convict the unregenerate (1 Cor. 14:24-25).

Paul insists, "One who prophesies is greater than one who speaks in tongues," and then in classic Jewish parallelism, he reverses, "Unless someone interprets (tongues), so that the church may be built up" (1 Cor. 14:5), thereby elevating tongues with interpretation to a par with prophecy. Paul summarizes, "Be eager to prophecy, and do not forbid speaking in tongues" (1 Cor. 14:39). The Church is built up through prophetic encouragement, spoken in the local dialect, in an attitude of love.

Relationship Requires Communication

John Lange aptly ties the gift of the Holy Spirit to the reception of dreams. In his view, the mediums of revelation cannot be separated from relationship with a Person,

Prophecy, visions, and dreams, the three principal forms assumed by the influences of the Spirit under the old covenant, are exalted in character and united as a whole, when . . . the Holy Spirit enters into the heart, and dwells in it. 'For what are all other gifts . . . in comparison with this gift, when the Spirit . . . dwells in us, governs, guides, and leads us. Thus . . . prophecy, visions, and dreams, are,

⁸³ J. Rodman Williams, *Renewal Theology, the Church, the Kingdom, and Last Things: Systematic Theology from a Charismatic Perspective*, vol. 3 (Grand Rapids, MI: Zondervan, 1992), 127.

⁸⁴ Phil Bowler, email to author, June 6, 2015.

in truth, one precious gift, namely, the knowledge of God through Christ' (Luther).⁸⁵

Despite Martin Luther's antisupernatural bias, he discovered the necessity of the personal guidance of the Holy Spirit. While cessationists fear that personal revelation will upset the truths of Scripture, those who know Him in immediate revelation receive precise guidance concerning how best to obey those truths. An immutable God who speaks personally thereby invites the hearer to pursue Him further in His written Word. The Holy Spirit seeks to change the hearts and minds of His people, not the written Word.

Roger Stronstad clarifies, "This pouring out of the Spirit of prophecy is neither the birth of the Church nor merely a blessing . . . it is vocational . . . to witness as prophets . . . (it) inaugurates nothing less than God's people as the prophethood of all believers." He continues, "The prophethood of all believers . . . becomes programmatic for the ministry of the disciples as an ever-growing company of prophets," in Luke's subsequent narration.⁸⁶ Acts narrates the geographic, class and gender expansion of the ministry of the Holy Spirit. Instructing that all believers now carry a vocational responsibility to witness from the prophetic, Stronstad infers that dreams and visions from God have become as necessary to believers as oxygen and water.⁸⁷

⁸⁵ John Peter Lange et al., *A Commentary on the Holy Scriptures: Acts* (Bellingham, WA: Logos, 2008), 43.

⁸⁶ Roger Stronstad, *The Prophethood of All Believers: A Study in Luke's Charismatic Theology* (Cleveland, TN: CPT, 2010), 65.

⁸⁷ Expectancy that God will send both dreams and interpretations arose as a key theme in the results of this research project.

While Acts 2:4 states, “all of them were filled with the Holy Spirit,” Acts 2:17 promises the Holy Spirit to all flesh.⁸⁸ Lest there be any confusion, Peter adds, “even upon my slaves, both men and women.” The Hebrew in Joel 2 may be translated, “the servants and the handmaids,” meaning men and women of servile condition, or conversely, “those who serve me,” as in apostles, evangelists and prophets.⁸⁹ At the end of Peter’s sermon, in verse thirty-nine, the promise to all social classes now extends across time and space, “For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to Him.”⁹⁰ While Robert Thomas advances the twelve disciples of Jesus as the only legitimate prophets and apostles as evidenced by the inclusion of their writings in the canon of the New Testament, the inclusion of all people at every stratum and from every language and nation, throughout all time, forms the structure and plain meaning of Acts 2. Acts 2:39 directly affirms the continuation of the gifts.⁹¹

⁸⁸ Logos. Some meanings of יָצַק in Joel 2:29 are to pour out, cause to flow, to heap up, and to be expressed without restraint. Similarly, the ἐκχέομαι, *ekcheomai*, and ἐκχέω, *ekcheō*, in Acts 2:17 carries the meaning, “to be or become expressed without restraint,” and, “to be or become marked by complete attention to something.”

⁸⁹ Henry Donald Maurice Spence-Jones, *The Pulpit Commentary—Book of Acts*, (Laughlin, NV: GraceWorks, 2009), 51. “Those who serve me” is taken from the Message Bible.

⁹⁰ Barclay Moon Newman and Eugene Albert Nida, *A Handbook on the Acts of the Apostles*, *UBS Handbook Series* (New York, NY: United Bible Societies, 1972), 60. (See Eph. 2:17) Some interpret, “To all who are far away” in a temporal sense, referring to persons not yet born; but more naturally it suggests, “persons in far-off distant lands” or, “many days’ walk away.” This may be a reference to the Jews of the dispersion or to the Gentiles, or as John said, every tribe, tongue and people. Lest there be any doubt concerning the continuation of the availability of the Holy Spirit, Peter inserts, “Everyone whom the Lord our God calls to Him.”

⁹¹ John B. Polhill, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture, Acts* (Nashville: Broadman & Holman, 1995), 117. Polhill proposes, “The universal scope of the promise is emphasized.” Acts 2:39 promises the continuation of prophecy throughout all of time. Some cessationists argue that only a dozen apostle/prophets ever existed, yet at Pentecost and every following account of the infilling of the Holy Spirit prophecy ensued. See also Robert L. Thomas, “Correlation of Revelatory Spiritual Gifts and NT Canonicity,” *Master’s Seminary Journal* 8:1 (Spring

God Most Often Speaks Through Dreams

Acts 2:17-18 anchors the pivotal teaching for this paper.⁹² While the universality of the promise carries the passage, Acts 2 both demonstrates and teaches prophecy without borders within the family of God. Luke's teaching that the prophetic normatively arises from dreams and visions in Acts 2 carries a primary point for this writing. Even John Calvin, despite his war against the mystics, allowed, "When God manifested himself to the Prophets, it was usually done . . . by dreams and visions . . . this was . . . the ordinary method."⁹³ First Corinthians 12-14 offers clear teaching on the use of the gifts in love, and the primacy of prophecy. Inferences may be made from these and other passages to frame dreams as the prophetic wellspring.

Conclusion

This paper detailed the personal transformation of Jacob through the experience of a dream, through which he entered into the spiritual covenant of his fathers. While Jacob's unworthiness is manifest, the story hinges on the goodness of God, as revealed in a dream. This story aligns with the primary biblical theme of hearing and obeying, in the continuing redemption story. The heroes of the Bible record direct encounters with God

1997): 6. Thomas argues that since the writings of the eleven disciples of Jesus were favored in the canon, though not exclusively (which corrupts this argument), therefore their infallible prophetic gift perished with them.

⁹² "In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy" (Acts 2:17-18). Prophecy is repeated twice in this passage, as a result of dreams and visions that inform messages from God.

⁹³ John Calvin and John Owen, *Commentaries on the Twelve Minor Prophets*, vol. 2 (Bellingham, WA: Logos, 2010). The book of Daniel similarly pivots on the observation, "Daniel also had insight into all visions and dreams" (Dan. 1:17). The remainder of Daniel's book illustrates this one point.

which, when met with obedience, transformed their character and destiny. Acts 2:17-18 unveils a universally prophetic people who receive revelation through dreams and visions. To relegate these stories to the annals of history, or to simply avoid reading these passages constitutes a hard-hearted response to God. A great cloud of witnesses waits to see if this generation will also obey the Lord (Heb. 11).

Ruthven powerfully summarizes,

The main point of Genesis is this: in these stories, God invites us to shift from . . . mediated revelation . . . to a life . . . of God's knowledge and instruction written directly in our hearts. He wants us to live in an intimate relationship with Him where we listen carefully and obey him—even under great stress and persecution.⁹⁴

Whether asleep or awake, the people of God should expect to receive personal guidance. Specifically, all who claim Jesus as savior should expect to encounter the Holy Spirit in dreams and visions. In the age of the Holy Spirit, fear gives way to expectant trust and the fog of confusion dissipates in the bright sunshine of personal guidance.

The historical foundations paper that follows chronicles the response of the Church to dreams through the ages. Williams observed that dreaming tends to follow renewal in the church, as was evident in the early Church, and today, but not so much in the intervening 1500 years.⁹⁵ Throughout time, the Holy Spirit has not been silent.

⁹⁴ Ruthven, *Wrong*, 59.

⁹⁵ Williams, *Gift*, 56.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Key People Who Influenced the Interpretation of Dreams, circa A.D. 172-1967

Charles Spurgeon curtly censored, “Most people dream nonsense . . . we never trust dreams . . . Never mind, ma’am, what you did when you were asleep; let us see what you will do when you are awake.”¹ Perhaps Spurgeon grew impatient with the common fascination with dreams that spawned destructive influences in the Church, especially when coupled with biblical illiteracy. Sigmund Freud’s *Interpretation of Dreams* similarly dismisses,

It is difficult to write a history of the scientific study of the problems of dreams because, however valuable that study may have been at a few points, no line of advance in any particular direction can be traced. No foundation has been laid of secure findings upon which a later investigation might build; but each new writer examines the same problem afresh and begins again, as it were, from the beginning.²

The Interpretation of Dreams and its claim to scientific and self-evident authority, conceived in Freud’s sleeping mind, resurrected dreams from their millennial sleep and thrust existential unconscious experience into prominence as self-evident epistemology. It also began a school of thought that forces every dream into some form of wish

¹ Charles Spurgeon, “Text Commentaries: C. H. Spurgeon,” *Blue Letter Bible: Sermons* (April 18, 2001), accessed September 27, 2013, http://www.blueletterbible.org/Comm/spurgeon_charles/sermons/0012.cfm.

² Sigmund Freud, *The Interpretation of Dreams* (New York, NY: Basic, 1955), 5.

fulfillment, usually indicating patricide and incest as relayed through the Oedipus myth. Jung led his patients in animalistic ritual in order to attain enlightenment by connecting to the primal god self.³ Despite the seemingly ubiquitous influence of these two men, and complete disinterest in dreams in many Christian circles today, the unique and striking dream interpretations of the saints of long ago makes a compelling case for the patent superiority of the understanding of dreams within the Christian Church prior to 300 AD, and in previous eras.⁴

Other than warnings about false prophets, over 200 dream and vision accounts in the Bible are presented as messages from God to be obeyed. These are not the murky waters of the human subconscious; this is revelation. Herman Riffel astutely concludes, “To say that dreams are not a significant part of God’s means of communication to mankind is almost ludicrous.” He argues that the same logic that states that dreams are not for today would support equally the argument that the teachings of Jesus and the apostles no longer apply.⁵ While the early Church abounded with testimonies of supernatural encounter and revelation through dreams, that faith began to subside by the

³ Rock, 22. J. Allan Hobson argued from his brain research, “We forget most of our dreams simply because we lack the neurochemicals needed to imprint them on memory, not because we have a Freudian censor in our mind furiously working to repress their taboo content.” Hobson observed that the brainstem seemed to initiate dreams and the cognitive areas of the forebrain seemed to respond passively. He argued that the two neuromodulators required for higher brain function were in short supply. To listen to Hobson, it seems unlikely that anyone would remember their dreams, however he offers a cogent physiological explanation for the common tendency to forget dreams.

⁴ Rock, 4-5. Freud’s argued that “pre-scientific” interpretation grew from the foreign experience of dealing with the subconscious; these primitives believed that they contacted an outside power when in fact they were simply experiencing the subconscious. Given Freud’s wholly antisupernaturalist apriori assumption, this position makes sense. He considers “premonitory dreams” to be an unsolved riddle. By embracing mystical experience, science and religion, Jung opens the door to many belief systems. His center in Switzerland continues to exert tremendous influence through its training programs.

⁵ Herman Riffel, *Dream Interpretation: A Biblical Understanding* (Shippensburg, PA: Destiny Image, 1993), 10-11. Church traditions overlays Scripture, making it possible to apply certain portions but not others.

end of the third century. Antisupernaturalist Thomas Aquinas warned against any use of dreams attempted to quell superstition in the Church by appealing to reason and science. Over a millennium of repression of prophecy in which the bishops violently silenced the commoner's voice was punctuated by the voice of the desert mystics, the monastics. Martin Luther's ninety-five theses in 1522 AD initiated reforms that, among other benefits, have allowed some to pursue the gifts of the Spirit, including dreams. In the postmodern American context, dreams seem to be the *venue de jour* for psychotherapists and Eastern religions in a neo-pagan spiritual revival. While some Pentecostal and Charismatic churches affirm dreams and prophecy, much of the American Church understandably questions these activities. In the southern hemisphere and Asia, where the Pentecostal movement has grown at unprecedented rates, many churches honor dreams as revelation from God and shepherd its use by practicing interpretation as part of the liturgy of the local church, probably much like the first years of the Church.

The First Centuries Celebrate Dreams

Jewish philosopher Philo supported from a Greco-Roman worldview, "Dreams were one of the ways in which the divine communicates to men and women."⁶ Quite likely affecting the thinking of Tertullian in *De anima*, Philo taught a meaning of dreams similar to, and quite likely derived from the famous Artemidorus.⁷ While Artemidorus

⁶ Derek S. Dodson, "Reading Dreams: An Audience-Critical Approach to the Dreams in the Gospel of Matthew" (PhD diss., Baylor University, December 2006), 74. See also Morton Kelsey, *Dreams: A Way to Listen to God* (Mahwah, NJ: Paulist, 1978), 71-72.

⁷ Kelsey, *Way*, 85-86. The likelihood of Tertullian and Philo adopting the dictum of Artemidorus concerning the source of dreams is extremely high. The suggestion that most dreams are meaningless or demonic seems to dominate the opinions of the Christian Church ever since second-century pagan Artemidorus. Consequently, most reformers and theologians have warned believers to shun all dreams.

borrowed from the Stoic belief that the gods sent dreams, he also believed that they were “the day’s residue . . . prompted by bodily needs or by recent, psychologically significant events,” as the Epicureans, and much later, Freud proposed.⁸ This essential departure from the promised outpouring of the Holy Spirit in Acts 2 essentially negates any dream that does not appear and feel “holy,” predisposing dreamers to reject most dreams without any investigation into their possible meaning. Apparently following Artemidorus’ lead, Philo and Tertullian agreed to a three-class system of dreams: demonic dreams designed to distract and deceive, dreams from God given to Christians and non-Christians alike, and illusory dreams from the soul or the circumstances of life.⁹ Absent clear biblical teaching concerning the source of dreams other than God, these three classes seem to be widely honored in occult, Muslim and Christian circles even

Artemidorus retains tremendous influence even in modern prophetic charismatic circles, where dreams are stamped “demonic” or “soulish” based solely on appearance, without any effort to seek the Lord. If the dream in fact comes from God and is intended to address spiritual warfare, demonic, deliverance, or sin issues, those who discard or “rebuke” such dreams will miss the intended benefit. Jesus counseled his followers to judge by the fruit, not by appearance.

⁸ Artemidorus Daldianus, *The Interpretation of Dreams: Oneirocritica*, trans. and comm. by Robert J. White, Park Ridge, NJ: Original, 1990, 13, 15, 254-256, 263. Artemidorus both read and traveled widely, collecting all possible sources, including the illiterate interpreters in the markets. He “Belonged to a long oneirocritic tradition in which various theories of classifications had been worked out.” The significance of this fact cannot be overstated; the practice of occult and psychoanalytical dream interpretation can be documented and traced over thousands of years, and flourishes today. Egyptian gods Horus and Isis ostensibly discussed dream interpretation in the Chester Beatty Papyrus III (c. 2000-1790 BC) called, “*The Book of the interpretation of dreams*.” It offers a long, formulaic interpretation of dreams, mostly unfavorable, much like Artemidorus’ *Interpretation of Dreams*. Freud chose the same name for his book, confessed admiration for Artemidorus, scorned all previous dream work, parroted similar interpretive practice, and claimed supremacy in assigning dream meanings. It appears that *The Interpretation of Dreams* title is a best seller every 2000 years, despite its morose recycled content. Aristotle firmly rejected the notion that any dreams came from God, arguing that if God did send dreams they would only come to the best and most intelligent men. He observed that animals dreamed, which sealed his conviction that God never sent dreams. Later chapters in this paper refute the “day’s residue” theory.

⁹ Kelsey, *Way*, 86-88. Given the constant stream of consciousness in the human brain by day, it seems entirely reasonable that the same functions would continue by night, thereby creating soulish or fleshly dreams. This argument carries two critical flaws: the only daytime behavior similar to dreaming is visions, which come from God, and most daytime thoughts are neither soulish or illogical; they tend to be benign and linear. The scriptural posture is one that runs toward the voice of the Holy Spirit who speaks, not away from self and Satan, who are defeated and contained.

today, which probably causes most people to ignore most if not all of their dreams.¹⁰

Oracular dreams were further divided between message dreams and symbolic dreams, which required an interpreter.¹¹ Interpreters in the ancient world ranged from “cultic and secular, professional and freelance, to respected and disreputable.”¹² Artemidorus studied local customs and considered the identity and status of the dreamer, and cautioned against omitting or adding any details to a dream.¹³ He paid special attention to repeated dreams, maintained a skeptical attitude, interpreted from similar dreams, and perhaps oversimplified, “Dream interpretation is nothing other than the juxtaposition of similarities.”¹⁴ Undeniably clever and scholarly, he followed a tradition of dream encyclopedias initially intended for specialists, which were later disseminated to the masses. At worst, oversimplified “this-is-that” interpretations stemming from pagan

¹⁰ Only Joel 2 and Acts 2 teach a source of dreams, however every dream recorded in the Bible, whether to pagan or to saint, is ascribed to God. This does not mean that all dreams come from God, however it arguably discredits the common teaching that dreams come from God, self or the demonic. Ever the narrow path that leads to life, the Bible strongly supports an expectancy of dreams from God for all of His redeemed and does not dignify fallen human nature or the demonic with any discussion in relation to dreams.

¹¹ Kelsey, *Way*, 87-88. See also Artemidorus, *Interpretation*, 16. Perhaps many people presume that God always speaks in literal message dreams.

¹² Kelsey, *Way*, 69.

¹³ Artemidorus, *Interpretation*, 16. This advice is sound.

¹⁴ Artemidorus, *Interpretation*, 17-18. Artemidorus maintained, “The possibility of objective knowledge is wholly denied. Theorizing merely leads to ‘the probable.’” He fully appreciated the complexity of interpretation. George A. Kennedy, *The Cambridge History of Literary Criticism: Volume 1, Classical Criticism* (New York, NY: Cambridge University, 1997), 336. Describing Artemidorus, Kennedy considers him a complex and brilliant man, influenced by many schools of thought, his work was, “Systematic, practical and rational, avoiding superstition and mysticism . . . Although his prognostics sometimes rely upon elaborate puns, forced anagrammatical transpositions and obscure principles involving the equal numerical value of the names of dream objects, he usually handles his material in a logical, seemingly scientific way.” Kennedy makes a fuzzy distinction between superstition and science.

symbolism and human intelligence created set meanings for given dreams.¹⁵ Historically, no other person has greater influence over the practices of dream interpretation than Artemidorus.

Writing his last two books only for the use of his son, Artemidorus validated the oneirocrats, the balding prophet and the authoritarian psychoanalyst.¹⁶ The early charismatic and democratic character of the Church that welcomed prophetic dreams was silenced by the rule of authoritarian bishops following the ascension of Theodosius in 380 and a massive influx of unconverted pagans into the Church.¹⁷ Origen connected this diminished exercise of the gifts of the Spirit to a lack of holiness, which Novatian stated affected both the Western and Eastern Churches.¹⁸

Second-century bishop Polycarp dreamed of his own death, which took place in Rome. He understood this dream literally, and it came to pass precisely he dreamed. As commonly occurs in prophecy, much like Joseph's baker and butler, God graciously prepared Polycarp for his death. The North African thinker Tertullian, a contemporary of Origen, validated dreams in *The Anima* and *On the Soul*, asserting that dreaming, "Was considered the normal way to receive visions from God."¹⁹ The accounts of the

¹⁵ In the tiny sample of three subjects in this study who owned works similar to Artemidorus' *Oneirocritica*, all three expressed the sentiment that these works seemed canned. By the end of the study these three participants didn't even mention these works. While roughly twenty dreams commonly occur, Christian meanings vary widely from occult interpretations, and often invite the dreamer to ask the Holy Spirit to reveal the full nature of the problem.

¹⁶ These exalted authorities are contrasted to the promises of Acts 2:17-18, where God poured out His Spirit on all flesh. By contrast, Freud and Jung invented complex systems intended only for experts.

¹⁷ Eddie L. Hyatt, *2000 Years of Charismatic Christianity: A 21st Century Look at Church History from a Pentecostal/Charismatic Perspective* (Lake Mary, FL: Charisma House, 2002), 11.

¹⁸ Hyatt, *Years*, 20-21.

¹⁹ Kelsey, *Revelation*, 109-110.

remarkable dreams preceding the martyrdom of Perpetua and Felicitas are credited to Tertullian. While in prison, Perpetua dreamed that she saw a golden ladder that reached heaven. This ladder had daggers and hooks to slash any too careless to look up, and a dragon at its feet to consume those who climbed down. In her dream, she and her fellow prisoners all successfully climbed the ladder. Through this metaphorical night vision she received comfort, not that she would be spared martyrdom, but rather that God Himself was calling her home through her impending execution. From this imagery she adduced that it was critical to, “Keep your eyes on Jesus.” Tertullian considered dreams to be a, “gift from God, a *charisma*.” He maintained that in Joel’s promised Holy Spirit outpouring, “We . . . acknowledge and reverence, even as we do the prophecies, modern visions as equally promised to us,” however he conversely held,

We declare, then, that dreams are inflicted on us mainly by demons, although they sometimes turn out true and favourable to us. When . . . with the deliberate aim after evil . . . they assume a flattering and captivating style, they show themselves proportionately vain, and deceitful, and obscure, and wanton, and impure.²⁰

While allowing the possibility of divine revelation, his presumption that most dreams originate with demons and therefore deceive, obscure and sully negates the promise of Acts 2:17-18 and the command in 1 Corinthians 14:39. While it could be argued that he proposes a fruit test, it could also be supported that he simply judges by the appearance of the dream. His writings typified the general attitude of third century Western Christians,

²⁰ Kelsey, *Revelation*, 110. Tertullian, “A Treatise on the Soul,” in *The Ante-Nicene Fathers: Latin Christianity: Its Founder, Tertullian*, volume 3, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. Peter Holmes (Buffalo, NY: Christian Literature, 1885), 225. By this test some of Jesus’ teachings would be unacceptable, such as the parable of the unrighteous steward, the hyperbole related to gouging out the eyes, touching the leper, hating father and mother, and spitting in the eye of the blind man.

which held true for the next twelve hundred years.²¹ Hippolytus prohibited Christians from practicing dream interpretation professionally, comparing them to magicians and astrologers.²² Clement of Alexandria simply called dream interpreters instruments of demons.²³ Dream interpretation soon incurred the wrath of the Church itself.

Constantine Turns the Church to Paganism

In 312 Constantine ended almost 300 years of persecution of Christians with the Edict of Milan.²⁴ Before a key battle Constantine saw a cross and the words “conquer by this” in a vision. That night he witnessed the same scene in a dream.²⁵ Constantine bore his cruciform talisman before him as he ravaged the known world in a most egregious abuse of the literal imagery of a dream. Absent a godly interpreter and met with unlimited success, Constantine found his weapon of mass destruction, the symbol of the cross.²⁶ In a more orthodox vein, Aquilinus visited a Christian temple in Constantinople, where he received a vision in the night, by which he was healed. He penned, “The power of God

²¹ Kelsey, *Revelation*, 108. Aquinas lived in the mid 1200s, but his antisupernaturalism gained acceptance much later.

²² Dodson, 71. While access to the writings of Hippolytus is limited, it appears that he condemned people for both uneducated or unscriptural dream interpretation while also condemning those who devoted themselves to dream interpretation as a profession. He lived during the glory days of the early Church; many godly people interpreted dreams as part of their spiritual gifts to others.

²³ Dodson, 71.

²⁴ Kelsey, *Listen*, 72-74. In *Revelation*, on page 115, Kelsey dates the Edict of Milan in AD. 313 as the end to most persecution of the Christian Church.

²⁵ Kelsey, *Revelation*, 116-117. It seems that in the message “conquer by this,” God was telling Constantine to turn from his bloodthirsty megalomania to a life of self-sacrifice. Most likely, Constantine did not seek godly counsel to interpret the revelation given to him; he simply filtered it through his pagan values system. In his mind, his victory in battle substantiated his interpretation of the vision and the dream.

²⁶ In a similar syncretism, pop entertainer Madonna made the cross a key feature of her sexualized costumes at the height of her career.

was there manifested, and was helpful both in waking visions and in dreams.”²⁷ Such words of knowledge for healing in dreams are still common in healing circles, particularly in Africa. Noted orators, some pagan and some Christian, vied for the political and social advantages accorded to bishops of the Church.²⁸ Constantine’s son Theodosius I criminalized absence from church, thereby flooding the churches with unconverted pagans. Around 400 AD John Chrysostom of Constantinople observed that seduction, business, and scandal abounded in church more than in the market or the theater.²⁹ During this time the bishop of Rome proclaimed himself first among equals and proclaimed that only clergy could offer the sacraments. Power struggles and battles for orthodoxy replaced the use of spiritual gifts.³⁰ Limiting the use of the spiritual gifts and teaching to the bishops seemed the best way to fight heresy, but this also ended the public exercise of dreams in the Church. Torture now awaited commoners who admitted to dreaming.

Doctors in the West

Born in 340 AD, Ambrose boldly called emperor Theodosius to repentance, citing a dream as his authority.³¹ In a dream he later discovered the location of the bodies of two

²⁷ Kelsey, *Revelation*, 118-119.

²⁸ Hyatt, 33-34, sourced from Eusebius, *The Church History*, trans. Paul L. Maier (Grand Rapids, MI: Kregel Academic, 2007), 393-394.

²⁹ Hyatt, 34.

³⁰ Hyatt, 35-36.

³¹ We do not have the text of the dream, so it is not possible to review his interpretation.

saints. A crowd gathered there and a blind man received his sight.³² He considered dreams and visions to be equal in authority. He felt that dreams restored contact with the dead, gave knowledge unavailable to the senses, and warned and instructed the faithful.³³ Ambrose demonstrated great faith and creeping syncretism.

Augustine, the preeminent Western theologian for a thousand years, in his earlier writings believed that dreams did not qualify as revelation from God.³⁴ Revered among historians, his early writings are perhaps more responsible for the modern theory of cessation than any other single author.³⁵ In a significant reversal later in life, he attested, “I cannot record all the miracles I know.”³⁶ A man came to Augustine, but he turned the man away, stating that he too needed healing. Undaunted, the man replied that, “in a vision and in his sleep” God told him that if he would go to Augustine, he would be healed. Augustine laid hands on the man and he was healed.³⁷ Whereas Augustine the cessationist wrote volumes, at the end of his life he witnessed the very things he so eloquently denied. The preeminent theologian of the Church died soon after this significant reversal, without writing from this new point of view.

³² Hyatt, 42. Augustine, *The City of God*, vol. 2 of *Nicene and Post-Nicene Fathers of the Christian Church* (Peabody, MA: Hendrickson, 2009), 485. Ambrose used dreams for prophetic insight and for a most unusual word of knowledge.

³³ Kelsey, *Revelation*, 131-132. Biblically, contact with the dead is considered necromancy, a form of witchcraft. Encounters with the dead are quite common in dreams, however they should never be assumed to be actual spirits, only actors in a play.

³⁴ Ricardo Castells, *Fernando de Rojas and the Renaissance Vision: Phantasm, Melancholy, and Didacticism in Celestina* (University Park, PA: Pennsylvania State University, 2000), 46.

³⁵ Hyatt, 44-45.

³⁶ Hyatt, 45. Augustine, 485.

³⁷ Randy Clark, *Empowered Workbook: A School of Healing and Impartation* (Mechanicsburg, PA: Global Awakening, 2012), 60-61. Morton T. Kelsey, *Healing and Christianity* (New York, NY: HarperCollins, 1976), 186-188. This word of knowledge was given to the person seeking healing.

Jerome dreamed that he stood before God and brought punishment upon himself by preferring Cicero to Christ in his studies.³⁸ In obedience to this dream he became such an authority in Greek and Hebrew that Pope Damasus tasked Jerome to translate the Bible into Latin in 382 AD, a monumental work later dubbed the Vulgate. Jerome mistranslated “witchcraft” as “dreams” in Leviticus 19:26-27 and Deuteronomy 18:10, triggering a significant chain of events.³⁹ Despite his warnings about demonically influenced dreams, he regularly referred to his own dreams.⁴⁰ The Eastern Church was not affected by this mistranslation, since they used a Greek Bible.⁴¹ Macrobius, a contemporary of Jerome, wrote a *Commentary on the Dream of Scipio*, which more than a thousand years later became the most important dream book in medieval Europe.⁴² His book described sexually seductive sleeping encounters, and dreams in which demons possessed people.⁴³ This became a compelling reason to avoid all dreams in the 1700s.⁴⁴

³⁸ This constitutes a calling dream. It is Jerome’s zealous obedience that makes the dream significant.

³⁹ Kathryn Lindskoog, *The Gift of Dreams: A Christian View* (New York, NY: HarperCollins, 1979, 50. Robert L. Van de Castle, *Our Dreaming Mind: A Sweeping Exploration of the Role that Dreams have Played in Politics, Art, Religion, and Psychology, from Ancient Civilizations to the Present Day* (New York, NY: Ballantine, Random House, 1994), 78-79. Some feel that this mistranslation was intentional.

⁴⁰ Kelsey, *Revelation*, 138. Perhaps Jerome assumed that lesser Christians would abuse their dreams.

⁴¹ Van de Castle, 79-80.

⁴² Van de Castle, 80. W. Stahl, *Macrobius: Commentary on the Dream of Scipio* (New York, NY: Columbia University, 1952).

⁴³ Ironically, through Gestalt therapy, lucid dreaming, and New Age power encounters, dreams are used for precisely these things today. In order for Incubus and Succubus to seduce the sleeping, they would be omnipresent, while in fact the demonic can only be in one place at a time, is doubly outnumbered by the angelic, and is never a match for the omnipresent and omnipotent Holy Spirit. The unbelieving and unrepentant human heart seems far more dangerous than the demonic.

⁴⁴ Van de Castle, 80. Due to Freud and Jung’s overtly sexual interpretations, many Christians today avoid discussing their dreams.

He detailed five types of dreams: most commonly the enigmatic, the truly prophetic, the oracular warning or instructive dream, the nightmare, and the apparition, which included the seductions of Incubus.⁴⁵ This matrix stood unchallenged until the twelfth century.⁴⁶ Through Gregory, Jerome's mistranslation in the Vulgate finally gained traction around 540 AD. For six centuries, night revelation was cast into doubt, until Aquinas dismissed them altogether in the thirteenth century. During the Middle Ages, the gifts of the Spirit became the domain of saints like Hilarion, Benedict, and Gregory, ascetics who drew away to the monasteries in protest of a worldly Church.⁴⁷

Synesius of Cyrene wrote a dream book stemming from an eclectic philosophical background, in the early fifth century. He taught that in sleep the soul could travel through time and space, converse with the gods, and explore universes and stars.⁴⁸ While Synesius stated that his writings were inspired by dreams, he mocked dream books with their pat interpretation, instead correctly promoting the importance of the context of the dreamer.⁴⁹ He taught that dreams were never wrong, only interpretations.⁵⁰ By

⁴⁵ Incubus was believed to be the seductive demon that visited unwary sleepers. This belief incorrectly assigns omnipresence to the demonic, and refutes the actual omnipresence and omnipotence of the Holy Spirit.

⁴⁶ Kelsey, *Revelation*, 139-140.

⁴⁷ Hyatt, 48.

⁴⁸ In psychic terms, this is telekinesis, teleportation, and ESP, all of which would be considered occult or demonic powers by most Christians. The biblical language of revelation speaks of a vision given by God, not a literal traveling through space. While Philip the evangelist was transported, the essential difference in the two belief systems is human versus divine agency. Similarly, Christian dream interpretation seeks to hear and obey, while lucid dreaming seeks to empower self.

⁴⁹ Kelsey, *Revelation*, 129-130. John Paul Jackson correctly emphasizes the importance of context. While context is important, knowledge of Scripture is more important, and recognizing the voice of the Holy Spirit is the most important element of interpretation. Synesius was probably unfamiliar with both. Notice that Freud and Jung also drew all their theoretical work from their personal dream journals, yet were ignorant of Scripture or the voice of the Holy Spirit.

comparison, this paper argues that many dreams come from God but are immediately rejected because they are riddles or parables, and may feel uncomfortable. Furthermore, while God often gives dreams, many people lack a working knowledge of Scripture and are unable to recognize the voice of the Holy Spirit, which makes them unable to comprehend the correct meaning of their dream, or worse, causes them to apply a harmful literal interpretation or to be filled with fear. Some contend that Synesius exemplified the syncretistic paganism that infiltrated the Church, taking the position of bishop without being personally converted to Christ.⁵¹ Similarly, Achmet drew his interpretations from Indian, Egyptian and Persian sources. Kittel aptly quips, “Thus the muddy waters of antiquity, not without a misuse of holy things, nor without the guilt of the Church, debouch into the sink of new superstition.”⁵² The Church had now become the path to privilege, and an unscalable barrier to prophecy.

Medieval Constriction of Revelation

The Eastern Church never interrupted the traditions of the Fathers and continued to honor dreams.⁵³ By contrast, the medieval Western church feared any questioning of

⁵⁰ That dream interpretation too often comes from occult dictionaries and that people are prone to react to their dreams with fear or with presumption can be amply adduced from the literature.

⁵¹ Robert Moss, *The Secret History of Dreaming* (Novato, CA: New World Library, 2009), 69.

⁵² Kittel, 236-238. Kittel uses the unfortunate case of the promotion of a brilliant pagan scholar to the role of bishop to smear all supernatural formulations.

⁵³ Kelsey, *Revelation*, 146-147. G. P. Fedotov, *A Treasury of Russian Spirituality* (New York, NY: Sheed & Ward, 1948). Kelsey documents, “These experiences were a part of the lives of practically every one of the Orthodox spiritual leaders and were described with wonder and excitement.” Kelsey, *Revelation*, 284.

its authority, especially by those with direct contact with God through dreams.⁵⁴ While it took several centuries for his arguments to take root, Aquinas elevated rational and materialistic Aristotelian logic and brought an end to the use of dreams in the Church.⁵⁵ Christopher Dreisback assigns seven centuries of scholarly silence on this topic to the influence of Aquinas.⁵⁶ Hoping to modernize Christianity, Aquinas wrote his landmark *Summa Theologica* in strictly rational terms, which included the belief that dreams could not teach us anything, for they were, “Dangerous and rarely give us an experience of the Divine.”⁵⁷ Even within Scripture, he considered them to be a lower form of prophecy. *Summa* became the authoritative text in Catholic theology until after the second Vatican Council in the mid-1960s. Dreams have been largely dismissed in both Catholic and Protestant circles from the fourteenth century till this day.⁵⁸ Like Artemidorus, Philo and Freud, Aquinas allowed three sources for dreams: inward and outward physical stimuli, God, and demons.⁵⁹ Like Augustine, surely Aquinas experienced theological turmoil

⁵⁴ Kelsey, *Revelation*, 146.

⁵⁵ Kelsey, *Listen*, 76. Kelsey, *Revelation*, 108. Roland H. Bainton, *Christendom: A Short History of Christianity and Its Impact on Western Civilization* (New York, NY: HarperCollins, 1966), 221. When Aquinas tasked Aristotle’s work for a philosophical base to his theological writings he insured a syncretistic result. Aquinas ignored the godly people who protested his antisupernaturalist premise. While he saw little fruit from his work in his day, and receives little notoriety outside academia today, his influence on modern culture is staggering.

⁵⁶ Christopher Dreisback, “Dreams and Revelations: A Critical Look at Kelsey,” *Dreaming* 18, no. 4 (2008): 257, accessed February 4, 2014, <http://psychnet.apa.org.hartzler.emu.edu:2048/journals/drm/18/4/257.pdf&productCode=pa>. Dreisback lists John Calvin, Jeremy Taylor and John Wesley who commented on dreams, but affirms Kelsey’s avowal that before 1960, “No serious modern study of the religious interpretation of dreams” exists. For modern works he cites Gnuse, Deere, Husser, Bulkeley, Dodson, Magnuson and Bruggemann.

⁵⁷ Kelsey, *Revelation*, 153.

⁵⁸ Kelsey, *Revelation*, 150.

⁵⁹ Kelsey, *Revelation*, 154-155. Scientific experiments indicate that external stimuli do not create dreams.

when he received a dream that gave him a key breakthrough in the writing of his *Summa Theologica*, and when he encountered God at the end of his life.⁶⁰

Effectiveness and Calling to Missions Through Dreams

Saint Patrick saw a vision in the night in which a man named Victorious of Ireland gave him a letter begging him to, “Come and walk among us once more.”⁶¹ Accepting his Macedonian call, he returned to Ireland to serve his former captors.⁶² Patrick interpreted his dream literally.

Ansgar, the apostle of the north, was one of the first missionaries to Scandinavia early in the ninth century. “[M]oved by visions and dreams,” he performed many miracles.⁶³ These accounts suggest words of knowledge for healing through dreams and visions. In the eleventh century, Hildegard of Bingen received a dream both terrible and beautiful. Dramatizing the clash between Christianity and Islam, the dream displayed the relationship between melody and timbre. Hildegard awakened singing, and then recorded the music she heard.⁶⁴ She maintained that those who are not weighed down by sins and

⁶⁰ Van de Castle, 80-81, Kelsey, *Revelation*, 156. Perhaps God wanted the last word in establishing divine revelation as more important than reason.

⁶¹ James Stevenson and B. J. Kidd, eds., *Creeds, Councils, and Controversies: Documents Illustrative of the History of the Church AD. 337-461* (New York, NY: Seabury, 1966), 379.

⁶² Stevenson and Kidd, *Creeds*, 379. He founded between 365 and 700 churches, consecrated as many bishops and 3,000 priests. He changed laws, healed the blind, and raised nine people from the dead.

⁶³ Hyatt, 54. See “words of knowledge” in 1 Cor. 12:8.

⁶⁴ Alejandro Vinao, “Hildegard’s Dream for Soprano and Computer,” 1994, accessed December 14, 2013, <http://www.vinao.com/Hildegard's%20Dream.html>. A facsimile of the music from Hildegard’s dream is available to hear on YouTube. Sabina Flanagan, *Hildegard of Bingen: A Visionary Life* (New York, NY: Routledge, 2006), 188. This dream is important in that it demonstrates God’s desire to enter into legitimate human passions, to create meaningful creative personal encounter with Him, and to inspire worship. Hildegard adamantly asserted that her revelations came by visions, since she believed that God

vices would receive messages from God, including prophecy.⁶⁵ She believed that God used nightmares to severely chastens His own, so that through fear, “carnal thoughts will be sharply restrained.”⁶⁶ In 1584 Gaspar Peucer’s *Les Devins* posited that dreams were dangerous except for very holy people. In a creeping deism, he advanced that dreams from God only concerned the governance of the Church, or affairs of state, not trifling matters.⁶⁷

The Dark Ages

For centuries, according to Van de Castle, “Demons and devils became an obsessive concern for Western Christians.”⁶⁸ Thousands of people were tortured or slowly burned to death for dreams deemed to be obscene, repulsive, cruel, or concerning future events, all signs of collusion with the devil.⁶⁹ In Martin Luther’s words, “We are day and night beset with millions of devils; when we walk abroad, sit at our board, lie in

sometimes introduces truth, but the Devil often lies and tempts people in their dreams. She confused abundance with lack of importance.

⁶⁵ Wighard Strehlow and Gottfried Hertzka, *Hildegard of Bingen’s Medicine*, trans. Karin Strehlow (Santa Fe, NM: Lake, 1988) 90, quote from CC 82, 22 and CC 82, 28. This content has limited merit.

⁶⁶ Hildegard, *The Letters of Hildegard of Bingen: Volume III* (New York, NY: Oxford University, 2004), 93. While Hildegard’s comments on nightmares seem twisted by the logic of meritorious suffering, a more gracious explanation teaches that nightmares are warning of sin, demonic strongholds or attack, or prophetic encounters which the Father deems necessary to the health or calling of the dreamer.

⁶⁷ Kelsey, *Revelation*, 150-151. This crafty argument removes all legitimacy from dream work. Logically, a sovereign would not have time for every peasant in His kingdom.

⁶⁸ Van de Castle, 81.

⁶⁹ Divination promises what only the Holy Spirit can deliver.

our bed, legions of devils are round about, ready to fling whole hell into our hearts.”⁷⁰

Luther’s omnipotent devils suffocated creative pursuits in art, literature and science in an atmosphere of fear for centuries.⁷¹ Phillip Soergel documents the Protestant attacks in the late sixteenth century against the Roman Church,

They denounced those who promoted pilgrimages and miracles not only as heretics, but as sorcerers and witches as well. This complete demonization . . . provides one measure of the influence which witchcraze and the controversies over demonic possession began to exercise on all aspects of religious belief. Fear of Satan was immense.⁷²

Such an atmosphere would compel dreamers to be intensely concerned about any possible demonic intervention into their dreams. This fear remains very much in play today, as R. T. Kendall instructs, “*The chief impediment to openness to the Spirit is fear.*”⁷³ In the seventeenth and eighteenth centuries, Thomas Hobbes and David Simpson disassociated dreams from the demonic, but the door to dreams did not swing open until the nineteenth century.⁷⁴

⁷⁰ Van de Castle, 81-84. Frank Seafeld (Alexander Grant), *The Literature and Curiosities of Dreams: A Commonplace Book of Speculations Concerning the Mystery of Dreams and Visions, Records of Curious and Well-Authenticated Dreams, and Notes on the Various Modes of Interpretation* (London, UK: Lockwood, 1869), 105. The physical, spiritual, ecclesiastical and spiritual attacks suffered by Luther would have crushed a lesser mortal.

⁷¹ Van de Castle, 84.

⁷² Philip M. Soergel, “From Legends to Lies: Protestant Attacks on Catholic Miracles in Late Reformation Germany,” *Fides et Historia* 21 (June 1989): 29.

⁷³ R. T. Kendall, *Understanding Theology*, vol. 2 (Ross-Shire, UK: Christian Focus, 2000), 224. Kendall reinforces this with 2 Timothy 1:7, “For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline.”

⁷⁴ Van de Castle, 85-87.

Dream Renaissance

During the Middle Ages, the Catholic Church taught that only kings and priests experienced meaningful visions.⁷⁵ Ironically, Synesius quipped that even tyrants cannot censure their subjects' visions.⁷⁶ Fueled by fascination with dream interpretation, book sales surged in England around 1767. Unfortunately they were of occult origin. In the mid-eighteenth century, do it yourself dream interpretation alternatives sold for only one to six pence.⁷⁷ Artemidorus' work was translated into Italian, French, German, Latin and English, and by 1740 the English text alone boasted twenty-four editions.⁷⁸ His extensive dictionaries of dream meanings continue to influence dream interpretation methodology in many circles today. In 1628 Owen Feltham effused, "The wise man learnes to know himself as well by the nights blacke mantle, as the searching beames of day," but the night was the better teacher, for "In sleepe, wee have the naked and natural thoughts of our soules."⁷⁹ While dreams often reveal unvarnished truths, absent biblical symbolism and the logic of the Holy Spirit, interpretations often bear hollow soliloquies. Roger Ekirch posits that the prerogative of sleep grew so strong at certain periods in history that

⁷⁵ On Mount Carmel, Elijah suggested that perhaps Baal was away, was busy, or was in the bathroom. He never showed up. By contrast, Jehovah not only consumed Elijah's animal sacrifice, but also the water and stones, for good measure. In suggesting that God only attends to royalty, the Church embraced creeping deism, denying the omniscience, omnipotence, omnipresence and love of God.

⁷⁶ A. Roger Ekirch, *At Day's Close: Night in Times Past* (New York, NY: W. W. Norton, 2005), 313-314.

⁷⁷ Ekirch, 313. MeasuringWorth.com, 2015, accessed August 30, 2015, <http://measuringworth.com/calculators/ukcompare>. The modern equivalent value of a shilling in 1767 would be somewhere between .46 and 48.84 pounds, or between \$.71 and \$75.35.

⁷⁸ Ekirch, 313.

⁷⁹ Ekirch, 313-314. Owen Feltham, *Resolves—Divine, Moral, Political* (London, UK: Cumming, 1628), 18, 163. Without imputing magical virtues to dreams themselves, they naturally strip away the defense mechanisms that prevent self-knowledge. The virtue in dreaming lies in a godly response, informed by Scripture, the Holy Spirit, and the body.

the lines between waking and sleeping worlds became blurred. In a rather Iroquois manner, John Rolfe married Pocahontas just as he saw in his dream, with disastrous results.⁸⁰ Richard Deavill stole four iron bars in 1783, but was acquitted of the crime by a jury due to the fact that the owner gave him the bars as a gift in Deavill's dream.⁸¹ Clearly the Church through the ages has swung between suppressing dreams altogether and blindly empowering any interpretation, including literal obedience to metaphors. While the desire to understand dreams seems consistent through the ages, the Christian Church has mostly eschewed dream interpretation, leaving this tremendous opportunity to influence others to occult and pagan practitioners.

Freud and Jung

In opposition to the Enlightenment emphasis on the intellect, the Romantic school encouraged emotional expression and the importance of the unconscious. In 1814

⁸⁰ Ekirch, 321. Karen Ordahl Kupperman, *Indians and English: Facing Off in Early America* (Ithaca, NY: Cornell University, 2000), 128-129. It appears that Rolfe executed a application of the metaphor of marriage and took Pocahontas for a wife, who promptly died in Europe. Had he understood the dream metaphorically, he could have saved countless lives by bringing British behaviors into maximum alignment, or "marriage," with local Indian practices, as expressed by Pocahontas, the God-sent ambassador to the British. Van de Castle, 183, 185. Medard Boss followed a more literal practice, departing from the premise, "We cannot consider dreaming and waking as two entirely different spheres." He saw consciousness as one whole, and did not allow for an external source to dreams. "He is not concerned with deeper layers of meaning beneath the surface; the image visible to the naked eye is a candid portrait of how the dreamer phenomenologically is experiencing his or her life at that point of time." Boss' method is reminiscent of Gestalt interactivity.

⁸¹ Ekirch, 322. *The Proceedings on the King's Commission of the Peace, Oyer and Terminer, and Gaol Delivery for the City of London, and also Gaol Delivery for the County of Middlesex, Held at Justice-Hall in the Old Bailey*, June 4, 1783 (Independence, KY: Gale ECCO, 2010), 590. While such thinking may seem incomprehensible today, this passage speaks to the blurring of the line that occurs between conscious and unconscious experiences. In light of the Ten Commandments, Deavill was still a thief, who could have been remanded to the elders of his church for mentoring in dream interpretation and restitution.

Gotthilf von Schubert detailed the meaning of symbols in dreams.⁸² Alexander Grant's 1865 review found that dreams have intelligible meaning, may offer problem-solving, compensate unmet needs, and may be used to produce a better-balanced personality.⁸³ In 1867 Hervey de Saint-Denys argued that abstractions linked ideas, and could portray various traits of the dreamer. This concept became the starting point for Gestalt therapy over a century later. Saint-Denys has become most noted for lucid dreaming, among other things, a discipline purported to ameliorate destiny through personal initiative.⁸⁴ This therapy may have unconsciously borrowed from ancient Tibetan practices, which are fraught with demonic activity.

Freud and Oedipus

Jung wrote that for Freud, the "Sexual libido took over the role of a . . . hidden or concealed god," arising from sexual traumas in childhood.⁸⁵ His dream interpretations often, even usually, contain sexual references.⁸⁶ Many agree that through Freud's personal journey into the unconscious, he restored a role for dreams in the secular

⁸² When Schubert wrote *Symbolism of Dreams* he joined a long tradition of dream interpretation books, only this time from a secular platform. Freud and Jung later joined this same formulaic tradition.

⁸³ Van de Castle, 90-91.

⁸⁴ Van de Castle, 93-98. *Les Reves et les Moyens de les Diriger*, was republished, Hervey De Saint-Denys, *Dreams and How to Guide Them* (London, UK: Duckworth, 1982). Tibetan lucid dreaming seeks to create global transformation, which many Christians would consider to be witchcraft.

⁸⁵ Roger Kamenetz, *The History of Last Night's Dream: Discovering the Hidden Path to the Soul* (New York, NY: HarperCollins, 2007), 212. Carl Jung, *Memories, Dreams, Reflections*, ed. Aniela Jaffe, trans. Richard and Clara Winston (New York, NY: Random, 1989), 151. The perception that Freud always diagnosed sexual trauma is largely accurate. With Oedipus as his preferred tool, he diagnosed desire for incest and murder. Freud's client base consisted largely of psychotic, wealthy nineteenth century German women, many of whom had been sexually abused.

⁸⁶ To argue that many, or most dreams, seek to direct our attention to sexual issues resonates poorly with Scripture, a book full of dreams, but void of sexual interpretations.

world.⁸⁷ Even those who reject his theories agree to his pioneering role. Freud's *Interpretation of Dreams* purported to discover the meaning of dreams, was dismissive of all "pre-scientific" works, and trumpeted his interpretative work as being built on the immovable foundation of science.⁸⁸ Much like Artemidorus, and quite probably profoundly influenced by him, Freud delivered forceful applications and developed an extensive lexicon of symbols, mostly with sexual connotations, which "have permeated popular culture."⁸⁹ Absent scientific quantification, his conclusions followed his premises.⁹⁰ A young apprentice would soon eclipse his work.

Jung, Gnostic High Priest

Considered the foremost pioneer of dream analysis, Jung claimed to, "Place a scientific footing under occult phenomena and mystical experience." Although this claim is oxymoronic, Jung successfully filled a vacuum in the antiscientific modernist academic and therapeutic community by reintroducing neo-pagan, classic occult and

⁸⁷ Kamenetz, 131. See also Freud, 5. Strachey notes on the bottom of page five that Freud "often recurred to the question of the occult significance of his dreams." Strachey believes that Freud was greatly influenced by the pantheistic "philosophy of nature" which was popular in Germany at the time. Absent a stated epistemology, Freud's dreams fell under the matrix of his occult subculture. Those who claim science as their basis of truth still must answer the fundamentally religious questions regarding meaning and purpose. Therefore, those who claim science as their truth are thereby owning humanism as their religion, with its attendant assumptions and values.

⁸⁸ Kamenetz, 122-123. See also Freud, 4-5. Freud did not establish his theories using the scientific method, nor did he document the effectiveness of his therapy. Like Artemidorus, Freud weighed many complex factors and delivered a judgment to his patient with authority. He appears in every way to be the disciple of Artemidorus.

⁸⁹ Rock, xi.

⁹⁰ Rock, 138-139. Van De Castle critiques, "he certainly did not follow the methods of quantification generally accepted . . . He provided no ratings, rankings, percentage figures, tables, graphs, or statistics to document his claims . . . If you know beforehand what you're looking for in an ambiguous situation, you're very likely to find it." Van de Castle takes pains to detail the scientific method, so absent from Freud's work.

Eastern practices.⁹¹ He created the academic, anthropological and psychiatric writings and language to support a legacy that continues to grow.⁹² In a pivotal dream, Jung dreamed of a house with a European upper floor, a medieval lower floor, a Roman cellar, and a primitive cave below the basement, complete with human skulls. From this nocturnal vision, Jung began a search for a collective unconscious or archetypal images, “a type of library containing everything ever known.”⁹³ Jung posited that dreams revealed symbols that pointed to archetypes, but rather than encouraging patient association he practiced extended therapist “amplification” of symbols by researching their occurrence in literature, anthropology, religion and medieval alchemy.⁹⁴ Many observe universality to the themes found in dreams, but this in no way substantiates archetypes.⁹⁵ While Jung

⁹¹ Marsha West, “Carl Jung, psychologist or sorcerer?,” *Renew America* (June 22, 2010), accessed December 16, 2013, <http://www.renewamerica.com/columns/mwest/100622>. The juxtaposition of “scientific” and “occult” or “mystical” constitutes an oxymoron. All of Jung’s work fits comfortably within the realm of classic occult and pagan practice, all of which predates his work. While discovering a supernatural world creates wonder and excitement, history amply attests that the demonic spirit world destroys people.

⁹² While it is difficult to prove that Jung’s influence continues to expand, and many would say that they do not subscribe to Jung’s theories or have abandoned ideas such as archetypes, nevertheless the preponderance of available literature related to dreams departs from Jungian premises. Variations and updates to Jungian therapy in the research published in *Dreaming* magazine seems to be the norm.

⁹³ Kamenetz, 213. In the text note, Kamenetz debunks: “This search continues among Jungians in the practice of ‘amplification,’ in which dreamers are encouraged to research coincidences between their dreams and sometimes obscure myths and symbols. Few scientists are convinced by such research, and no serious scientist is actively trying to discover meaningful proof of the Jungian archetypes.” In short, a key Jungian premise stands in doubt. See also West. Similar to Freud, absent an established, Jung’s dream journal and surrounding culture created his theories. His cultural influences included foreign tribal groups he visited, who enthralled him with their primitive rituals.

⁹⁴ Calvin S. Hall and Vernon J. Nordby, *a primer of Jungian psychology* (New York, NY: Taplinger, 1973), 111-114, 122. Jung believed alchemy to be a golden example of archetypal work. Believing that free association allowed the dreamer to evade the meaning of the dream, Jung firmly maintained control over dream interpretation. He did consider the age, sex and race of the dreamer.

⁹⁵ J. Lincoln, *The Dream in Primitive Culture* (Baltimore, MD: Kessinger, 1935), 17. Lincoln details cross-cultural studies of dreams in which the same symbols and meanings are a constant in a variety of cultural contexts. Paul King, email to the author, May 28, 2014. King posited, “[A]rchetypes may be related to the concept of *stoichea* or ‘elemental things’ in the New Testament”. Perhaps it would be

documented common themes in dreams, even cross-culturally, the theory of archetypes has been largely abandoned even by Jungians.⁹⁶ Jung subscribed to a neo-Gnostic collective consciousness containing all knowledge that springs up in dreams and connects all humans to their true animalistic god self. Given these assumptions, the interpretation of dreams becomes not only a quest for self-knowledge, but also a return to an ancient deified self.⁹⁷ Offering satisfying language to discordant audiences such as animists, humanist idealists, Gnostics, Christians and New Age enthusiasts, Jung's terminology may be adapted to almost any belief system, however these adaptations ignore the intended meanings.

simplest to propose that all people everywhere share certain commonalities, and furthermore that the same God, who does not change, speaks to each of them. Given that the core of Jung's therapy revolves around a utopian faith in the goodness and wisdom of human nature, once stripped of all cultural and religious accretions, a Christian analysis of Jung must contrast this with a biblical understanding of the depravity of man. Absent accountability and the influence of the Holy Spirit, human nature resembles Freud's incestuous, murderous, and psychotic Oedipus. While this critique of Jung's noble savage may seem unduly harsh, one need only review Jung's wrecked client base to become convinced that his theories were flawed.

⁹⁶ Rock, 22-23. "Hobson dismissed his notion of the collective unconscious and archetypes as a form of religion." Returning to his physiological observations, Hobson defends his position, "Dreams are bizarre because the brain has stopped secreting the chemical guidance system we have in place when we're awake . . . you can't think your way out of a paper bag, you hallucinate, you make these errors in judgment, emotions run wild—with anxiety, elation, and anger predominating—and you can't remember much of it." Hobson makes the same error as Jung, presuming that his physiological observations establish causality; for Hobson dreams are "as automatic and devoid of thought as a heart beating or lungs breathing," simply another form of consciousness. Hobson and Jung both study the process of dream without permitting the possibility of external causality. This project maintains that the source of dreams cannot be scientifically ascertained, therefore the question is metaphysical in nature. Jung stops just short of affirming as much.

⁹⁷ Debbie Dewart, "The Teachings of Carl Jung: A Bizarre Blend of Blasphemy, Mythology & Psychology," *Christian Discernment Publications Ministry* (1995): 27, accessed December 17, 2013, <http://www.christiandiscernment.com/Christian%20Discernment/CD%20PDF/Roots%20pdf/07%20Jung.pdf>. Jung, *Memories*, 223-234. "Jung's personal unconscious, is admittedly speculative, how much more so is his theory of a collective unconscious. This bizarre entity is one which results in the destruction of personal responsibility, or so Jung would like to imagine." Jung expands, "The cause of the disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation." It is difficult to conceive of any true counseling, absent personal responsibility. Christians among the New Age must remember that, in the minds of their participants, they deliver evolutionary and Gnostic enlightenment. Van de Castle, 165. Jung describes the inhuman thrill that he experienced at one tribal ritual.

Jung defined compensation as a process of gaining balance by developing awareness of neglected aspects of the personality, however, by this he meant internalizing both good and evil.⁹⁸ Recognizing “big dreams,” the ones that felt, “so strange and uncanny that it does not seem to belong to the dreamer,” Jung posited that these experiences were, “brought on by the ego’s failure to deal satisfactorily with the external world.”⁹⁹ Without any means of justifying his conclusions, or determining how to quantify “balance,” Jung expresses great fluidity between the role of psyche, self and the spirit world.¹⁰⁰ While his terminology sounds inclusive, his beliefs and practice expressed narrow neo-paganism.

In one of his more universally applicable teachings concerning dream interpretation, Jung made the astute observation,

⁹⁸ Van de Castle, 156. West. West intones, “Jung believed that ‘the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things.’ For Jung, it was regrettable that Christ in His goodness lacked a shadow side, and God the Father, who is the Light, lacked darkness.” Ed Hird, “Carl Jung, Neo-Gnosticism, & the MBTI,” *Anglican Renewal Ministries of Canada* (March 18, 1998), accessed December 17, 2013, <http://www3.bc.sympatico.ca/stsimons/arm03.htm>. “Furthermore, Jung believed not that good should overcome evil, good should be integrated with evil in order to achieve wholeness. The homosexual who has the courage to come out, for example, is welcoming and integrating the darker and opposite-sex side of the personality. There can be no moral condemnation when wholeness is achieved.” By wholeness Jung meant a philosophical embracing of opposites, not improved mental health or social functionality. Pravin Thevathasan, “Carl Gustav Jung: Enemy of the Church,” *Christian Order* (December, 1988), accessed December 17, 2013, <http://www.theotokos.org.uk/pages/churpsyc/cgjung.html>. In Eastern religion, such as the yin and yang, good and evil cannot be morally differentiated; therefore virtue is balance, not goodness. However it would seem that in practice an equal amount of good and evil behavior would wreak tremendous destruction. It could be argued that Jung established a uniquely Western path to enlightenment through dreams, neo-pagan rituals, and spirit contact, which he guaranteed would lead to all knowledge. Jung’s anticipated breakthroughs are undocumented; most likely they never occurred.

⁹⁹ Hall and Nordby, *primer*, 118. Jung, *Dreams*, 50. Jung summarized, “The general function of dreams is to try to restore our psychological balance by producing dream material that reestablishes . . . the total psychic equilibrium.” In my experience, this genre of retreat into religious teaching often replaces practical applications to dream interpretations in occult and Jungian circles.

¹⁰⁰ Despite the philosophical freedoms that Jung’s amoral worldview afforded him, he used his clients as mistresses, and through his orgiastic enlightenment exercises he cast many of his clients into financial and emotional ruin.

The whole dream work is essentially subjective and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public and the critic . . . interpretation . . . conceives all the figures in the dream as personified features of the dreamer's own personality.¹⁰¹

This interpretation matrix aligns with Jung's pantheistic model for merging the conscious and the unconscious, a "larger transpersonal totality—God," or simply, self.¹⁰² Jung essentially combined religion and psychoanalysis by substituting "self" for "God."¹⁰³ He saw man as isolated and cut off from nature, therefore, "The main task of dreams is to bring back a recollection of the prehistoric."¹⁰⁴ According to Jung, this ancient animistic religion can be ascertained deductively from the wisdom in dreams, and attained through drunken sexual orgies, as proposed by Otto Gross.¹⁰⁵ Desperate for a less cerebral and more effective therapy, Jung personally led these ceremonies, promising a return to exalted animalistic wisdom, although evidence suggests disastrous results, and few

¹⁰¹ Van de Castle, 168-169, quote from Jung, 52.

¹⁰² Van de Castle, 153. According to Van de Castle, Jung rejected Jesus as God, but received a lifetime of instruction from his spirit mentor Philemon, whose directives ran largely contrary to those of Jesus.

¹⁰³ Joel Covitz, *Visions in the Night: Jungian and Ancient Dream Interpretation* (Toronto, ON: Inner City, 2000), 15. West, *Renew America*. Marsha West contends that Carl Jung has correctly been called the "Father of Neo-Gnosticism and the New Age Movement." American psychiatrist Jeffrey Satinover maintains, "One of the most powerful modern forms of Gnosticism is without question Jungian psychology, both within or without the Church." Jung's work fits a licentious form of Gnosticism. Jung's ability to include the maximum number of worldviews and religions may be unsurpassed.

¹⁰⁴ Van de Castle, 176. Carl Jung, *Man and His Symbols* (Garden City, NJ: Doubleday, 1964), 95-99.

¹⁰⁵ Covitz, 15. Dreams serve as the "spokesperson of the unconscious seat of wisdom." Gross, a brilliant opium addict and playboy, convinced Jung that he was wasting his time discussing symbols and must personally lead drunken orgies with his patients. Jung initially resisted Gross's argument but already shared Gross's premise that nineteenth century Christianity (but not the German occult background religion) and culture obscured primal wisdom. Jung later recorded that many felt that he proceeded with reckless abandon, but he had no choice. Jung brilliantly voiced his experiences in densely written material that both revealed and obscured his intent. While some claim allegiance to Jung, it seems that many more use his work in part. Given his openly occult epistemology, this seems fraught with danger, particularly for those who purpose to help others.

activities suppress dreams more than drunkenness.¹⁰⁶ Beginning with a terrifying dream at age three, Jung developed his models under the guidance of a controlling spirit named Philemon. In Jung's own words, "There was a demon in me, and in the end its presence proved decisive. It overpowered me."¹⁰⁷ One of Jung's many correct observations involved the importance of following a series of dreams from one dreamer over time in order to suggest, "principle preoccupations of the dreaming mind."¹⁰⁸ Jung's model of dream work as an entry point into enlightenment remains wholly unsubstantiated. Quite to the contrary, he led others into his odyssey of loss of control of both his mind and his habits.¹⁰⁹ Despite his exalted claims and worldwide following, he lacks any cogent

¹⁰⁶ Paul Likoudis, "New Book Shows Scary Side of Jung," *Catholic Culture*, accessed December 16, 2013, <http://www.catholicculture.org/culture/library/view.cfm?recnum=246>. Likoudis defends his position, "By 1910, Jung had come to see in psychoanalysis a replacement for traditional Christianity, which he made clear in a Feb. 10th, 1910 letter, replying to Freud . . . 'I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into a soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. That was the beauty and purpose of classical religion.'" Later in the same article, Otto "Gross . . . would become, Freud not excepted, the greatest single influence on Jung, the man who persuaded him of the therapeutic value of adultery as a cure for every kind of neurosis." "Drunken orgy" does not exaggerate the methodology of Jung, in which he intended to peel away religion and unveil the noble savage. Jung took several of his clients as mistresses, in addition to his wife. Some of his clients were shunned by their husbands and thereby cast into penury. Demonic harassment surely destroyed not a few of his clients.

¹⁰⁷ Dewart, 6. Jung, *Memories*, 182-183, 356. Dewart directly quotes Jung's memoir, "I have had much trouble getting along with my ideas. There was a demon in me, and in the end its presence proved decisive. It overpowered me, and if I was at times ruthless it was because I was in the grip of the demon. I could never stop at anything once attained. I had to hasten on, to catch up with my vision. Since my contemporaries, understandably, could not perceive my vision, they saw only a fool rushing ahead." Aptly summarizing Jung's teachings, he identified his spirit, "I called him Philemon. Philemon was a pagan and brought with him an Egypto-Hellenistic atmosphere with a Gnostic coloration." Jung credits this demon with teaching him, "psychic objectivity, the reality of the psyche," Jung's vehicle to refocus hearing from God through dreams into proof that self is god. To Jung, "Philemon represented superior insight. . . . At times he seemed to me quite real, as if he were a living personality," and a dominating influence. Despite his scientific claims, his theory and practice sprang from pagan and mystery religious roots. Philemon is the name of a New Testament slave owner, in this case, the spirit that enslaved Jung.

¹⁰⁸ Hall and Nordby, *primer*, 119, 122. Pointing out that Jung interpreted 80,000 dreams, Hall and Nordby fail to consider that every interpretation may have been wrong.

system of dream interpretation, and even Jungian therapists may not be able to work with their clients' dreams.¹¹⁰

Freud, Jung, and Gestalt Miss the Meaning of Dreams

Apparently these titans of the new science of the unconscious became so drunk with their apparent success that they forgot to apply the scientific method and measure their results. A distinctly different path springs from the Old and New Testaments and manifests itself throughout the history of the Church; the voice of God who reveals mysteries to His servants. For thousands of years those who called on God for understanding of their dreams tested that revelation first against the book of Job, then the Torah, then the Law and the Prophets and the wisdom literature, and finally the New Testament. Jackson observed that if Freudian, Jungian and Gestalt dream interpretation methods were applied to the dreams recorded in Scripture, those applications would not arrive at the same interpretation given in the Bible.¹¹¹ The seriousness of this rebuttal cannot be overstated. If Jackson's critique holds true, then any dream interpreter must clearly understand the dissonance between Christian and Jungian, Freudian, or Gestalt dream work.¹¹²

¹⁰⁹ Consider his history with the spirit Philemon, and with Otto Gross. Even Freud protested that they weren't starting a religion.

¹¹⁰ In the theoretical foundation below, one study documents that forty-eight of forty-nine school psychologists felt incapable of interpreting their students' dreams. Based on current literature, it seems most likely that they were all trained in some form of Jungian therapy.

¹¹¹ Addison, *Evangelism*, 150.

¹¹² West. West argues stridently against Jung's premise and conclusions, "Because of what we know about Carl Jung, it would be wrong for Christians to 'seek after' his dangerous worldview. Christians play a part in his twisted religion when they incorporate the theories and therapies that come from dream analysis, 12-step programs, inner healing, and through personality types and tests."

The synthesis of the two previous polemics bears elaboration. If even pantheistic Roger Kamenetz rejects Jungian therapy as ineffective, and a modern biblical prophet like Jackson deems it flawed, then would it not be reasonable to propose that by rejecting thousands of years of wisdom literature as a basis for knowledge and instead using their own occult experiences as proof of a new scientific therapy, Freud and Jung were only able to expose their own broken personal psychological profile? If a hypothesis cannot be tested and possibly falsified by evidence, it is not valid research, or as Kenneth Saladin clarifies, “If nothing could possible prove it wrong, then it is not scientific.”¹¹³ It seems manifest that Christian dream interpretation cannot be scientifically verified any more than other therapies, but the results of this study do suggest desirable life outcomes in the participants and significantly increased confidence in their own ability to interpret their dreams.¹¹⁴ The question must be asked whether dreams will ever be legitimately explored outside the realm of religion. At most, dream therapy may have limited overlap within social science.

Lost Sleep, Lost Dreams

Considering the change in sleeping habits informs the discussion of dream interpretation. Before the advent of electricity, a first and second sleep was common. In bed by the time darkness fell, people normally awakened in the middle of the night.¹¹⁵ Nearly 200 years ago, European psychologist Sigismund Ehrenreich Graf von Redern

¹¹³ Kenneth S. Saladin, *Anatomy & Physiology: The Unity of Form and Function* (New York, NY: McGraw-Hill, 2010), 8.

¹¹⁴ Future studies will document increased ability to interpret dreams, not increased confidence in ability to interpret dreams.

¹¹⁵ Ekirch, 308-311.

observed that people startled from their first sleep believed that they had been interrupted from a focused task, indicating REM sleep.¹¹⁶ By contrast today, drug and alcohol use, various media, and sleep loss may often inhibit dreams. The advent of the electric light forever changed sleeping patterns and corrupted midnight waking with its opportunity to consider the dreams of first sleep. The mental and physical health benefits that most people could derive from more sleep, plus the increase in dreams that they would likely receive indicates a clear path for those who seek to receive more from God.¹¹⁷ The quiet hours of the night offer a profound stillness, free from distractions, beckoning the spiritually hungry to set aside these hours as holy unto God.¹¹⁸

Jewish Context of the Rejection of Dreams

While Judaism offers a long tradition of biblical dream interpretation and occult mysticism through Kabbalah, the warning in Deuteronomy 13:2-6 seems to have become vastly over-generalized to include all dreamers, creating a timorous Jewish dream culture. In his research, Joel Covitz, a rabbi and Jungian psychotherapist, found a “monumental

¹¹⁶ Ekirch, 322-323. Research indicates increasing REM sleep as the night progresses, however God freely gives both dreams and visions at any time of the night. The occurrence of visions following the hypnagogic jerk can be very high.

¹¹⁷ Mahesh Chavda and Bonnie Chavda, *Watch of the Lord: The Secret Weapon of the Last-Day Church* (Lake Mary, FL: Creation House, 1999), 1, 5. I am suggesting a values shift. As Hebrews 4 connects hearing and obeying to entering God’s rest, I propose a first step of not only allowing more time for sleep, but also a setting apart of the night as holy unto God for revelation and Presence. Those who pray the watches of the night, every three hours, or the entire night, exercise the fullest expression of what is available in part every night.

¹¹⁸ King David effused, “Awake, harp and lyre! I will awaken the dawn” (Ps. 108:2, NIV). Chavda and Chavda, *Watch*, 20-21. Chavda maintains that David often prayed all night. Isaiah similarly penned, “My soul yearns for you in the night; in the morning my spirit longs for you” (Is. 26:9, NIV). I am not advocating a new religious work, but rather another opportunity for intimacy with God.

Jewish ambivalence,” even a phobic reaction toward dreams.¹¹⁹ According to the Talmud and many credible rabbis, God no longer speaks as he did to the prophets and patriarchs.¹²⁰ Since the destruction of the temple—and the Urim and Thummim—in 70 AD, the saying persists, “Prophecy has been given to fools and children.” Today dreams have no place in mainstream Judaism, and no coherent theory of interpretation exists.¹²¹

Pivotal Dreams, Influential People in the last 400 years

Citing literary heavyweights John Melton, who in 1620, “Sternly asserted that dreams are not to be believed, for they are most wicked and odious in the sight of God,” and Hobbes, who in 1651 condemned dreams for reducing, “Order Government and Society to the first Chaos of Violence and Civill warr,” the clergy and academics vainly fought reformist prophets and the unlearned commoners who continued to ascribe their dreams to God.¹²² In the context of the civil war of 1642-1660, astrologer William Lilly made handy profits predicting and perhaps promoting the next bloodletting, while others sought to turn the political tide through their prophecies.¹²³ In 1665, Puritan minister John

¹¹⁹ Covitz, 11-12.

¹²⁰ This cessationist position dates to 400 AD, as discussed in the theology paper.

¹²¹ Covitz, 13. Healing the sick through the agency of the Holy Spirit probably remains the best way to gain a hearing among any group, “My message and my preaching was not with wise and persuasive words, but with a demonstration of the Spirit’s power” (1 Cor. 2:4, NIV).

¹²² Janine Riviere, *Visions of the Night: The Reform of Popular Dream Beliefs in Seventeenth-Century England*, project MUSE, The Johns Hopkins University (2013), accessed December 22, 2013, <http://muse.jhu.edu/journals/parergon/summary/v020/20.1.riviere.html>, 112. John Melton and Hugh G. Dick, *Astrologaster: Or, The figure-caster*, Special publication / The Augustan Reprint Society; no. 174X (Los Angeles, CA: William Andrews Clark Memorial Library, University of California, 1975), 69. Thomas Hobbes, *Leviathan* (Harmondsworth, UK: Penguin, 1982), 8, 235, especially chapter 37.

¹²³ Riviere, 120-121, 123. Ah, the many faces of propheteering, limited only by human greed and imagination!

Wilson published his sermon, *A Seasonable watch-word unto Christians against the dreams and dreamers of this generation*, directing his people away from the Quakers and Seekers who absorbed his people into their visionary movement.¹²⁴ Surely the Quakers filled an ecstatic deficit for people hungry for an experience of God. Sir Francis Bacon, a man before his time, was known to “drinke a good draught of strong beer,” a very effective measure to insure dreamless sleep.¹²⁵ John Locke’s *Essay on Human Understanding* closed the seventeenth century with a discussion of journeys in sleep, reducing them to purely mundane, natural phenomena.¹²⁶ Despite a generalized outcry, Thomas Tyron offered his *Treatise of Dreams and Visions*, defending the legitimate use of dreams from texts such as Acts 2:17. Nevertheless, fueled by a populist hunger to understand spiritual things, astrologers profited greatly from their occult dream interpretation books well into the nineteenth century.¹²⁷ Even today interest in dream interpretation abounds, not always with discernment, and those who offer to help often do so for profit.

Around 1800, the pioneer of the modern missions movement William Carey weighed in strongly with a young Indian convert, advising him, “Against regarding dreams . . . Satan would try to ruin the faith he had embraced, and that it would be very unsafe to deviate at all from the word of God . . . lest the mind should be supplied

¹²⁴ Riviere, 127.

¹²⁵ Riviere, 129. John Aubrey, *Brief Lives* (Harmondsworth, UK: Penguin, 1986), 175. This is an effective method to combat dream recall, not dreaming itself.

¹²⁶ Riviere, 136-138. See John Locke, *An Essay on Human Understanding* (Oxford, UK: Oxford University, 1964), 49-50, 133-134.

¹²⁷ Riviere, 118, 130-132. Lacking proper teaching from the church, people tend to grab at whatever they can find that promises an experience of a god.

beforehand with rubbish.”¹²⁸ Perhaps Carey did not consider the clash of cultures that inevitably occurs when a modernist missionary works among a mystical people. At the same time, in the sudden conversion of a war-broken people, the revival of 1800 that broke out in Kentucky and rapidly spread across the continent under James McGready’s preaching awakened dreams and visions among common people. Simultaneously the “falling exercise” also became common, drawing the faithful into experiences of warning, heavenly visions, and knowledge of future events. When the revival ended in 1803 and people strayed from their new-found faith, instead of considering the parable of the sower or questioning the wisdom of altar calls, the remaining faithful drew from their latent moralistic deism and blamed mystical experiences for drawing people away from biblical bedrock.¹²⁹

The Welsh and Pentecostal Movements

Around 1904, Welsh coalminer Evan Roberts spent the evening praying about the failure of the Church. That night, as he slept, his life was transformed by a meeting in which he spoke with God, face-to-face. This dream filled him with a holy fire. When this

¹²⁸ Eustace Carey and Francis Wayland, “Memoir of William Carey, D.D.: Late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta” (2013): 434, accessed December 22, 2013, http://books.google.com/books?id=_73iSb36t9IC&pg=PA434&lpg=PA434&dq=william+carey+dream&source=bl&ots=xetO0spaqY&sig=MJ92AXWpsVt4vHu9UNrv2K6uV70&hl=en&sa=X&ei=K0S3Uv-YF5K2kQfm84CoAQ&ved=0CFUQ6AEwCDgK#v=onepage&q=william%20carey%20dream&f=false.

¹²⁹ Scott Harp, “The Great Revival and the Accompanying Phenomena,” *Restoration History: Researching The History of Churches of Christ, Independent Christian Churches & Disciples of Christ* (2000), accessed December 22, 2013, <http://www.therestorationmovement.com/mcgregary.html>. Luther Oconer supports Wesley’s concept of both Awakening Grace and the practice of seeker groups, such that people have time to become fully redeemed. When the frontier preachers simplified this process into a simple altar call, Oconer maintains that many Awakened persons only experienced a touch, not a lasting conversion. Critics of Billy Graham’s momentous ministry agree with Oconer’s assessment. The model in this project arguably resembles Wesley’s seeker group. Perhaps Wesley’s practice of setting into groups those whom God has clearly touched could inform the process of choosing people for this dream project.

quiet man invited others to join him in his experience of the baptism in the Holy Spirit, 150,000 people were converted in the space of roughly a year, and the revival spilled overseas.¹³⁰ Similarly, the Azusa Street revival of 1906 reintroduced the gifts of the Holy Spirit to Los Angeles, and even more than the Welsh revival, to a world hungry for a fresh revelation of God. Today at least a quarter of the world's two billion Christians have been directly impacted by these events, giving birth to the fastest growing movement today, second in size only to the Catholic Church.¹³¹

Conclusion

Constantine and his son Theodosius transformed a Church persecuted into a state-sponsored cesspool of forced participation and influence mongering. No longer meeting in secret, risking capture and execution, the bishops now sat on thrones fit for kings before a congregation now silenced. Codification and the dominance of the bishops replaced personal revelation for all but the ascetics for hundreds of years, aptly called the Dark Ages. The dreaming mystics carried an ascetic, desert protest movement. Supporting the ban on revelation, the writings of Aquinas and the early writings of Augustine powerfully debunked any use of dreams. When Jerome replaced “dreams” with “witchcraft” in the Vulgate, he manufactured the context for Gregory the Great and

¹³⁰ “Evan Roberts – Leader of the Welsh Christian Revival 1904-05,” *Rapture Forums* (2006-2013), accessed December 22, 2013, <http://www.raptureforums.com/forum/evangelism/31595-evan-roberts-leader-welsh-christian-revival-1904-05-a.html>. Writers generally treat the Welsh and Azusa street revivals as simultaneous events.

¹³¹ Pew Research, “Spirit and Power – a 10-Country Survey of Pentecostals,” *Religion and Public Life Project* (October 5, 2006), accessed December 23, 2013, <http://www.pewforum.org/2006/10/05/spirit-and-power/>. Pew did a thorough survey of ten countries on several continents, focusing on movements considered Pentecostal or Charismatic in nature. The Charismatic movement has profoundly influenced the Catholic Church. Paul Alexander, *Signs and Wonders: Why Pentecostalism Is the World's Fastest Growing Faith* (San Francisco, CA: Jossey-Bass, 2009).

others to sternly warn the faithful away from dreams. Luther further demonized dreaming, for seduction and even possession awaited the careless sleeper. Others were charged with attempting to add to the Scriptures when they spoke of prophetic dreams; some of these were executed for heresy. His people stopped talking, but God did not stop giving dreams. The sixteenth century gave birth to revival throughout the Church, reintroduced the gifts of the Holy Spirit and promoted personal revelation through dreams. Freud resurrected dream interpretation into sordid but common use, while Jung connected dreamers to Gnostic paganism. Some call him the father of the New Age movement, and his occult dream interpretation pervades Western culture. In 1904, the Pentecostal movement reintroduced the gifts of the Spirit, including dreams and prophecy.

While the Church was born at Pentecost amid signs and wonders, including dreams, it fell into syncretism that largely suffocated expression of the gifts of the Spirit. While the monastics kept a small flame alive, the Church and the common believer did not experience freedom to dream until the seventeenth century. Since then many revivals and the rapid growth of the Pentecostal Church have opened great possibilities.¹³² However, the sector of the Church most open to the gifts of the Holy Spirit remains largely in the southern hemisphere and Asia, not the United States. Dreams are widely affirmed among Jungians and in the New Age movement, where some believers are doing outreach ministry.

¹³² Alexander, *Wonders*, 117. Alexander maintains that Pentecostals are, “two to five times more likely than the average Christian to report that they have ‘received a direct revelation from God.’ . . . it’s their belief that God can and will speak to them individually.” Alexander argues that the Pentecostal worldview better aligns with African and Asian views that affirm good and evil spirits.

Historically, followers of Jesus from the first three centuries following Pentecost, and from the last century, voiced support for Christian dream interpretation. Some of the recent orthodox proponents of dreaming will be discussed at the beginning of the theoretical paper. In the West, except for some Charismatics, Pentecostals and third-wave proponents, the American Church seems to be mostly antagonistic toward dreams. Those who tend to be most interested in dream interpretation usually subscribe to a Jungian or New Age worldview. Nevertheless, the Holy Spirit continues to draw men and women to Himself through dreams. The theological paper also answers the modernist, antisupernaturalist and cessationist contention that dreams no longer derive from God. The discussion addresses false prophecy and suggested controls, the biblical purpose of dreams, and a biblical argument for dream interpretation outside the family of God. While the body of credible continuationist academic works grows almost daily, even these theologians generally pass over the subject of dreams, even in their discussion of Acts 2.¹³³

¹³³ Apparently following the cultural debate, many commentaries engage in extended discussion concerning glossolalia, while ignoring the xenolalia detailed in Acts 2. Many other passages clearly address *glossolalia*. The repeated teaching concerning a generalized outpouring of dreams and visions leading to prophecy, miracles and evangelism seems to escape notice, despite its connection to the primary thesis of the book of Acts. These exegetical oversights need to be corrected.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

While warning against the love of money, Jesus invented a tale of a manager who reduced the obligations of his master's debtors in order to curry their favor after he was fired from his job (Luke 16:1-15). Following the literary form for parables, Jesus invented a story about an unscrupulous manager in order to illustrate a kingdom principle. In John 6, a chapter which focuses entirely upon bread, Jesus used hyperbole so extensively that many of his disciples left him (John 6:66). This paper asserts that in the same way that biblical pictorial language does not always appear to be consistent with didactic passages, dreams should be viewed as prophecy and interpreted metaphorically.¹

This paper reviews pneumatological and ecclesiological issues. It reviews Warfield's cessationism, in order to answer the question, "Are the gifts of the Spirit for today?" It introduces Ruthven's biblical hermeneutic of emphasis in order to highlight the importance of hearing from God directly. This section then considers Kittel's theological rejection of modern night revelation, and those who cautiously affirm dreams, in order to answer their objections. The concept of the prophethood of all believers is addressed

¹ God asked Jeremiah to cook over human waste and to be seen naked in public. Hosea was commanded to marry a prostitute. These actions may seem to be contrary to the commandments, yet are similar to some dreams. Without asserting that all dreams come from God, this paper seeks to establish that dreams from God are not limited to message dreams, but more often come in story form using graphic symbols to convey instruction with motivation, in a memorable form.

next. The second section addresses matters of ecclesiology, including participatory worship, the role of dream interpretation in the Church, and the purpose of dreams in the life of the body of Christ. A proper theology of dreams begins with an understanding that the Holy Spirit still speaks.

Pneumatology

A Synopsis of Cessationism

Historically, the Pentecostal movement has proclaimed the truism that God does not change, affirming that the manifestations of Pentecost continue to this day.² By contrast, many American churches, offended by “undignified emotionalism,” vehemently rejected the Pentecostal movement.³ They saw no need for supernatural displays, believing the death of the twelve disciples, or the establishment of the canon of scripture, to be the end of any need for spiritual gifts. In alignment with Aristotle, Aquinas, Sozzini, and modernist antsupernaturalists, they posited that the Church was fully established and needed no further assistance from God.⁴ This brand of creeping deism aligns with neither Scripture nor Church history. Considering that the twelve followers of Jesus were hung, crucified, boiled and exiled, as were a great number of their disciples, the movement

² This paper uses the term “Pentecostal” in the broadest and most positive sense, referring to any movement since the early 1900s, which directly benefited from that revival, without seeking to distinguish doctrinal or practical distinctives between movements. While many distinguish between Pentecostal, Charismatic, and Third-Wave movements, Ruthven clarifies that in practice, “there are no pure forms,” and they tend to influence each other.

³ Lederle, 42. Lederle recounts some of the unfortunate invectives leveled at the Pentecostals, by other Christians, such as “African voodooism and Caucasian insanity.”

⁴ Lederle, 45. Lederle posits that the seventeenth century Socinian movement constituted the zenith of modernism, while the Azusa Street revival of 1906 signaled, “the demise of the modern era and the start of postmodernity.”

promised to be short-lived. Additionally, few people had access to Scripture. Some three hundred years after Christ, the council of Nicaea consolidated the power of the emperor, who singlehandedly transformed a persecuted and pure Church into a pagan frolic for the wealthy, thereby plunging the Church into near-extinction for twelve hundred years.⁵ If the first years of the Christian Church had not been such a formula for torture and execution, or if Nicaea had inaugurated an ever-increasing Christian advance and had precipitated a sudden, permanent cessation of the gifts, then the concept of completion as argued by cessationists from 1 Corinthians 13:10 would be historically, if not hermeneutically plausible. In reality, Nicaea marked the advent of a pagan Church, the end not only of the sign gifts, but also of any significant Christian expression. By contrast, the gifts were given in order to strengthen the faith of individual believers and to build a victorious Church. Therefore maturity is the purpose and function of the gifts. Historically, spiritual gifts and the growth of the Church seem closely related.

Cessationism dates to the Maccabean era, which eventually led to a religion of the Torah, refuting prophecy and miracles because they appeared to have ceased.⁶ Many believed that prophecy would reappear with the advent of the Messiah; this was the

⁵ Ruthven, *Cessation*, xvi-xvii. D. G. MacDougall, "Cessationism in 1 Cor. 13:8-12," in *The Master's Seminary Journal* 14:2 (Fall 2003), 177. MacDougall opines that the Church was perfect and mature at the closing of the New Testament canon, to which Ruthven retorts that it "seems to have matured right into the Dark Ages." Even many years after Guttenberg's press in 1455, the average person did not know how to read and had little access to a copy of the Bible.

⁶ Ruthven, *Cessation*, 13-14. Over 400 years had passed since Malachi, however this does not mean that miracles or prophecies did not occur during that period. Even the great prophets Elijah and Elisha only delivered a total of twenty-one miracles over a span of two lifetimes. Those who knew these great prophets may never have witnessed a miracle, hence the heckle, "go up, you bald-head," or in current language, "get lost you worthless loser." When Elijah raised the widow's son from the dead, the boy had not been ill before he died, and Elijah prayed over him behind a closed door, so the neighbors would not notice his resurrection, nor would news of it reach Israel. The religious elite of Jesus' day had a vested interest in defending their turf, much like Constantine's bishops.

cultural context for the antsupernaturalist Sadducees of Jesus' day.⁷ Jesus dealt rather acerbically with them, affronting, "You know neither the Scriptures, nor the power of God" (Mt. 22:29). Similar to cessationists today, the explosion of miracles and the advent of revival did not sway the Sadducees. H. D. M. Spence-Jones insists that the guidance of the Holy Spirit makes special revelation unnecessary.⁸ While Jones' logic seems circular, his intent is clear; God no longer speaks. While many believers agree with Spence-Jones that the Bible contains the whole counsel of God, most believers maintain that they still need to be taught and reminded of the truth, and convicted of sin, which is the role of the Holy Spirit as taught in John 14:26.

Thomas Aquinas infused Cessationism with Aristotelian philosophy, making it more palatable to modern sensibilities.⁹ While the transformation required many years, Aquinas turned Western Christian thought from faith in God to a focus on reason. John Calvin argued along similar lines, but added little biblical support to Aquinas'

⁷ Troy J. Edwards, *Miracles Are for Today: Confronting the Powerless Gospel With God's Word* (Grass Valley, CA: Victorious Word Christian, 2010), 194. Edwards explains the logic of the Sadducees. John V. Taylor, *The Go-Between God: The Holy Spirit and the Christian Mission* (Philadelphia, PA: Fortress, 1972), 88. Taylor reveals the twin hopes of prophecy and a Messiah.

⁸ Henry Donald Maurice Spence-Jones, *The Pulpit Commentary St. Matthew, vol. 1* (London, UK; New York, NY: Funk & Wagnalls, 1909), 27–28. He writes: "It is said that communication by dreams is the lowest form of revelation, because it deals with man when the senses and the will are asleep . . . Dreams are much regarded in heathen religions. They are very sparingly used in the Jehovah-religion . . . Perhaps it may be said that God used dreams in revealing His will to those who were not specially sensitive to spiritual things. Poets, prophets, mystics, *see visions*. Common men, or men in ordinary moods and conditions of mind, *dream dreams* . . . Dreams are usually without significance . . . They can only nourish superstition if unduly regarded . . . Though His working in us, by the movings and guidings of the Holy Ghost, makes special and external forms of revelation seldom, if ever, necessary." Spence-Jones here negates large portions of the Bible that deal with dreams, and repeats Hildegard's unfounded assertion that visions constitute higher revelation than dreams.

⁹ Ruthven, *Cessation*, 16–21. Victorinus of Petau, died about 304 AD, Ambrosiaster, died 384 AD, Chrysostom lived 347–407 AD, Augustine's early writings, about 354–430 AD, and Isidore of Pelusium, died around 450 AD, and Thomas Aquinas lived 1225–1274 AD.

antisupernaturalism.¹⁰ The Enlightenment era, about 1650-1790 AD., sought to abolish the idea of miracles altogether, even from the Bible, proposing natural law that informed scientific facts, without exception.¹¹ When Thomas Jefferson used scissors to literally cut all miracles out of his Bible, he implemented the thinking of some of history's greatest minds.¹² Middleton attacked the miracles of the early Church, ostensibly to refute the authority of the Roman Catholic Church, although John Wesley astutely objected, he "Aims every blow . . . at the fanatics who wrote the New Testament."¹³ Ted Campbell discussed tensions between eighteenth century forces, noting that while Middleton "Feared 'Popery' and other forms of 'enthusiasm' (including . . . Methodists), which might profit from the ancient Christian claims to miraculous powers," whereas Wesley contrasted the creeping secularism of his day to the models of true faith that he saw in the early Church, which included the miraculous.¹⁴ Two hundred years later, licentious Western culture affirms Middleton's enlightenment thinking as self-evident, and

¹⁰ Ruthven, *Cessation*, 22-24. John Calvin lived 1509-1564 AD.

¹¹ Ruthven, *Cessation*, 25-27. Perhaps this era could be called the zenith of modernism.

¹² Thomas Jefferson, "The Jefferson Bible: The Life and Morals of Jesus of Nazareth," *beliefnet* online, accessed April 30, 2014, http://www.beliefnet.com/resourcelib/docs/62/The_Jefferson_Bible_The_Life__Morals_of_Jesus_of_Nazareth_1.html. Owner of 600 slaves in his lifetime and no friend of the Church, he perhaps deserves credit for honesty in Bible reading.

¹³ Ruthven, *Cessation*, 27-28. Conyers Middleton, *A Free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian church from the earliest ages through several successive centuries. By which it is shown that we have no sufficient reason to believe, upon the authority of the primitive fathers, that any such powers were continued to the church after the days of the Apostles* (London, UK: R. Manby and H. S. Cox, 1748).

¹⁴ Campbell, 48. Paul King, "The Modern Prophetic Movement in Historical Context," *Refleks* (April 2007), 4. King records that Wesley judged the Montanists to be "real Scriptural Christians," despite the lack of records of their writings due to their destruction. By contrast, Wesley warned, "Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from Him. They may be from Nature. They may be from the devil. Therefore believe not every spirit, but 'try the spirits whether they be from God.'" Perhaps by "Nature" Wesley meant fallen human nature. Wesley's instruction doesn't engender a ready expectation of hearing from God through dreams.

Wesley's spiritual heirs have carried the name of Jesus to the ends of the earth in one revival after another.

Ruthven proposes that the seminal modern Cessationist work, Benjamin B. Warfield's *Counterfeit Miracles*, synthesizes Enlightenment thought and Middleton's polemic.¹⁵ Tom Litter critiques Warfield, who posited, "These (spiritual) gifts were not the possession of the primitive Christian as such . . . they were distinctly the authentication of the Apostles," proof that their Gospel was from God.¹⁶ This argument seems central to the cessationists, however the book of Acts documents the spread of the Gospel with miraculous power. Williams refutes Warfield's position, "There is no biblical evidence to support such a view," clarifying that when Warfield allowed that miracles occurred with those upon whom the disciples laid hands, he thereby argued for the continuation of the gifts.¹⁷ Williams undermines Warfield's argument that miracles and special revelation were inseparable because he, "had no adequate biblical justification."¹⁸ Williams concludes that the gifts are "*not the authentication of special revelation but of the true preaching of the gospel at any time in history.*"¹⁹ While Warfield's allowance for two generations of miracles could arguably permit Jesus' command to teach their disciples everything He had taught them, it engineers a collapse

¹⁵ Ruthven, *Cessation*, 28-29.

¹⁶ Tom Litter, *Litter Theological Foundations Paper*, United Theological Seminary, Randy Clark Scholars, Cohort 3 (Spring 2014): 3, accessed May 6, 2014, http://online.united.edu/pluginfile.php/70395/mod_resource/content/1/Litter%20Theological%20paper.pdf.

¹⁷ Williams, *Renewal*, vol. 1, 164. In Acts the theme of the geographic and ethnic spread of the Gospel clearly emphasizes the role of signs and wonders.

¹⁸ Williams, *Renewal*, vol. 1, 165. See Mark 16:17-18 and John 14:12.

¹⁹ Williams, *Renewal*, vol. 1, 165.

not only of discipleship at the third generation, but also of the relevance of much of the New Testament. Given the cultural drift over time, Middleton's enlightenment thinking became full-blown antisupernaturalism under Warfield.

Samuel E. Waldron makes much the same argument as Warfield. Beginning with the premise that the twelve disciples of Jesus were infallible, as demonstrated by their canonical writings, therefore the spiritual gift of Apostleship no longer exists.²⁰ This ignores the many attestation to the flaws of Jesus' disciples in the Gospels and Acts, while Robert Thomas highlights Paul's post-Pentecost rebuke to Peter in Galatians 2:11-14.²¹ Thomas also lists Luke, Acts, Hebrews, James, and Jude as books not written by one of the twelve, or by Paul. Furthermore, Luke and the author of Hebrews never witnessed the resurrected Christ. Thomas argues for the apostleship of James and Jude from Galatians 1:19 and 1 Corinthians 15:7, and for a wider circle of recognized apostles from 2 Corinthians 11:13.²² Therefore, the argument for the cessation of apostleship from a direct connection between the eleven apostles chosen by Jesus and the New Testament canon crumbles under scrutiny. Thomas argues convincingly from a much more complex

²⁰ Samuel E. Waldron, *To Be Continued?: Are the Miraculous Gifts for Today?* (Merrick, NY: Calvary, 2005), 24-25. Waldron's argument proceeds directly from his premise that the gift of apostleship ceased with the twelve, therefore prophecy also ceased. He posits three self-evident pillars for Apostleship: they were eyewitnesses of the resurrected Christ, they were chosen by Jesus, and they confirmed their ministry with the miraculous. It bears mention that Paul never met Jesus in the flesh, and that the cessationists of Jesus' day, the Sadducees, refuted all the miracles that they witnessed. Waldron does not reconcile the wildly Arminian conundrum of Jesus calling Judas Iscariot. The unsupported assumptions that undergird his argument are numerous. How can one gift, such as prophecy in Romans 12:6 be refuted, while affirming the other six gifts in the same list? Curiously, Waldron allows for apostles and miraculous healing today, but somehow with a more humble exterior. It appears that arrogant modern Apostles and Prophets offend Waldron; God Himself resists the proud.

²¹ Thomas, "Correlation," 18. No discussion of Judas seems to surface in these discussions. He serves wonderfully as the model of apostolic error. Considering the marvel of dynamic relationships, Ruthven explains, "The controls that would have prevented a Judas would have also prevented a Peter and a John."

²² Thomas, "Correlation," 18-19.

and historically supported view of the formation of the canon from the perspectives of apostleship, prophethood, antiquity, orthodoxy, catholicity, and traditional use.²³

Warfield believed that apostolic inerrancy, “Was the teaching of the New Testament and the witness of church history.”²⁴ Summarizing Middleton’s work, Warfield argued,

There is no reason for allowing miracles for the first three centuries . . . or . . . for the succeeding centuries: and yet the greater portion of the miracles of these later centuries were wrought in support of distinctively Romish teaching, which, it would seem, must be accepted, if their attesting miracles are allowed.²⁵

In fact, an unbigoted study of those events would require far more information about each occurrence than history records.²⁶ In addition, the Roman Church did not gain ascendancy until the fourth or fifth century, therefore apart from the Orthodox Church, all other Christians were “Romans” from the fifth to fifteenth centuries. Furthermore, Jesus repeatedly stated not an evidentialist argument, but that He demonstrated the kingdom of God through His miracles.

Exposing Warfield’s flawed epistemology, Litteer concludes that while Warfield affirmed the miracles in Scripture, “He adopted the same method of evaluation of post-biblical miracles as his liberal opponents harbored for biblical miracles.”²⁷ By creating rules and exceptions for what constitutes a miracle, and by questioning the dependability of witnesses to miracles, Warfield made his case for cessationism by use of the same

²³ Thomas, “Correlation,” 24. F. F. Bruce, *The Canon of Scripture* (Downers Grove, IL: InterVarsity, 1988), 259-263.

²⁴ John Calvin, *Institutes*, 1467. See Litteer, 3.

²⁵ B. B. Warfield, *Counterfeit Miracles* (Carlisle, PA: Banner of Truth Trust, 1983), 6-9. Litteer, 4.

²⁶ Warfield uses a debate technique of arguing from the absurd. He groups together Catholic reformers and reprobates, mystics and heretics, martyrs and charlatans, painting them with the same brush.

²⁷ Ruthven, *Cessation*, 50-54. See Litteer, 5.

logic that the liberals use to dismiss all miracles. In addition, the original recipients of Paul's writing could never have imagined the meanings which cessationists adduce from 1 Corinthians and Ephesians, such as the argument that when Paul instructed the church to set apart apostles and prophets he was actually forbidding this. Similarly, the early Church had no way of understanding Paul's teaching to mean that all true prophecy would result in the future compilation of the New Testament and then such utterance would cease, or that some of the gifts would continue while others would not.²⁸ If healing ministry was temporary, what were their disciples to teach others? Jesus answered this clearly, "[G]o and make disciples of all nations . . . teaching them to obey everything I have commanded you" (Matt. 28:20, NIV). While Ruthven conclusively refutes cessationism, he notes that they have not refuted his position and give clear signs of waning influence.²⁹

Those Who Deny the Validity of Dreams

Among those who see dreams as foolishness, Eckleberger attributes dreams to indigestion, worry and fear, dismissing that night visions "represent unreality."³⁰ Many people express that their dreams seem weird or unreal, if they even remember them. By

²⁸ Until Tyndale and Gutenberg, and even today, relatively few people own a Bible, making the "perfect" argument particularly hollow for some 1100 years. Tom Doyle with Greg Webster, *Dreams and Visions: Is Jesus Awakening the Muslim World?* (Nashville, TN: Thomas Nelson, 2012), 133. Doyle and Webster document that 80% of Muslims don't read or write, which hampers their access to the Bible.

²⁹ Jon Mark Ruthven, Second Peer Session (Mechanicsburg, PA: United Theological Seminary, December 10, 2013). John MacArthur, author of *Strange Fire* and the Master's Seminary Journal has not engaged Ruthven's *Cessation*, which he deems a clear sign of intellectual retreat from their position. Meanwhile, a wave of Charismatic scholars is building a cogent and credible continuationist theology.

³⁰ Kermit A. Eckleberger, "Dreams," Walter A. Elwell and Barry J. Beitzel, eds., *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker, 1988), 642. He references Job 33:15, 20:8; Ps. 73:20; 126:1; Is. 29:7, 8.

contrast, the Bible suggests not the rejection of all revelation but the practice of discernment. Rejuvenating “Thomas Hobbe’s dictum that ‘God spoke to me in a dream’ is no different in logic from ‘I dreamed that God spoke to me,’”³¹ Thiselton toys with grammar in order to amplify modernist doubt. This circular argument discredits truth that lies beyond the reach of science. He affirms Paul Ricoeur, who called dreams “double-meaning” expressions, and echoes Freud, considering dreams, “*disguised, substitutive and fictive expressions* of human wishes or desires,” in which events become, “*displaced, condensed, or scrambled.*”³² To Thiselton, dreams are the confused ramblings of unmoored consciousness. The cultural gatekeepers here pronounce their xenophobic wrath against spiritual realities that elude the intellect. Some Christians in similar fashion mistakenly infer from Ecclesiastes 5:7 that all dreams are meaningless.³³ Limiting themselves to strictly human intelligence they trust only prayer and the study of Scripture, presuming to hear from God only in logical and linear fashion, and only during the day. By changing the warnings against false prophets into an interdiction against dreams, Bean concludes that dreams cannot be trusted.³⁴ Dockery and many others opine that the Bible is the only source for knowledge of God, while rejecting all other revelation. This view ignores the critical role of the Holy Spirit in bringing the Word to

³¹ Anthony C. Thiselton, *The Holy Spirit: In Biblical Teaching, through the Centuries, and Today* (Grand Rapids, MI: Eerdmans, 2013), 352.

³² Thiselton, 387. Italics copied from original text.

³³ Carpenter and Comfort, 50. Ecclesiastes 5:7 warns, “With many dreams come vanities and a multitude of words; but fear God.” Given the overwhelmingly positive biblical support for revelation from God by dreams, this verse likely refers to daytime fantasies.

³⁴ Albert F. Bean, “Dreams,” in *Holman Illustrated Bible Dictionary*, ed. Chad Brand et al (Nashville, TN: Holman Bible, 2003), 443. He references Jer. 23:28, 27:9, 29:8, and Zech. 10:1-2 to substantiate this rejection. Bean confuses the source of legitimate prophecy, dreams and visions, with false prophets who falsely claim that they have been given dreams from God.

bear in those who read it, or else it would be just another book.³⁵ These theologians court a view of Scripture that hallows both revelation and humanity in the past, suspends the present day in deistic silence and promises future prophetic fulfillment, as if this moment in time were a divine intermission. Psalm 95:7b-8, Hebrews 3:7, 15, and 4:7 plainly answer the deists and cessationists, “Today if you hear His voice, do not harden your hearts.”³⁶

Kittel's War on Dreams

Kittel rejuvenates Juvenal's legitimate observation that dream interpretation sometimes served as nothing more than a revenue stream.³⁷ Concerning visiting prophets, the *Didache* warns, “If he remains three days . . . if he asks money, he is a false prophet.”³⁸ Clearly, prophecy moves people and engenders influence. In classic Judaism, “A dream acquires its force only when interpreted . . . A dream which is not interpreted is like a letter which is not read, meaning without results. Hence the common principle: All dreams are governed by the mouth.”³⁹ The tremendous value placed on dreams created power for those able to interpret them, including financial gain. Spoken at risk of execution, Daniel's rebuke to king Nebuchadnezzar stands in bold contrast to those who

³⁵ David S. Dockery, “Revelation of God,” in *Holman Illustrated Bible Dictionary*, ed. Chad Brand et al. (Nashville, TN: Holman Bible, 2003), 1386. Dockery presumably affirms the role of the Holy Spirit to lead into all truth, but mistakenly assumes that this only occurs during Bible reading.

³⁶ Kendall, *Theology*, 226. Kendall summarizes, “The consequence of not being open to the Spirit is horrendous; it means probably: you cannot enter God's rest (Heb. 3:7–11); you cannot hear him speak again (Heb. 5:11ff).” These consequences carry great weight. Hebrews artfully connects past and present.

³⁷ Kittel, 234.

³⁸ King, “Modern,” 1. The *Didache* dates from the early second century AD.

³⁹ Kittel, 234. Refer to: b. Ber., 55a b; Str.-B., I, 60, b. Ber., 55b; Str.-B., I, 60; cf. Gn. 41:13; “As he interpreted to us, so it turned out.”

sold their divinations.⁴⁰ The propheteers invented dream amelioration, from which they created dream fasting, recommended finding three others “[T]o confirm a favorable interpretation,” researched favorable Bible texts, and suggested prayer, charity, and repentance.⁴¹ Ironically, though these were the machinations of greed, their suggestions to repent, pray, and to search the Scriptures and godly counsel are entirely appropriate responses to a dream. Their foolish patrons missed the blessing of seeking God for themselves.⁴²

Kittel also built a purportedly theological case against dreams. He argued that God spoke to Moses face-to-face, not in dreams, but failed to mention the obvious problem with this argument; God never accorded such honor to anyone else.⁴³ Marshaling Deuteronomy 13:2 to demonstrate biblical “distrust (for) revelations by dreams,” Kittel ignored the clear context of the passage, which is prophets who promote worship of other gods.⁴⁴ He also ignored the primary contribution of the passage, the command to put to death the representatives of foreign gods, and the agreement of this passage with many similar calls to discernment.⁴⁵

⁴⁰ Ronald D. Roberts, “Dream,” in *The Lexham Bible Dictionary*, ed. John D. Barry and Lazarus Wentz (Bellingham, WA: Lexham, 2012).

⁴¹ Kittel, 234. Perhaps the three others with favorable interpretations also made a profit.

⁴² When Jesus said, “My sheep hear My voice” (Jn. 10:27), He directly inferred that those who don’t hear His voice don’t know Him.

⁴³ Kittel, 230-231.

⁴⁴ Kittel, 230-231. Unlike occult and mystic religions, the Old and New Testaments abound with commands to exercise discernment, including methods for testing prophecy. The passages in Deuteronomy and Jeremiah harmonize with many similar calls to discern spirits.

⁴⁵ Ted Cabal et al., *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (Nashville, TN: Holman Bible, 2007), 1123.

Kittel looks to Jeremiah 23, 27, and 29 for the “climax” to his polemic against dreams.⁴⁶ Kittel fallaciously references an apostate people, not the lying prophets specified in these passages, incorrectly deducing that all dreams lie.⁴⁷ Kittel rails, “Here is no gradual depreciating of revelation by dreams on the ground that the true prophet does not need them. The situation at that time demanded absolute rejection. Here, then, the metaphysics of dreams is uprooted as completely as possible, not by unbelieving, but by believing criticism.”⁴⁸ Kittel ignores the prophet’s own testimony in Jeremiah 31:26, “At this time I awoke . . . My sleep had been pleasant to me,” attesting that he received a prophecy in a dream. If Kittel was correct, then no further dreams would be recorded in Scripture, Jeremiah would be the final prophet, and Acts 2:17-18 and 1 Corinthians 12 and 14 would read quite differently. Dyer aptly explains the plain meaning of the text, “Visions came from their own minds . . . delusions . . . leading the people astray with . . . reckless lies, falsely claiming God’s authority.”⁴⁹ Dyer assails the obvious motive of the

⁴⁶ Charles H. Dyer, “Jeremiah,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor, 1985), 1159. In his excellent synopsis of Jeremiah 23, Dyer asserts that the false dreamers created “reckless lies” from their own delusional minds, not in fact from their dreams. It seems to be overreaching to infer from this passage that the Bible teaches that some dreams lie when the clear point of the passage is to oppose false prophets. “I hear what the prophets say, that prophesy lies in my name, I have dreamed, I have dreamed. Do they wish to cause my people to forget my name by their dreams, which they tell one another? The prophet that hath a dream may tell a dream; but he that hath my word, let him speak my word faithfully” (Jer. 23:25–28). Biblical Studies Press, *The NET Bible First Edition Notes* (Biblical Studies, 2006), 1 Jn. 4:1.

⁴⁷ Kittel, 230-231. Denunciation of false prophets persists through both the Old and New Testaments, including their efforts to deceive the faithful by appealing to the authority widely accorded to dreams. What can be clearly adduced from the text is also widely supported elsewhere in Scripture: even if the prophecy comes to pass, if the prophet’s word leads the people of God away from Jehovah/Jesus, then they are a false prophet. This passage teaches discernment by judging fruit, which can be known, not the genesis of a dream, which cannot be known. Micah jabs, “If a liar and deceiver comes and says, ‘I will prophesy for you plenty of wine and beer,’ he would be just the prophet for this people!,” (Micah 2:11, NIV).

⁴⁸ Kittel, 230-231.

⁴⁹ Dyer, 1159.

false prophets to profit by turning the faithful to pagan religions. Shimon Bakon differentiates, “Words of calamity by a prophet, if not coming true, are no refutation of the prophecy. If there is repentance, the Lord will repeal the intended evil. However, assurance of good tiding which don’t come true is a sign of a false prophet.”⁵⁰ Hananiah’s promises procured for him the immediate security he desired, whereas Jeremiah had the, “Sad task . . . to foretell disaster in the hope that this will lead to repentance.”⁵¹ Jeremiah instructed the wise to beware the false prophet who attempts to deceive by claiming the same source as legitimate prophets: dreams.

Absent actual biblical interdiction of dreams, Kittel tasks intertestamental wisdom literature to label all dreams, “foolish speech . . . much that is vain,” and “empty (for) dreams have led many men astray, and, hoping in them, they lost hope,” classifying all dreams as detrimental.⁵² John Taylor exegetes the preaching of Jeremiah, demonstrating that false “Prophets are nothing but *ruach* (spirit), with no *dabar* (word or truth) in them” (Jer. 5:13).⁵³ In other words, if their revelation had been from God it would have been in agreement with existing written revelation, which it was not. Taylor strengthens this meaning for *ruach*, referring to 1 Kings 19:11-12, when God showed Elijah that He

⁵⁰ Shimon Bakon, “True and False Prophets,” *Jewish Bible Quarterly* 39, no. 3 (2011):158, accessed May 5, 2015, <http://web.a.ebscohost.com/ehost/pdfviewer/pdfviewer?vid=24&sid=da82f04d-dbf4f27-8801-8d8c2b1447f9%40sessionmgr4004&hid=4201>. Taken from *Hilkhot Yesodie ha-Torah* 10-4. False prophets engender favor and goodies by promising peace. Legitimate prophets whose call for repentance is heeded by the people should not be considered false prophets when the condition for avoiding hardship is met.

⁵¹ Bakon, 158. Jeremiah 28:15-17 details the encounter in which Jeremiah denied that God sent Hananiah and announced that he would be sent from the face of the earth. Hananiah died two months later.

⁵² Kittel, 230-231. Kittel references Qoh. 5:3, 7 and Sir. 34:5.

⁵³ John Taylor, 68.

abides not in displays of power, *ruach*, but in a still small voice.⁵⁴ Isaiah 59:21 also pairs these two ideas.⁵⁵ Taylor insists on resonance between the emotional impact of a prophecy and the ability of that word to be harmonized with known Scripture.⁵⁶ Kittel reverses biblical testimony; the written witness to a God who speaks becomes the very weapon to prevent people from hearing from God today.⁵⁷

By contrast, those who support the continuation of spiritual gifts, such as the “Charismatics (who) believe the commissioning accounts (Mt. 10:1-10; Mk. 6b-13; Lk. 9:1-6; 10:1-9; Jn. 14:12) apply to all believers in all generations. When Jesus commissioned the twelve to heal the sick, raise the dead, cleanse lepers, and cast out

⁵⁴ John Taylor, 68. The 1 Kings passage clearly favors the still small voice of God as the normative means of revelation. More significantly, Taylor’s distinction aligns with many scriptural admonitions to discern the spirit behind displays of power or revelation. Charles A. Briggs, “The Use of רוח in the Old Testament,” *Journal of Biblical Literature*, vol. 19, no. 2 (1900), 132-145. Briggs surveys the use of *ruach* in the Old Testament, which covers the range of meanings: breath of the mouth (33 times), breath of the mouth as the word of command, breath as anger, breath as the sign and symbol of life, wind (117 times), temper or disposition (76 times), the Spirit of God (94 times). He culminates his list with the concept of the divine Presence.

⁵⁵ “‘As for me, this is my covenant with them,’ says the Lord, ‘My Spirit, who is on you and my words that I have put in your mouth will not depart from your mouth, or from the mouths of your children, or from the mouths of their descendants from this time on and forever,’ says the Lord” (Is. 59:21, NIV). The similarity between this verse and Acts 2:39 is unmistakable.

⁵⁶ Jack Deere, *Surprised by the Voice of God: How God Speaks Today Through Prophecies, Dreams, and Visions* (Grand Rapids, MI: Zondervan, 1996), 274. Warning that the mundane details of life may have grave moral consequences, such as with Lot’s choice of land, Deere counters Kittel’s view, “it is not even remotely close to the experience of the people of the Bible. God did speak to them apart from the Scripture. He warned, encouraged, and gave specific geographical leading to His people.” His lengthy works attest to his belief that the words of the Bible are not enough. Kittel’s position cannot be reconciled with Acts 2:17-18, 1 Corinthians 14:1 or Jeremiah 31:26. Jeremiah 31:26 states that Jeremiah received the preceding prophecy through a dream.

⁵⁷ Ruthven, *Cessation*, xx. Ruthven explains, “using Cessationism . . . in an attempt to protect . . . scripture from extraneous revelations from . . . prophecy and miracles, traditional Protestantism succeeded in suppressing the central characteristic of the New Covenant . . . the . . . normative process of the revelation of God directly and immediately into the hearts of believers (Acts 2.39>Isa 59.21; Jer. 31.31-34).” In its reaction to modernist liberalism, fundamentalists so emphasized the authority of Scripture that they ignored the voice of God. Kittel, 235. In Kittel’s system, human intellect, not Scripture, retains authority. Despite Kittel’s intense scrutiny regarding prophecy, he supplied volumes of his own opinions.

demons (Mt. 10:8), he was setting a standard for all future disciples.”⁵⁸ However culturally dissonant this brand of Church may be in a declining Western Church, it honors the pattern of discipleship that Jesus modeled and aptly describes the historic worldwide advance of the Gospel. While Warfield and other Cessationist scholars seek to defend the authority of the Bible in a hostile postmodern context, they unwittingly change its message, converting commands into concepts, thereby stripping it of its historic meaning.⁵⁹ In reference to the continuation of divine dreams, Bowler clarifies,

[T]he test for heresy is Biblical truth, not the means God uses to speak . . . A static view that God does not speak is not Biblical Christianity—you do not see this type of silent God in the Bible. In fact, a test for if your God is the true God is actually whether or not he speaks or acts in the world today (see Elijah and the prophets of Baal). . . . The lack of belief that God does speak in dreams does not mean that he does not speak in dreams. . . . We need to make sure that the God we are following is the God of the Bible and not the God of our imagination and comfort zones.

Bowler correctly contrasts the Holy Spirit who speaks in dreams, even to this day, to a fake god who cannot speak.

Continuationist theology also highlights the immutability of an omniscient, omnipresent, and omnipotent God. While some infer cessationism from the dramatic decrease of the gifts of the Spirit some 300 years after Christ, the desert mystics and the last 100 years since the Azusa Street revival offer overwhelming historic evidence to the contrary. Functionally similar to dispensationalism, which reduces the relevant portions of Scripture to a few epistles, the arguments that support the cessation of the gifts could

⁵⁸ Litteer, 15-16.

⁵⁹ While the ministry of Jesus greatly exceeded that of the prophets, His miraculous signs directly continued the prophetic tradition. Acts 2 and 1 Corinthians 12-14 portray and teach the continuation of the ministry of Jesus. Some exegetes demonstrate poor practice, claiming that 1 Corinthians 13:10 holds a secret meaning, which was completely obscured from the Corinthians, but would become clear later. In this scheme the word “completion” would replace spiritual gifts with a book. The cessationists misappropriate the work of the Holy Spirit to the printed Word and affirm the gift of teaching while negating others.

be used to dismiss any passage, or the entire Bible. While some argue that the gifts ceased after the council of Nicaea, healings and the raising of the dead are commonplace in South America, Africa and Asia. Nor are dreams in short supply, many of which contain messages and encounters with Jesus, supporting a historic revival among Muslims.⁶⁰ An irresponsible hermeneutic interprets Scripture in light of the results of disobedience instead of comparing the text at hand to the clear teaching of many other verses. Randy Clark plainly parses, “Don’t bring Scripture down to the level of your experience. Rather, bring your experience up to Scripture.”⁶¹

Epistemology and Dreams

Due to the quantity of biblical passages that hinge on dreams and visions, many contemporary theologians and the Westminster Confession of Faith affirm the legitimacy of biblical dream accounts yet insist that God no longer speaks in this way.⁶² By contrast,

⁶⁰ Addison, *Evangelism*, 150-151. The most expansive interpretation of the “all flesh (all people, NIV)” of Acts 2:17, meaning all humans alive, best describes the nightly universal experience of all people. Without determining the source of dreams, which is an impossible task, even the dreams of those who are far from God indicate the work of the Holy Spirit, both in Scripture and in modern practice.

⁶¹ Clark relates his previous error in quickly reading through healing passages. When his healing ministry became more aligned with Scripture, he was happy to read those verses. Still later he realized that he tended to skim through Bible portions dealing with raising the dead because this was still foreign to him. The Holy Spirit convicted him that he needed to grow into this ministry as well.

⁶² Ruthven, *Cessation*, xx. Garnet Howard Milne, “The Westminster Confession of Faith and the Cessation of Special Revelation: The Majority Puritan Viewpoint on Whether Extra-Biblical Prophecy is Still Possible,” in *Studies in Christian History and Thought* (Blechley, Milton Keynes, UK: Paternoster, 2007). The Confession begins, “for the better preserving and propagating of the truth . . . to commit the same wholly unto writing; which maketh the holy Scripture to be most necessary; those former ways of God’s revealing His will unto His people being now ceased.” Kittel, 230-231, 234-235. Kittel considers Acts 16:9, “at least one tradition (dream) which bears the clear stamp of authenticity,” casting doubt on all others, yet he concedes that Acts 18:9, 23:11 and 27:23 may be legitimate. Kittel considers dreams to be, “peripheral, limited to individual instances of divine leading.” He ignores the dreams given to Abraham, Jacob, Pharaoh and Nebuchadnezzar. He believes that even Paul put less stock in dreams than in visions, and further adduces, “no NT witness ever (based) . . . the Gospel . . . on dreams.” Quite to the contrary, salvation history often turned on dreams, as when God cut covenant with Abraham and renewed the

the Bible itself resulted largely from prophetic revelation, as Frederick Greenspahn explains, “The Hebrew Bible has a clearly favorable view of prophets, as demonstrated by its extensive corpus of prophetic writings as well as the prominent role accorded prophets.”⁶³ Given the biblical epistemology of dreams and the clear continuationism of Acts 2:39, commands such as, “Today, if you hear my voice” in Hebrews 3:7 should be understood to reference dreams and visions.⁶⁴ It seems spiritually intoxicating and hermeneutically irresponsible to read the Bible as history, allegory or moral philosophy.

General revelation through creation as detailed in Romans 1:18-2:16 militates against exclusivist sentiments, positing that God intentionally broadcast His character and power to every human to such an extent that they all know Him. Romans 2:14-16 poignantly addresses the role of conscience to bear witness to the law of God even among those who have not heard the Gospel, however Romans also makes a strong case for the necessity of a human carrier of good news. The reports of Muslim conversions due to encounters with Jesus in dreams suggest one avenue to fulfill the inclusive vision of Revelation 5:9, and a means by which ongoing special revelation augments general revelation.⁶⁵ Scripture portrays the Father as the Good Shepherd who pursues even “one

covenant with Jacob, both in dreams, or when God directed Paul to bring the Gospel to Europe through the dream of the man at Macedonia. Kittel maintains that Deuteronomy mistrusts dreams, “even though ostensibly prophetic.” To insist that the only purpose of such tireless divine intervention was to deliver a book of written law so that God could rest from His unrelenting pursuit of personal and immediate relationship with people, and so that future generations could only read accounts of those who knew God, borders on the absurd and relegates passages such as John 14:15-16:16, Acts 2, Romans 8:1-27 and Hebrews 3:7-4:7 to wasted ink and paper.

⁶³ Frederick E. Greenspahn, “Why Prophecy Ceased,” *Journal of Biblical Literature*, vol. 108, no. 1 (Spring 1989), 40.

⁶⁴ Kittel, 230-231. Kittel opines that Deuteronomy mistrusts dreams, “even though ostensibly prophetic.” In his study Kittel legitimately derides impostors and shamelessly ignores the genuine.

⁶⁵ Revelation 5:9 ends, “from every tribe and language and people and nation (NIV).”

who is lost,” Jesus as the Friend of sinners, and the people of God as the Watch on the wall, and the mouthpiece to the wandering, prophets and prophetesses moved by the compassion of God.

Don't Let the Voice of the Prophet Drown Out the Voice of God

Among those who affirm special revelation, discernment is essential. Even in churches that practice the prophetic, there may be a tendency to look to the prophet for a word instead of looking to the Holy Spirit. Gordon Wright warns,

The danger of prophetic ministry is our temptation to replace the ministry of the Holy Spirit with a man . . . This . . . releases the believer from the *responsibility* of personally hearing from or getting a word from God. It is much easier to go to the prophet for a word from God than to spend the time and energy necessary to seek God . . . (this) tends to produce an unhealthy dependence upon man . . . also opens one up to prophetic manipulation.⁶⁶

In the spirit of 1 Corinthians 14:26, everyone should bring a revelation, a tongue or an interpretation to share with the body of Christ, for this is the prophethood of believers.

The school of prophets, small group prophetic ministry, and disciple-making dream ministries may inculcate the ability to recognize the voice of God. Alexander explains,

Pentecostals believe that anyone, anywhere, of any age, gender, experience, or educational level can be used by God to speak the right prophetic word at the right time. That is democracy of the Holy Spirit—everybody has a voice. . . . sons, daughters, slaves, free, young, and old can all prophesy, dream and have visions is empowering women and other traditionally excluded groups . . . The more people your movement believes can participate and be empowered to speak for God, the more people will do so.⁶⁷

Prophets and elders might mentor those less mature in their prophetic calling, thereby honoring the lesser member and mitigating the influence of accomplished prophets.

⁶⁶ King, “Modern,” 12.

⁶⁷ Alexander, *Wonders*, 121-122. Alexander has done much to reach out to the marginalized.

While Vinson Synan reasonably questions the legitimacy of teaching prophecy in a classroom setting, learning prophecy through discipleship models could create a more natural environment.⁶⁸

Care should be exercised in the practice of dream interpretation that incorrect hermeneutics are not practiced, such as first use, or This-Is-That reassignment of meaning.⁶⁹ Interpreters should avoid the temptation to complicate the process, ever mindful of tendencies to Gnostic mysticism and elitism.⁷⁰ Jack Hayford observed, “The manifestation of the Holy Spirit in ‘prophecies’ . . . tends to sustain simplicity.”⁷¹ Prophets and dreamers who stay within the boundaries of encouragement, comfort and applied instruction should be able to remain within the boundaries of orthodoxy. The greater concern for every believer should be hearing the voice of God.

Awakening Grace; Knowledge that Moves People

The Holy Spirit appears to work powerfully among those who do not name Jesus as Lord. In building his case for ‘Awakening Grace,’ Charles Wesley first outlined the impossibility of salvation,

⁶⁸ King, “Modern,” 15. This project modeled a discipleship approach, but was far too short to claim significant gains in duplication by its participants. While the Charismatic group demonstrated rapid mastery of this model, this naturally followed their pre-existing mastery of Scripture and familiarity with the voice of the Holy Spirit. The other groups did not gain mastery.

⁶⁹ King, “Modern,” 13. Some have taught that the first time a symbol is used in Scripture dictates its meaning throughout the Bible. Some prophets feel that they have been given hidden insights into the meanings of Scripture that could not be ascertained in any other way. These are dangerous devices that subvert responsible hermeneutics and promote sectarianism.

⁷⁰ King, “Modern,” 13. Pride is a constant pitfall in the use of the spiritual gifts. Obscure or inflated prophecies without practical applications should be avoided.

⁷¹ King, “Modern,” 13.

But 'the wisdom of God' was always 'foolishness with men.' No marvel, then, that the great mystery of the gospel should be now also 'hid from the wise and prudent,' as well as in the days of old; that it should be almost universally denied, ridiculed, and exploded, as mere frenzy; and that all who dare avow it still are branded with names of madmen and enthusiasts!⁷²

From this sermon, Luther Oconer advances the Wesleyan concept of Awakening or Convincing Grace, in which those separated from God may experience a holy fear, "a desire to flee from the wrath to come," that sets them on a journey toward God. In the original Wesleyan model, these awakened but unsaved seekers were set in discipleship fellowships, where they might be justified through faith and fully converted.⁷³ This assurance allows people to see their spiritual poverty, thereby opening hearts to salvation. Just as Wesley's preaching ministry often enjoyed miraculous visitations, modern healing and prophetic ministries offer fitting complements to the proclamation of the Gospel, just as Jesus did.⁷⁴

⁷² Charles Wesley, *Awake, Thou That sleepest* Sermon 3, Section III, 10, Oxford, UK: University of Oxford, April 4, 1742, accessed August 19, 2014, www.umcmission.org/Find-Resources/John-Wesley-Sermons/Sermon-3-Awake-Thou-That-Sleepest#sthash.vOFmVbaH.dpuf. In highlighting the natural man's inability to discern the truth of the Gospel, Wesley appears to smear contemporaries who perceived the power of the Holy Spirit in Wesley to be nothing more than resurrected Montanist heresy.

⁷³ Luther Oconer, conversation with author, United Theological Seminary, August 18, 2015. Oconer also affirms Wesley's concept of prevenient or preventing grace, in which, "Despite the depravity of sin, God doesn't totally give us up; He puts a braking factor on sin," in order to preserve people unto salvation. Oconer instructs that in the American frontier the seeker fellowships designed by Wesley and Whitfield were replaced by the practice of an altar call, "which lost the awakening part, (which is) something that you wrestle with, (not) by (simply) coming to the altar." Oconer astutely discerns that those who are awakened by God normally require a time to come to repentance and to receive the gift of faith, which comes from God. This process is in contrast to intellectual assent, which historically led to the Lutheran Scholastic movement. The Pietists later contested, "No, it's a religion of the heart," which highlights the need for a complete conversion.

⁷⁴ Faisal Malick, *10 Amazing Muslims Touched by God* (Shippensburg, PA: Destiny Image, 2012). Herod's wife complained, "I have suffered much in a dream," inferring a wrestling with God. Peter Young attests to many conversions among New Age enthusiasts through dream interpretation at festivals such as Burning Man. Wesley warned in his *Awake* sermon that religion would not save, "I practiced religion and morality, but thanks to a recurring nightmare I knew that darkness waited to swallow me."

Those Who Affirm Dreams Cautiously

Citing only two biblical dreams, one of which was given to a pagan king, Thiselton suggests “enormous care,” in dealing with dreams, due to the, “massive potential for error.”⁷⁵ He advances the timeless deterrent to night revelation; fear. Doubt becomes the guiding principle, compelling the faithful to close their minds lest they hear wrong. Despite the obvious message of Hebrews 11, the modern reader is forbidden to imitate the heroes of Scripture who heard directly from God and obeyed Him. The man who buried his talent becomes the model, and apprehension the proper attitude toward a disinterested god. Thiselton’s “Bible only” model is as flawed as the psychic power “spirit and no Bible” approach.

Thiselton resuscitates the axiom, “Visions and dreams (can) be caused either by sustained piety or by eating moldy and decaying foods.”⁷⁶ This deistic error, that God speaks only to kings and saints, and that external and internal stimuli cause dreams, dates to at least Plato, and has been reiterated since the Middle Ages.⁷⁷ Parroting Wilhelm Weygandt’s theory, Freud postulated that every dream contains, “a repetition of a recent impression of the previous day.”⁷⁸ Recent sleep laboratory research determined that while sensory impressions may become integrated into a dream, they do not create the dream

⁷⁵ Thiselton, 387.

⁷⁶ Thiselton, 407.

⁷⁷ Ruthven, *Cessation*, 21-22. While Aquinas relegated miracles to the nascent Church, which needed the supernatural to verify its doctrine, he also taught, “believers of great sanctity may exhibit miraculous gifts of the Spirit.” Aquinas barely missed his mark; the early Church enjoyed miracles as a result of the infilling of the Holy Spirit, who also made them holy. Artemidorus, *Interpretation*, 256. Plato penned, “When the wild beast in men is overfed with meat or drink, it become rampant.” Such superstition reigns to this day.

⁷⁸ Richard Wollheim, “Dreams,” in *Modern Critical Interpretations: Sigmund Freud’s The Interpretation of Dreams*, ed. Harold Bloom (New York, NY: Chelsea, 1987), 83.

itself.⁷⁹ Thiselton's warnings are neither credible theology nor observable science, however they offer an excuse to ignore dreams.

By contrast Deere observes, "The most symbolic dreams are also the most meaningful dreams . . . it causes us to depend on God for the illumination . . . lets us know that we didn't make up the dream."⁸⁰ While the message dreams of Matthew served the pressing needs of preserving the human life of the Messiah, if every night God appeared to every believer with urgent orders in clear message dreams, all faith would cease, and a tender relationship would quickly assume a master to slave drudgery.

Legitimate dream interpretation comes, "not by research in dream books, nor by natural human ability," but from God.⁸¹ Joseph and insisted on this point, "Joseph emphasized to Pharaoh that the interpretation of the dream came from God (see Gen. 41:16, 25, 28, 32, 39)."⁸² This point cannot be stated with sufficient force. The difference between all other forms of dream interpretation and Christian dream interpretation turns on this essential concept; the interpretation must come from the Holy Spirit.⁸³ If it comes from a lexicon of dreams, a school of interpreters, a silver-tongued businessman, a spirit

⁷⁹ Michael Schredl, "History of dream research: The dissertation 'Entstehung der Traume (Origin of dreams)' of Wilhelm Weygandt published in 1893," *International Journal of Dream Research* 3, no. 1 (April 20, 2010): 96, accessed September 10, 2014, http://journals.ub.uni-heidelberg.de/index.php/IJoDR/article/view/507/pdf_10. In one test, participants were given a salty dinner with no drink. None of them dreamed of drinking. Rock, 10. Rock records that Dement rang a bell while 204 subjects were in REM sleep, yet only 20 dreams incorporated the sound. In a similar test with sprayed water it became integrated into the background of a dream but didn't change its course. Bedtime activities such as pepperoni pizza with nothing to drink, or violent and erotic films similarly failed to resurface in dreams.

⁸⁰ Deere, *Surprised*, 225.

⁸¹ Ecklebarger, "Dreams," 642. Gen. 40:8, 41:7, 25, 28, 39.

⁸² Biblical Studies Press, *The NET Bible First Edition Notes*, 105:19 (Biblical Studies, 2006), Ps. 105:19.

⁸³ Not to be confused with Kabbalah, a modern Jewish mystic religion with similarities to the occult.

guide, or latent psychic gifting, it is not Christian dream interpretation.⁸⁴ While those who seek to practice Christian dream interpretation may initially feel at a loss, mastery of this gift comes through practice, ideally in a supportive local church that weighs all things against Scripture.⁸⁵ As with all spiritual gifts, dream interpretation should, “Glorify God . . . stem from a righteous source . . . be confirmed by the Holy Spirit . . . stand the test of external verification . . . and build up the church.”⁸⁶ Over time, those who engage in Christian dream interpretation should evidence an increase in the fruit and gifts of the Spirit.

Although some Cessationists reject the use of Acts for doctrine, Peter’s sermon in Acts 2:14-41 begins with, “Listen to what I say,” and then heavily leans on Old Testament prophecy. Jesus Himself had repeatedly quoted much of this polemic, in an effort to systematically expound the new covenant, meaning this passage carries significant theological importance. While Kittel incorrectly infers the dissolution of dreams from Jeremiah’s denunciation of false prophets, Acts 2:17-18 conversely promises a generalized prophetic outpouring of dreams and visions. While this Voice was largely silenced under Constantine, “Luther restored the idea of the priesthood of all believers, then the Anabaptists restored the idea of the prophethood of all believers.”⁸⁷ The reassertion of the importance of personal choice to follow Christ naturally led to the

⁸⁴ Paul King, “Christian Psychics and Shamans: A Response to Morton Kelsey, Agnes Sanford and DeArteaga’s Defense and Acceptance of Psychic Phenomena,” *Refleks Journal* (August 1, 2009).

⁸⁵ John Paul Jackson, *The Essentials of Dreams & Visions*, 2015, 6 CD-ROMs, Flower Mound, TX. Jackson differentiates between a gift from God, such an ear for music, and practice, the secret to mastery.

⁸⁶ J. Rodman Williams, “Which Miracles Are Real? How can we tell which ‘miracles, signs, and wonders’ are of God?” *Christianity Today* 45:7 (May 21, 2001): 81.

⁸⁷ Hyatt, 80.

conviction that all believers should participate in the ministry of the Church. Hyatt proposes, “Because the Holy Spirit resides in every member, and . . . possesses one or more of His gifts . . . every member should have the opportunity to exercise that gift . . . A Christian gathering dominated by one person cannot, therefore, be controlled by the Holy Spirit.”⁸⁸ Hyatt connects post-Pentecost pneumatology to modern ecclesiology, challenging sterile forms that repress the full function of the body in corporate worship. Many theologians affirm the legitimacy of dreams today.

Those Who Embrace Dreams: The Prophethood of Believers

Citing the Pentecostal “empowerment for witness,” Welker assigns dreams, visions and “word gifts” as a type of prophetic call. Stronstad advances the Pentecostal apriorism that the body forms a, “Prophethood of believers, since everyone is a bearer of the Spirit to dream dreams . . . and speak . . . in witness to Christ.”⁸⁹ David Martin defends modern Pentecostals who, “Find . . . resonance in its dreams, healings . . . prophecies, and expectations of future transformation.”⁹⁰ Absent cultural impediments, ancient expressions flourish today. Linking African-American Pentecostalism and the success of Methodist preaching in America, historian Nathan Hatch documents that these movements, “Did not suppress” dreams, visions, ecstasy, emotional responses, and preaching by blacks and women.⁹¹ Even today, the Jesus Family in China spends three

⁸⁸ Hyatt, 80-81.

⁸⁹ Michael Welker, *The Work of the Spirit: Pneumatology and Pentecostalism* (Grand Rapids, MI: Eerdmans, 2006), 119. Stronstad, *Prophethood*.

⁹⁰ David Martin, *Pentecostalism: The World Their Parish* (Malden, MA: Blackwell, 2002), 6.

⁹¹ Martin, *Pentecostalism*, 8.

hours every morning in loud crying, simultaneous prayer, tongues, trances, dreams, visions, singing and testimonies.⁹² Asserting a predictable expression of the Holy Spirit that crosses culture, Anderson contends that these, “Phenomena characterize Pentecostal movements all over the world.”⁹³ Due to their participatory body life, Karkkainen maintains, “Perhaps the prophethood of all believers could be added as a sixth” distinctive of Pentecostalism.⁹⁴ A chorus of theologians affirms the legitimacy of dreams in a biblical ecclesiology.

Anderson argues, “Pentecostal and Charismatic pneumatology is a dynamic and contextualized manifestation of biblical revelation . . . something you *do*.” In the African context, these “divine involvements” include prophecy, tongues, healing, exorcism, visions and dreams.⁹⁵ The African Church engages her people. Harvey Cox surmises that these practices fill an ecstasy deficit, allowing people to experience, “Deeper insights and exultant feelings.”⁹⁶ Even before news of Azusa Street reached India, reports of healings, tongues, visions, dreams, discernment of spirits and prophecy among, “Simple, unlearned members of the body of Christ” surfaced in revivals in Mumbai and other parts of India,

⁹² Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge, UK: Cambridge University, 2004), 135.

⁹³ Anderson, *Introduction*, 135.

⁹⁴ Veli-Matti Karkkainen, *Pneumatology: the Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker, 2002), 93.

⁹⁵ Anderson, *Introduction*, 197.

⁹⁶ Anderson, *Introduction*, 200.

after centuries of virtual dormancy.⁹⁷ Events similar to those in Acts 2 continue to repeat themselves throughout time and space.

Observing transcontinental influences, Hollenweger adduces that the, “Active participation of every member in the congregation,” the single most important aspect of Pentecostal ecclesiology, emerged from African culture, and was seminal in Seymour’s practices at Azusa Street.⁹⁸ Seymour maintained an open pulpit that helped to create an accessible ecclesiology. Hollenweger adduces that participatory worship legitimizes marginalized people, thereby overcoming social barriers for the lower classes.⁹⁹ He promoted a “language bridge” in theology, created from dreams, visions, and storytelling, in order to escape the “academic ghetto.”¹⁰⁰ Given ongoing biblical reading, theology can be applied simply. Karkkainen promotes, “Inclusion of dreams and visions into personal and public forms of worship.”¹⁰¹ This displays post-Pentecostal discipleship.

Simon Tugwell denounces Western Christianity as a superficial culture, “In the process of throwing off a secular worldview in favor of a religious encounter that is essentially neo-pagan.”¹⁰² Tugwell rejects the idea that American culture was or is becoming Christian, thereby challenging Western Christians to review their teaching

⁹⁷ Allan Anderson, *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Maryknoll, NY: Orbis, 2007), 80.

⁹⁸ Anderson, *Introduction*, 235.

⁹⁹ Anderson, *Introduction*, 235.

¹⁰⁰ Lynne Price, *Theology Out of Place: A Theological Biography of Walter J. Hollenweger* (New York, NY: Sheffield, 2002), 79.

¹⁰¹ Veli-Matti Karkkainen, *The Spirit in the World: Emerging Pentecostal Theologies in Global Contexts* (Grand Rapids, MI: Eerdmans, 2009), xvii.

¹⁰² Hollenweger, 158. Simon Tugwell, *Did You Receive the Spirit?* (Mahwah, NJ: Paulist, 1972). Allan Anderson and Walter J. Hollenweger, *Pentecostals after a Century* (Sheffield, UK: Sheffield Academic, 1999), 222-223.

carefully. By contrast the rapidly growing churches in Africa, Indonesia, and China emphasize divine power through healing, prophecy and dreams. One South African theologian observed that these holistic, locally derived movements, “Offer an empowerment which provides a sense of dignity and a coping mechanism.”¹⁰³ Such gifts to the poor are equally valuable to the wealthy. Comparing dreams to the stories Jesus offered, Hollenweger identifies them as one of several hallmarks of global Pentecostal liturgy.¹⁰⁴ In a personal note, Ruthven affirms that dreams fill one of the streams from which prophecy flows today. He enjoys a group daily prayer time in which they hear from God through dreams, visions, words, and faith.¹⁰⁵

Missions and Dreams

In Hollenweger’s third world survey of reasons for conversion, he identified three avenues: healing, dreams and visions, and friends. Sermons did not make the list of reasons for conversion.¹⁰⁶ David Garrison’s exhaustive study of Islam indicated a similar finding in North Africa, “If one counts attendance in the courageous church congregations meeting [in buildings] each week, the numbers fall far short of the numbers of those who have responded to the gospel message they have encountered

¹⁰³ Karkkainen, *Pneumatology*, 172. Allan H. Anderson, 1999, “Gospel and Culture in Pentecostal Mission in the Third World,” lecture, eleventh meeting of the European-Pentecostal Charismatic Association, Academy of Missions at University of Hamburg, Hamburg, DE, July.

¹⁰⁴ Anderson and Hollenweger, 36, 39. Rock, 11. Nearly every dream contains visual imagery, slightly more than half are auditory, less than 15% contain touch or movement, while taste and smell are rare. Dreams seem to be a capable servant to the task of telling stories. Most dreams are in color, but twenty to thirty percent show in black and white.

¹⁰⁵ Ruthven, *Wrong*, 69.

¹⁰⁶ Hollenweger, 255. Keener, 878. Keener documents, “In some regions, large numbers or even most of those converted to Christianity today testify that they were converted through dreams or visions.”

through broadcast media, dreams and personal witness to Christ.”¹⁰⁷ Garrison explains the importance of a gentle human witness that boldly proclaims Christ in culturally relevant terms, and the ease with which people are often reached once God has spoken through dreams. People seem to follow their hearts, entering second order change experientially. Within the Church, many have been called to missionary service through prophecy, dreams, visions, or audible voices.¹⁰⁸ The human agency so vital to other mission sending groups does not apply in the same way when the entire body hears the voice of God, much as when the Spirit said, “Set apart for me Barnabas and Saul” (Acts 13:2, NIV). Dreams play a significant role in the call to, and work of missions.

Call to Discernment

The abuse of a gift is not legitimate cause to forbid its use, as Ruthven warns, “Today it is possible to follow the idolatry of the scribes who refused to hear the one who speaks (Heb. 12:25; John 5:37-39).”¹⁰⁹ Similarly, the scholars of Jesus’ day did not recognize the Messiah. Deere denounces those who pray, read the Bible and go to church but fail to cultivate the presence of God. In his view, they practice magic.¹¹⁰ Deere argues that this use of religion without conscious literal relationship with God is no different than using magic to enforce a desired result strictly through human effort. John Wimber rejects “The study of the Bible as an end in itself, and a cerebral exercise of

¹⁰⁷ David Garrison, *A Wind in the house of Islam: How God is drawing Muslims around the world to faith in Jesus Christ* (Monument, CO: WIGTake Resources, 2014), 97.

¹⁰⁸ Anderson, *Introduction*, 206-207. Allan Anderson, *Spreading Fires*, 67. Keener, 877. Keener observes, “Many clergy in Africa, both Catholic and Protestant, are called to ministry through dreams.”

¹⁰⁹ Ruthven, *Wrong*, 101.

¹¹⁰ Deere, *Surprised*, 294.

Christianity.”¹¹¹ Bible knowledge without personal transformation offends God, for the demons have perfect theology.

Conversely, Deere also maintains that those who eschew prayer, fellowship and Bible reading, “In pursuit of the instant and spectacular,” and abandon friendship with God, also engage in magic. Deere warns that those who use dreams and prophecy to attack others engage in witchcraft, which is control.¹¹² First Corinthians 14:29-33 calls the body of Christ to test every word, inferring discussion and submission.¹¹³ First John 4:2-3 commands testing the spirits, and 1 Corinthians 12:3 teaches that the Holy Spirit always lifts up Jesus as Lord.¹¹⁴ Discussing Christian acuity, Paul King summarizes,

“How do you discern false dreams? The same way you discern false or mixed prophecies, false visions, word of knowledge vs. ESP, soulish or demonic tongues, etc. By practice (Heb. 5:14), by the gift of discerning of spirits, by the Word of God, by the witness of the Spirit, by the counsel of other mature believers.”

While King’s method demands both maturity and submission, it encompasses the necessary elements to discernment. First Corinthians 14:29 plainly instructs believers to weigh every prophetic word. “The word διακρίνω, *diakrino*, suggests that the prophecy be *evaluated*, not simply accepted as totally true or totally false,” Grudem explains,

¹¹¹ John Wimber, “Putting Theory into Practice,” in *Signs and Wonders Today: the Story of Fuller Theological Seminary’s Remarkable Course on Spiritual Power*, ed. C. Peter Wagner (Altamonte Springs, FL: Creation, 1987), 142.

¹¹² Deere, *Surprised*, 294. 1 Cor. 13:2 teaches that prophets without love are nothing. Witchcraft seeks control, too often for personal gain.

¹¹³ “Let two or three prophets speak, and let the others weigh what is said . . . And the spirits of prophets are subject to the prophets, for God is a God not of disorder but of peace” (1 Cor. 14:29, 32-33).

¹¹⁴ Paul King, email to author, June 6, 2014.

“sifting, separating, evaluating.”¹¹⁵ This requires time, counsel and prayer. Deere recounts “The story of a man who complained that God’s voice was difficult to understand. He said, ‘God, why don’t You speak louder?’ God answered, ‘Why don’t you come closer?’”¹¹⁶ The interpretation of dreams requires followers of Jesus who are genuine and tenacious in their pursuit of God.¹¹⁷ Isaiah spoke the heart of an ardently engaged Father, “Yet you have not called on me, you have not wearied yourself for me, Israel” (Is. 43:22, NIV). This degree of hunger for God opens wide the door to discernment and further revelation.

Deere expands Jude 4-19 to describe false prophets,

They deny Jesus Christ. Their motives for ministry . . . anger and rejection . . . greed and immorality . . . envy of God’s anointed leaders. False prophets’ ministries are characterized by immorality, rejection of authority, selfishness, manipulation, grumbling, faultfinding, flattery, empty boasting and the disappointment of all who trust them.¹¹⁸

Listing denial of essential doctrines and an absence of the fruit of the Spirit, Deere adds that false prophets can be very winning, even seemingly anointed with power. He calls

¹¹⁵ D. A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* (Grand Rapids, MI: Baker, 1987), 94-95, 99. Wayne Grudem, *The Gift of Prophecy in the New Testament and Today* (Wheaton, IL: Crossway, 2000), 58-59, 64-66. Grudem “Demonstrates that the verb διακρίνω commonly (though not consistently) bears in Hellenistic Greek the connotation of sifting, separating, evaluating; whereas the simple form κρίνω is used for judgments where there are clear-cut options (guilty or innocent, true or false, right or wrong), and never for evaluative distinction.” Supporting Grudem’s view, Carson concludes, “That Grudem has rightly delineated some distinguishing limitations of New Testament prophecy is in my judgment beyond cavil.” Carson and Grudem agree on sober consideration of prophetic words.

¹¹⁶ Jack Deere, *The Beginner’s Guide to the Gift of Prophecy* (Ventura, CA: Regal, 2001), 157.

¹¹⁷ “So, my friends, be eager to prophesy, and do not forbid speaking in tongues, but all things should be done decently and in order” 1 Cor. 14:39-40. The New Testament recommends neither forbidding the use of spiritual gifts, nor allowing every possible use of spiritual things. Instead, both Old and New Testaments offer detailed teaching concerning how to oversee their proper use.

¹¹⁸ Deere, *Guide*, 138.

for those with the gift of discernment to expose such wolves in sheep's clothing.¹¹⁹ This is discernment at the level of the corporate church. Citing Deuteronomy 18:15-22, Deere differentiates mistakes from apostasy, "A false prophet is not a prophet who makes a mistake in a prediction."¹²⁰ Similarly, an immature prophet who extends their word is not the same as an apostate. Deere observes that "No other text in the Old Testament . . . supports the idea that a prophet was executed for a mistake, and no example (exists) of the people ever applying Deuteronomy 18:15-22 in this way."¹²¹ Deere cites Nathan's mistaken word to David concerning the temple as an example of wrong prophecy that was corrected without further consequence. He asks, "Why would Paul in 1 Corinthians 14:29 commanded the Church to judge prophetic words if they were infallible?"¹²² Deere believes that revelation from God is entirely reliable, however His messengers vary in their ability to receive and relate His word accurately. Paul King observes that this idea of fallible prophecy predominates in the Charismatic and Third Wave movements, but tends to be rejected elsewhere.¹²³ Bruce Yocum argues that prophets should not be, "The ultimate authority in a group . . . it is the place of the heads of the community to judge prophecy."¹²⁴ Elders, not prophets, are over the local church. Deere queries, "Why should prophetic ministry be the only ministry that is not allowed a single mistake, and

¹¹⁹ Deere, *Guide*, 139.

¹²⁰ Deere, *Guide*, 134.

¹²¹ Deere, *Guide*, 134-135.

¹²² Deere, *Guide*, 135.

¹²³ King, "Modern," 11. The inerrancy debate may have generated an unconscious belief in automatic transmission of Scripture, void of human agency.

¹²⁴ King, "Modern," 12.

prophets the only ones not allowed to grow in grace?”¹²⁵ While James 3:1 warns, “We who teach will be judged with greater strictness,” even this passage does not demand perfection. The mature need to be good shepherds in these matters.

Perhaps more pertinent to most believers, Deere also lists “Prolonged, voluntary sins” that may “Give the devil a place of influence in our lives,” thereby introducing the potential for falsehood in prophecy: “anger and unforgiveness, lust, sexual immorality or perversion, hatred or violence, envy, jealousy and selfish ambition, occult practices, idolatry, greed and blasphemy.”¹²⁶ Such corruption of the heart contaminates prophecy, choking “the word, and it yields nothing” (Mark 4:19). Deere observes, “I find carnal prophets to be a much greater problem in the Church than false prophets, but as prophetic ministry becomes more established, we should expect to see more prophetic counterfeits.”¹²⁷ Worldly Church leaders, given over to self-interest and unsanctified appetites, have done great damage. Deere concludes that God’s prophets must seek to please Him rather than man, “Loving Him more than all else, especially more than our ministries.”¹²⁸ While deception eventually bears bad fruit, it begins when the heart transfers its affection away from God Himself. Lack of spiritual housecleaning in the life of the Christian dream interpreter will invariably lead to incorrect dream meanings, particularly when an offense persists between the dreamer and the interpreter.

¹²⁵ Deere, *Guide*, 136.

¹²⁶ Deere, *Guide*, 140.

¹²⁷ Deere, *Guide*, 138. Deere ardently desires that the Church might diligently monitor the use and abuse of prophecy.

¹²⁸ Deere, *Guide*, 143.

When Jesus asserted that scribes trained in the kingdom brought forth treasures both old and new, He referred to the need for both a dependency on the Holy Spirit and knowledge of the Word.¹²⁹ John Taylor points out that Spirit, or “*ruach*,” and word, or “*dabar*,” are used synonymously throughout Hebrew poetry.¹³⁰ Taylor illustrates this point from Isaiah 59:21, “My *spirit* which rests on you and my *words* which I have put into your mouth shall never fail you from generation to generation of your descendants from now onward for ever.”¹³¹ This vital pairing of Spirit and Scripture forms the basis for orthodoxy. Taylor clarifies, “The prophets in general affirmed that the experience which made them what they were was an encounter with both *ruach* and *dabar*.”¹³² With divine personal attendance and written truth, the people of God may speak with holy precision. Whereas Greek thinking glorified the mind, Jesus makes a holistic demand of all that is in the heart, soul, strength and mind (Luke 10:27). It may be helpful to also consider the purpose of dreams in order to interpret them correctly.

The Purpose of Dreams

Archer maintains that while the Spirit may echo or even cite Scripture, He speaks through human voice, and through dreams. Created in God’s image, humans are related

¹²⁹ Matthew 13:52.

¹³⁰ John Taylor, 58.

¹³¹ John Taylor, 58. Taylor does not evidence confusion between the Holy Spirit and the Bible. His exegetical observation concerning the common use of *ruach* and *dabar* throughout Scripture makes a strong argument for the necessity of both in the life of the believer. Is. 59:12 echoes the promise of a continuing prophetic voice as promised in Joel 2 and Acts 2.

¹³² John Taylor, 68. Citing Mic. 3:8, Is. 48:16, and Ez. 2:2, 3:12, 11:1, 5, 24, Taylor continues, “This overwhelming yet intensely personal meeting between the spirit of man and the Spirit of God seems to be the source from which a prophet derives his compelling sense of call and his penetrating gift of insight.” Just as the human body without a spirit is dead, so too the Word requires the Spirit.

to God, and therefore can communicate with Him.¹³³ In dreams the written Word comes alive, judging “the thoughts and intentions of the heart. And before Him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account” (Heb. 4:12). God seeks to reveal to His people what he sees.

Samuel Storms lists edification, exhortation, consolation (1 Cor. 14:3), conviction of sin (1 Cor. 14:24-25), teaching (1 Cor. 14:31), directing ministry (Acts 13:1-3), warning (Acts 21:4, 10-14), presenting opportunities, and identifying and imparting spiritual gifts (1 Tim. 4:14) as the normative effects of prophecy.¹³⁴ Most importantly, dreams maintain communion with God. Contrasting Martha and Mary, Deere concludes, “When Jesus finds someone like Mary, you can be sure He’ll share the intimate details of His heart with that person.”¹³⁵ When hearing from God becomes a primary commitment, receiving private messages from God becomes highly probable.

False prophets, by contrast, cannot comprehend sin. Herein lies a key difference between Christian and demonic dream interpretation; God’s prophets differentiate between good and evil. Motivated by love for the hearers and loyalty to God alone, true prophets comfort, encourage and instruct in righteousness. The false prophet, ever mindful of image and income, seeks to curry human favor, ignoring that even in judgment God offers grace.¹³⁶ Only the Holy Spirit forgives, restores, and rescues from

¹³³ Kenneth J. Archer, *A Pentecostal Hermeneutic: Spirit, Scripture and Community* (Cleveland, TN: CPT, 2009), 199.

¹³⁴ C. Samuel Storms, “A Third Wave View,” *Are Miraculous Gifts for Today?: Four Views*, Stanley N. Gundry and Wayne A. Grudem, eds., (Grand Rapids, MI: Zondervan, 1996), 210. Storm’s list applies well to dreams, one source of prophecy.

¹³⁵ Deere, *Surprised*, 336.

¹³⁶ Warnings from the Holy Spirit include a way of escape, as stated in 1 Corinthians 10:15.

disaster. In dreams God often offers the opportunity to divert disaster before it ever becomes a reality in the natural, honoring those created in His image with the opportunity to join Him in His will.

God heals and makes whole through dreams.¹³⁷ Dreams reveal the weak and neglected areas of life, flaws that offend even the dreamer, and the wounds that diminish abundant life.¹³⁸ In sleep, God unveils the topic of discussion for that day. If even a friend revealed these things, it would likely be rejected, but in a dream they become self-evident truths.¹³⁹ Dreams are not a sign of God's approval; they are proof of His love.¹⁴⁰

Deere insists that true private revelation from God will always align with Scripture, although God may contradict misinterpretations of the Bible.¹⁴¹ Deere relates, "The voice of Jesus does not nag or whine or argue. It is calm, quiet, and confident. It is not mean or condemning."¹⁴² The Holy Spirit is called the Comforter, while the enemy is called the accuser of the brethren. Deere discovered that the voice of the Holy Spirit gives

¹³⁷ Riffel, *Interpretation*, 93.

¹³⁸ Riffel, *Interpretation*, 115-116.

¹³⁹ Riffel, *Interpretation*, 72.

¹⁴⁰ Evidentialism, a common abuse of spiritual gifts, uses the prevalence of gifts or miracles to prove to others that God approves of their practices or doctrine. Unmerited favor does not merit pride.

¹⁴¹ Deere, *Surprised*, 323. Reading the Bible does not guarantee right belief or practice. A student of the Bible may quickly dismiss errant interpretations of dreams, however many dreams require further prompting from the Holy Spirit by day to reveal the correct meaning of the dream.

¹⁴² Deere, *Surprised*, 325. Perhaps because dreams often deal frankly with sin and evil in the lives of people who struggle to earn human acceptance, it is easy to bring condemnation into dream interpretation. Deere corrects, "When the Holy Spirit convicts us, he confronts us with the reality of our sin, but he brings hope through the blood of Jesus." Godly sorrow leads to repentance, cleansing and fresh intimacy with God. Conversely, even mature believers should not be surprised by calls to repentance.

thoughts qualitatively superior to his own.¹⁴³ He also observes that though, “The vocabulary may be our own, the voice comes with an authority that causes us to recognize those sentences as coming from God.”¹⁴⁴ The Father suffers no crises of confidence. The greater test of revelation from God is not whether it accurately predicts future events, but whether it leads to lives, “marked by the fruit of the Spirit.”¹⁴⁵ While few dreams contain a literal message or encounter with God, most dreams appear to be veiled riddles, obscure parables, or nonsense.¹⁴⁶ If these dreams reveal a theft or attack, a sin or stronghold, or a demonic influence, then the believer has been commissioned to go to God in prayer, even despite the lack of specifics.¹⁴⁷ Dreams are given to show what God sees; a holy thought-replacement program. Even when dreams depict dark topics, they are rarely fateful predictions. Rather, they are invitations to correct an abuse by pursuing the opposite. Often they are top-secret information given to a trusted partner in order to direct the course of an upcoming event. This is spiritual warfare, one of the means by which the kingdom comes.¹⁴⁸

¹⁴³ Deere, *Surprised*, 328. Jeremiah 23:29, “Is not my word like fire, says the LORD, and like a hammer that breaks a rock in pieces?”

¹⁴⁴ Deere, *Surprised*, 135.

¹⁴⁵ Deere, *Surprised*, 327.

¹⁴⁶ Numbers 12:6-8 records, “When a prophet of the Lord is among you, I reveal myself to him in visions, I speak to him in dreams. But this is not true of my servant Moses . . . with him I speak face to face, clearly and not in riddles.” The relationship between God and Moses is unparalleled in history. Jesus spoke in parables in order to obscure truth from the blind and to reveal mysteries to the faithful.

¹⁴⁷ Deere, *Surprised*, 228. Deere elucidates, “Sometimes dreams are meant to teach us how to pray about a situation or how to pray for certain people. The fact that we had a dream does not mean we have permission to share it with others, even though they may have appeared in the dream.” Most dreams don’t concern others, but even when they do, they may only be a call to prayer, not to speak.

¹⁴⁸ Deere, *Surprised*, 228. Deere explains, “Visions and dreams often impact our emotions in ways that sermons or printed words do not. God sometimes uses dreams to ‘terrify’ us (Job 7:14, 33:16). There are occasions when only terror will turn us away from sin or traps leading us into sin.” Herein lies the

Dreams Outside the Covenant Family

The Bible gives ample witness that God uses dreams to speak to unbelievers.

Deere lists Abimelech, Pharaoh, Nebuchadnezzar, the Midianite soldier, Pilate's wife, and the Magi, who received guidance.¹⁴⁹ Deere suggests that even when dreams do not come from God, "They can be used as an effective evangelistic tool if we will listen sympathetically to find a point of contact between us and our unbelieving friends."¹⁵⁰ In postmodernist culture dreams open doors to meaningful personal exchange.

Contrary to his Calvinistic culture, John Wesley proposed a convincing or awakening grace that, "Awakens us to the seriousness of our sinful condition, shows us the way to new life, frees us to accept God's offer of pardon and reconciliation, and moves us to repentance and change."¹⁵¹ To Wesley, double predestination affronts the character of God.¹⁵² Considering the promise of Acts 2:17-18 and Wesley's "awakening grace," dreams offer an avenue for epiphany, particularly with intervention from a follower of Jesus in order to gain access to the correct interpretation. As increasingly

explanation for the merit behind the test to which God subjected Job. Through his trial he entered a new freedom and dependency on the Father.

¹⁴⁹ Deere, *Surprised*, 223-224. Theology regarding the grace of God toward those outside the covenant family seems to be lacking. Like Peter before his "kill and eat" vision, the Church seems reticent to venture into this area. Presaging Jesus' annual purges of the court of the Gentiles in order to restore "a house of prayer," Isaiah 56 develops tremendous promises for foreigners who come to Jehovah, ending with, "[F]or my house will be called a house of prayer for all nations" (Is. 56:7b, NIV).

¹⁵⁰ Deere, *Surprised*, 224. Conversely, it is surprising how many dreams carry the mark of the Holy Spirit, even for those who lack relationship with God.

¹⁵¹ Charles Yrigoyen, *John Wesley: Holiness of Heart and Life* (Nashville, TN: Abingdon, 1999), 30.

¹⁵² Yrigoyen, *Holiness*, 31-31. While the true Calvinists maintained that sinners were unable to repent, therefore God must overrule their inclinations, Wesley found this to be unscriptural, given many counterbalancing passages that assert human free will, as in Romans 1:16-32. Wesley opined that double predestination makes witnessing unnecessary, holiness unimportant, and casts God as a tyrant. These same theological constructs could be brought to bear against this project in revelatory dreaming, to a similar end that Wesley also resisted, the arresting of the extension of the grace of God.

evidenced in the Muslim world, in the absence of the written Word God moves people by His Spirit alone, normally resulting in relationship with the body of Christ and His Word.

Dreams Mirror Visions

Elwell and Beitzel point out that dreams and visions are used synonymously in Scripture as sources of prophetic insight, and many consider them to be similar phenomena.¹⁵³ Brown maintains that dreams probably include visions.¹⁵⁴ While Ronald Roberts proposes that vision in the night equivocates to dream throughout Scripture, Keil and Delitzsch opine the reverse.¹⁵⁵ Thompson and Wright demonstrate from Numbers 12:6 that, “Vision and dream are equally valid means of prophetic revelation,” qualifying, “the borderline is thin.”¹⁵⁶ While mystics such as Hildegard of Bingen argued that visions constitute a higher form of revelation than dreams, most theologians fail to see a distinction in Scripture.¹⁵⁷ Deere interjects a third category, “A trance is a vision in which we lose the use of our physical senses.”¹⁵⁸ Deere recounts several biblical passages in

¹⁵³ Elwell and Beitzel, 1769. Roberts, *Dream*.

¹⁵⁴ Paul E. Brown, *Exploring the Bible Commentary, Deuteronomy: An Expositional Commentary* (Leominster, UK: Day One, 2008), 119

¹⁵⁵ Roberts, *Dream*. Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, vol. 4 (Peabody, MA: Hendrickson, 1996), 610–612. Despite impressive textual evidence related to Job 4:15, they ignore the use of parallelism in wisdom writings.

¹⁵⁶ J. G. S. S. Thomson and J. S. Wright, “Dream,” in *New Bible Dictionary*, ed. D. R. W. Wood et al. (Leicester, UK; Downers Grove, IL: InterVarsity, 1996), 282.

¹⁵⁷ Most people probably experience visions, but do not realize that these images are from an exterior origin. Given an anthropology that reflects the image of God and a pneumatology in which the Holy Spirit takes residence in every member of the kingdom, the transformed mind of the believer is by design the perfect medium for communication, by night in dreams, and by day in visions. Hildegard was correct that receiving visions from God constitutes a heady honor, however her exclusive beliefs regarding visions were not in alignment with the generalized promise in Acts 2:17-18, and Acts 2:39.

¹⁵⁸ Deere, *Guide*, 54.

which the authors were unclear concerning the nature of their experience. Defining the exact means of revelation may not always be possible and seems to be of little concern in the Bible, except that God yearns to speak to His people.

Brown posits, “A dreamer of dreams is simply a person who bases his message upon dreams which he has had, therefore no real distinction exists between prophet and dreamer.”¹⁵⁹ Among the Hebrews, a close association between dreams and the function of the prophet can be observed.¹⁶⁰ Stronstad references Numbers 12:6 to qualify dreams and visions as, “the accredited media of prophetic revelation” since Moses.¹⁶¹ Acts 2:17, 39 clearly affirm dreams and visions as the ongoing prophetic wellspring. Deere articulates, “According to the Bible, dreams and visions are the *normal* language of the Holy Spirit when God speaks to His prophets.”¹⁶² Dreams are arguably the most common form of prophetic revelation. Dreams offer a starting point to begin to receive visions since they are similar activities.

Dreams: Revealing Essential Truth to the Dreamer

In his commentary on mysticism, Tugwell posits, “Prophecy and icon strip us down before God, peeling off our masks and pretenses, our false selves.”¹⁶³ True prophecy reveals the state of persons as they stand before a holy God. Who has never shown up late

¹⁵⁹ Brown, *Exploring*, 119.

¹⁶⁰ Thomson and Wright, 281.

¹⁶¹ Stronstad, *Prophethood*, 56. God spoke to Moses face-to-face.

¹⁶² Deere, *Surprised*, 219. Italics not added. Deere marshals Numbers 12:6, Joel 2:28-29 and Acts 2:16 to support his argument.

¹⁶³ Hollenweger, 158. Simon Tugwell, *Did You Receive the Spirit?* (Mahwah, NJ: Paulist, 1972), 95.

for class in a dream, or forgotten to get dressed before going out? Despite the high speech of ancient Stoics like Artemidorus, dream interpretation of antiquity typically gave “horrifying” results,

Sober realism . . . pessimistic . . . no deeper content, no real meaning or stability . . . a mixture of fatalism, superstition and filth. In a wholly different sense from that of ancient belief, the saying is true: *in somnio veritas*. Nowhere is man so unmasked as in dreams.¹⁶⁴

Without offering any hope, even pagan dream interpretation revealed the truth of the human condition apart from redemption.

Freed observes that in dreams God compels each person to consider their own secrets, deeds and motivations hidden even from their own conscious awareness, or unseen forces in relationships with others. Furthermore, Freed contends that being in a helpless, receive-only dream state creates the possibility of acquiring uncorrupted self-knowledge.¹⁶⁵ Calling them “rare overpowering facts,” Keil and Delitzsch assert that these warnings “Sent forth in any other way, would make no such impression.”¹⁶⁶ Job instructs that dreams prevent pride and rescue the faithful from an early death.¹⁶⁷ The helplessness of the dreamer paired with the unmediated speech of the Father creates an environment in which the unexpected and unknown become evident. Helen Keller proposed,

In dreams we catch glimpses of a life larger than our own. We see it as a little child . . . Thoughts are imparted to us far above our ordinary thinking. Feelings

¹⁶⁴ Kittel, 228. *In somnio veritas* roughly means, “Sleep reveals the truth.”

¹⁶⁵ Sandie Freed, *Dream On: Unlocking Your Dreams and Visions* (Hurst, TX: Zion Ministries, 2003), 50.

¹⁶⁶ Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, vol. 4 (Peabody, MA: Hendrickson, 1996), 610–612.

¹⁶⁷ Keil and Delitzsch, *Commentary*, 610–612.

nobler and wiser than any we have known thrill us between heartbeats. For one fleeting night a princelier nature captures us and we become as great as our aspirations.¹⁶⁸

God loves His people too much to leave them the way He found them.

Why Dreams Often Seem Dark

Steve Thompson observes, “Some have proposed that a person asking the Lord for a dream, vision, or word can instead receive demonic visions or satanic revelations. Similar teachings have effectively stopped multitudes from asking God for spiritual gifts.”¹⁶⁹ By contrast Paul commanded the Corinthians to eagerly desire, ζηλοῦτε, *zaloute*, set one’s heart on, have deep concern for, covet or be jealous for spiritual gifts, but especially prophecy.¹⁷⁰ Warning that the fear of hearing from the demonic when asking God for a prophetic word is, “a direct contradiction to Jesus’ teaching in the Gospels,” Thompson sees in Luke 11:11-12 intentionally symbolic imagery intended to address this concern. In his thinking bread represents, “a word of knowledge, word of wisdom, or prophetic insight (divine things),” and similarly, “stones, serpents, or scorpions” refer to “(demonic things).”¹⁷¹ Gordon Fee exegetes the phrase, ζηλοῦτε δὲ τὰ πνευματικά, *zaloute de ta pneumatika*, in 1 Corinthians 14:1 as, “eagerly desire spiritual

¹⁶⁸ Helen Keller, “Dream Experience,” in *The World of Dreams*, Ralph L. Woods, ed., (New York, NY: Random, 1947), 931.

¹⁶⁹ Steve Thompson, *You May All Prophecy* (Fort Mill, SC: MorningStar, 2000), 26-27.

¹⁷⁰ Carson, *Spirit*, 57-58. Carson substantiates, “There can be no objection to reading the three instances of ζηλοῦτε, *zaloute*, imperatively, ‘earnestly desire’” (1 Cor. 12:31; 14:1, 39).

¹⁷¹ Carson, *Spirit*, 27-28.

gifts,” or more specifically, eagerly desire, “utterances inspired by the Spirit.”¹⁷²

Obedience to this Scripture means repeatedly asking the Holy Spirit for a word of encouragement for others. Instead of fleeing in panic from a defeated foe, the people of God are called to refresh the saints and the world with prophetic words. However, this does not yet answer the question, “Are dreams and words from God ever troubling or difficult?”

When Job complained, “You scare me with dreams, and terrify me with visions,” (Job 7:14) he addressed this statement to God, clearly inferring that his nightmares came from God. Paul King maintains that these dreams did not come from God; Job erred in blaming God for allowing them.¹⁷³ The text relates a contest between God and Satan, in which Job endures a great and terrible test, including the sudden death of all of his children (Job 1:8-11).¹⁷⁴ In the text, God suggested Job to Satan as an example of righteousness, clearly inferring that this contest originated with God. Apart from this

¹⁷² Gordon Fee, *The New International Commentary on the New Testament, The First Epistle to the Corinthians*, ed. Ned B. Stonehouse, F. F. Bruce and Gordon D. Fee (Grand Rapids, MI: Eerdmans, 1987), 654.

¹⁷³ Paul King, comments to author, November 12, 2014. The inference would be that Job opened the door to this demonic attack in his dreams, which can neither be refuted nor supported from the text, however the emphasis throughout is upon Job’s apparent righteousness, “There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil,” Job 1:8. The common diagnosis today would be PTSD, but Job firmly believed that his dreams came from God.

¹⁷⁴ J. Ronald Blue, “James,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor, 1985), 822. Blue exegetes, “James offered a sharp rebuke to those who . . . excuse . . . their sinning . . . they say, ‘I am tempted by God,’ or ‘from God’ (*apo theou*), denoting the origin, not merely the agency. James made it abundantly clear God . . . is literally ‘untemptable’ (*apeirastos*; cf. comments on Heb. 4:15). Furthermore, He does not tempt people. God often tests, but He never tempts. The source of temptation is from within a person . . . This inner craving draws a person out (*exelkomenos*) as a fish is drawn from its hiding place, and then entices him (*deleazomenos*, from the verb *deleazō* ‘to bait, to catch a fish with bait, or hunt with snares’). So a person both builds and baits his own trap.” Does God use Satan to test people? Job 1:7-12 clearly infers that He does, however this is not license to sin, for, “God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it” (1 Cor. 10:13), and, “Resist the devil, and he will flee from you” (James 4:7). By contrast, the concept of testing is central to the thesis of Job.

basic premise, the book of Job lacks any power, and fails to counterbalance the ancient notion that immediate and material blessing always followed righteous living. Job laments that after all his troubles God even tormented him in his dreams.¹⁷⁵ Considering the terrifying and overwhelming visions given to Daniel and John the beloved, it is not unreasonable to argue that Job's troubling dreams and visions also came from God. In further support of the literal reading of Job 7:14, Job found a deeper faith in God through his nightmares.¹⁷⁶ Without christening all dreams, this redemptive view of Job's nightmares synchronizes with a central message of Job and the Old Testament, the issue of trust in God, even through severe testing.¹⁷⁷ Unfortunately, the Scriptures that offer teaching related to dreams are few in number and may only be argued inconclusively. The paucity of biblical teaching concerning the source of dreams suggests that this question is of little interest to God, and that those who interpret dreams should be slow to assign a source to a dream.¹⁷⁸ By contrast, the Bible is replete with dreams, and

¹⁷⁵ "When I think my bed will comfort me . . . even then You frighten me with dreams and terrify me with visions" (Job 7:13-14, NIV).

¹⁷⁶ Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1983), 291. This is the fruit test, as recommended by Jesus in Matthew 7:16-20. Duffield and Van Cleave instruct, "But the fruit of the Spirit is love . . . (Gal. 5:22, 23) . . . ye have your fruit unto holiness' (Rom. 6:22) . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit . . . Wherefore by their fruits ye shall know them (Mt. 7:16b-20). The fruit of the Spirit is the true characteristic of the Christian life." Even Jesus endured forty days in the desert.

¹⁷⁷ Kenneth L. Barker, *Micah, Nahum, Habakkuk, Zephaniah*, vol. 20, *The New American Commentary* (Nashville: Broadman & Holman, 1999), 346-347. Barker instructs, "to trust 'is a concept of central theological importance in the Old Testament. It expresses that which is, or at least should be, central in people's relationship with God' . . . People are trusting folk, but choose the wrong things in which to place their trust—riches (Job 31:24)." Job confesses and demonstrates an unshakeable trust, yet God tests him. The book of Job lacks a clear answer to the question of suffering, other than the inference that the answer is beyond human ability to comprehend. Since Pentecost, an unshakeable attitude of trust in God for revelation at night is fitting for believers.

¹⁷⁸ Regardless of the source or message of a dream, the Holy Spirit offers grace and the Word of God offers understanding unto righteousness. Inasmuch as dream interpretation is more art than science, more heart than head, the test of success lies in the interpreter's ability to comfort, encourage and instruct.

repeatedly promises an outpouring of dreams on every believer. The Holy Spirit longs to replace fear with holy expectancy for all who will receive.

Some dreamers mistake apocalyptic visions for nightmares, or discount grief as a godly emotion.¹⁷⁹ Daniel became severely distressed and terrified (Dan. 4:19), troubled and terrified (Dan. 7:15), and mourned for three weeks (Dan. 10:2) as a result of his encounters with God. Similarly overwhelmed, John appropriately, “began to weep bitterly,” or “wept and wept” (NIV), in the Revelation 5:4. Prophecy, for all its sweetness may also cause pain, as John learned in the Revelation 10:9-11.¹⁸⁰ The biblical record

In 1Cor. 14:3, οἰκοδομῆν καὶ παράκλησιν καὶ παραμυθίαν, *oikodoman kai paraklasin kai paramuthian*, means “building up and encouragement and consolation.” The Interlinear Literal Translation of the Greek New Testament reads, “strengthening, encouragement and consolation” in the NIV and NLT, “edification and exhortation and consolation” in NASB, “help, encouragement, and comfort” in Good News, and “grow and be strong and experience His presence” in The Message. Excepting The Message, most translations agree on “encouragement.”

¹⁷⁹ Jan Roberts, C. J. Lennings, and R. Heard, “Nightmares, Life Stress, and Anxiety: An Examination of Tension Reduction,” *Dreaming* 19, no. 1 (2009): 19, 27, accessed February 4, 2014, <http://psycnet.apa.org.hartzler.edu.edu:2048/journals/drm/19/1/17.pdf&productCode=pa>. In discussing Jung’s theory that nightmares serve as a protective function to minimize stress, Roberts, Lennings, and Heard’s study refutes Jung’s tension reduction hypothesis. This has several implications to this study: nightmares require resolution if they are to be helpful, women suffer more nightmares which correlates to, “more major negative life events,” and because they are related to stressors and anxiety, they tend to increase, not decrease, with age. Nightmares signal a pressing need and invite supernatural intervention through His people. Rosalia Huermann et al, “Dream Work With Children: Perceptions and Practices of School Mental Health Professionals,” *Dreaming* 19, no. 2 (2009): 86, 89, accessed February 4, 2014, <http://psycnet.apa.org.hartzler.emu.edu:2048/journals/drm/19/2/85.pdf&productCode=pa>. Huermann et al cite a study by Muris et al in 2000 that established that nightmares peak between the ages of six and ten.

¹⁸⁰ “So I went to the angel and told him to give me the little scroll; and he said to me, ‘Take it, and eat; it will be bitter to your stomach, but sweet as honey in your mouth.’ So I took the little scroll from the hand of the angel and ate it; it was sweet as honey in my mouth, but when I had eaten it, my stomach was made bitter. Then they said to me, ‘You must prophesy again about many peoples and nations and languages and kings’” (Rev. 10:9-11). Some, such as Robert Van de Castle, marvel at prophetic dreams, but only allow that they are telepathic. Telepathy seems a poor explanation for visions of the future. Daniel so labored under the hand of God that he could not breathe. Rather than lift the burden, God gave him strength.

strongly infers that believers should not be quick to reject unpleasant dreams or visions, for the people of God are embroiled in a war in the heavens.¹⁸¹

Interpretation Requires Application

When Joseph interpreted Pharaoh's dream, this pagan ruler instinctively recognized the truth. Recognizing his ongoing need for divine help to carry out the application to his dream, Pharaoh concluded, "Since God has shown you all this, there is no one so discerning and wise as you. You shall be over my house, and all my people shall order themselves as you command (Gen. 41:39-40)." This illustrates that wisdom in application must follow correct interpretation. Pharaoh risked tremendous assets by buying relatively worthless grain, but he attained unbelievable wealth, even international hegemony, in the next seven years. He also single-handedly saved an entire subcontinent and helped to convey salvation history by trusting a dream.

Nevertheless, imprudent application of correct interpretation may be destructive. Deere expertly details, "Make sure you have the correct interpretation and the right application . . . make sure to differentiate between the revelation, its interpretation, and its application. This is especially true with dreams and visions."¹⁸² The opportunity for error

¹⁸¹ Addressing the path to holiness, James pleads, "Lament and mourn and weep. Let your laughter be turned into mourning and your joy into dejection" (James 4:9).

¹⁸² Deere, *Surprised*, 192. Deere interdicts phrases such as, "Thus says the Lord" in introducing prophecy. He suggests instead, "I think the Lord might be indicating," or, "I feel impressed to." Seeing someone in a dream rarely concerns anyone other than the dreamer. Rather, they represent the world of the dreamer. Prophetic dreams are often witnessed from an observer-only point of view, as if the dreamer were a fly on the wall. It is usually not helpful to relate the dream to the recipient of the prophecy since many people tend to insist on literal, linear interpretations. Great caution is required in delivering dreams received on behalf of others; often God may only be asking for private prayer on that person's behalf. Deere insists, "I believe that the majority of dreams, impressions, and visions we receive are meant to lead us to pray and not to do anything else. The greatest prophetic people . . . spend a great deal of their time in prayer."

should be taken seriously at each step of the process. Although Storms proposes, “Whatever He discloses to the human mind is altogether free from error,” he then qualifies, “Error enters in when the human recipient of a revelation *misperceives*, *misinterprets* and/or *misapplies* what God has disclosed. The fact that God has *spoken* perfectly does not mean that human beings have *heard* perfectly.”¹⁸³ The Church is called to find that life-giving place that lies between quenching the Holy Spirit and exercising gifts without practicing discernment. Interpretations and applications should be delivered with humility, never reaching beyond the revelation given, and should always be exercised in submission to other believers.¹⁸⁴

Illustrating that in the same way that the Church does not promote untrained teachers or preachers to large responsibilities, Deere recommends the small group setting as the best environment in which to learn to use spiritual gifts.¹⁸⁵ This maxim certainly applies to dream interpretation. While Storms makes a case for “sanctified reason,” discomfort with the unexplainable may lead to quenching the Holy Spirit, whose wisdom far exceeds human intelligence.¹⁸⁶ Scripture nowhere recommends a choice between submission to the body of Christ or the voice of the Holy Spirit, or between a habit of hearing from God or testing all things against Scripture. It commands all of these.

¹⁸³ Storms, 207-208.

¹⁸⁴ Deere, *Surprised*, 193-194. Deere, *Guide*, 78-82. Deere relates the story of receiving a word of knowledge for blood pressure for a certain woman. He asked if she had high blood pressure, which she did not. As it turned out her husband had low blood pressure, but since Deere added “high” to the word, the woman did not accept his word.

¹⁸⁵ Deere, *Surprised*, 199.

¹⁸⁶ It seems highly unlikely that Abraham sought confirmation from Sarah before he took their son to kill him. The story only works because it was so wrong. Like Job, Abraham had unfinished business with God.

However, an unforced reading of Acts, Hebrews and Corinthians seems to favor the immediate voice of God as the believer's inheritance.

Conclusion

In the pivotal dream passages with Joseph and Daniel, the story follows the inability of the recipients to properly interpret dreams, and the salvific effect of dream interpretation from the Lord. Both stories focus upon the gift of dream interpretation through a young Hebrew slave in service to great kings in an occult context.¹⁸⁷ God speaks to individuals in order "To move people from the bad habit of depending upon their own mental decision-making to inquiring of the Lord or walking in faith, that is, hearing and heeding (His) voice."¹⁸⁸ By whatever means God chooses to speak, He desires to be heard. Deere posits that Paul's Macedonian call in Acts 16:9 can only mean that God does not always speak through the Bible. In this case God initiated the salvation of the peoples of Europe and the Americas through a dream.¹⁸⁹ In light of the Macedonian call, Deere adds, "It becomes an example *teaching* us how God guides in ministry . . . it also serves as a *rebuke* and a *correction* to those who believe God doesn't

¹⁸⁷ While two stories may seem a small sample, statistically two accounts out of a total of two related Scriptural records, or 100% of the entirety of the Bible that addresses dream interpreters, showcased the interpreting of dreams for those in the occult. Granted that theology should not be built on two historical accounts, the similarity of the only two relevant passages to the three participants in this project who didn't name Jesus is remarkable. This paper and the biblical paper sought to dismantle the cessationist view of dreams and to create a clear theology of dreaming.

¹⁸⁸ Ruthven, *Wrong*, 40.

¹⁸⁹ Deere, *Surprised*, 281. Salvation to Europe would include all of their heirs both physically and spiritually, making this one of the greatest salvation events in history.

speak apart from Scripture.”¹⁹⁰ The righteous children of God seek and find personal guidance. Ruthven offers this remarkable summary of Joseph’s story,

Should we not assume that the Spirit of God dwelling in us, as in Joseph’s story, is a good thing? And that if this . . . means we are able to interpret revealed dreams (and have them ourselves) as he did? If not, then what is the point of these stories—that God later changes His mind and that we are only to dream of having such direct communication with God? . . . The main point of Genesis is this . . . God invites us to shift from . . . mediated revelation . . . to a life . . . of God’s knowledge and instruction written directly in our hearts. He wants us to live in an intimate relationship with Him where we listen carefully and obey him—even under great stress and persecution.¹⁹¹

Daniel’s life that literally hung on dreams serves as a confirmation to the story of Joseph, and further testimony that God desires to work in similar fashion again. Williams argues that the heroes of Scripture are not simply for admiration, “We must not allow the Bible to become an archaic book of long-gone mighty deeds of God.”¹⁹² Clarifying that when Warfield calls all modern miracles counterfeits, he means demonic, Williams draws the opposite conclusion, “Cessation of miracles is *never* the Lord’s doing but represents failure on the part of God’s people.”¹⁹³ The failure that most displeases God is called unbelief, for apart from faith it is impossible to please God. The core message is to receive direct guidance from God and to step into His will, despite personal inadequacies.

Moving from an apologetic for the continuing voice of God, Ruthven’s argument for an overarching biblical theme of “hear and obey” forms the theological basis for this research into hearing God through dreams. The prophethood of believers, in the body of Christ establishes a context in which every follower of Jesus may be directly energized

¹⁹⁰ Deere, *Surprised*, 281.

¹⁹¹ Ruthven, *Wrong*, 59.

¹⁹² Williams, *Renewal*, vol. 1, 167.

¹⁹³ Williams, *Renewal*, vol. 1, 168.

by the Holy Spirit and fully grounded in the unchanging Word. According to this view, the Holy Spirit gives dreams and visions to believers and unbelievers alike, and then His people seek out a biblical basis for the symbols and stories that the Spirit gave. Not leaning on human understanding, the godly interpreter then listens for the Holy Spirit to quicken the true meaning. The final step to interpreting a dream requires a broad knowledge of the Word in order to prescribe an appropriate and balanced life-application. The process flows from the Holy Spirit who gives dreams to a search for commonalities in the Word, then back to Holy Spirit for comprehension and confirmation and finally back to the Bible for wisdom regarding application. This is *ruach* with *dabar*, Spirit and Word, breath with power.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

Worldwide, many people live a “split-level Christianity,” harmonizing their Christian faith with power interventions from shamans and fortunetellers in order to navigate the crises of daily life.¹ Luis Lugo concludes, “Many also blend Christianity with Eastern or New Age beliefs such as reincarnation, astrology and . . . spiritual energy.”² This widespread religious disconnect affords the Christian dream interpreter an opportunity to integrate truth with power in the lives of people who may not realize they are practicing two religions.³ Anyone who wishes to discuss dreams would do well to familiarize themselves with the dizzying array of beliefs that they will most certainly

¹ Paul G. Hiebert, R. Daniel Shaw and Tite Tienou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices* (Grand Rapids, MI: Baker, 1999), 15. Some Christian missions groups refute healing and deliverance, therefore the members of their churches may seek help from witch doctors. Luis Lugo, “Many Americans Mix Multiple Faiths,” *Pew Research: Religion & Public Life Project* (December 9, 2009), accessed May 20, 2014, <http://www.pewforum.org/2009/12/09/many-americans-mix-multiple-faiths>. Increasingly church-going American Christians may also visit astrologers, consult dream dictionaries with occult origins, or use fortune-tellers or tarot readers. Reportedly some South American Christian deliverance ministers were horrified when Harry Potter became a big hit among American Christians. This indicated to them the degree of ignorance of their North American peers regarding demonic harassment.

² Hiebert, Shaw and Tienou.

³ Regardless of the spiritual state of the dreamer, believers carry the authority to release Holy Spirit revelation into all who will receive it. Ben Williams, email to author, May 22, 2015. Williams clarifies, “The message of the Gospel of the kingdom of heaven without a demonstration of God’s power is not fully biblical (1 Cor. 4:20, Rom. 15:19).” First Corinthians 4:20 avers, “For the kingdom of God is not a matter of talk but of power,” while Romans 15:19 records, “[B]y the power of signs and wonders, through the power of the Spirit of God . . . I have fully proclaimed the gospel of Christ” (NIV).

encounter.⁴ Good contextualization of a message requires wisdom born of a deep knowledge of local needs.⁵ This discussion does not address the varieties of belief within each religion, nor will it prepare the reader for the syncretistic mix of beliefs, or the confused expressions of those dogmas that are certain to be encountered in the marketplace.⁶ However, opportunities abound to connect thirsty people to immediate encounter with God.⁷ This paper summarizes orthodox modern Christian prophetic practices. It suggests a commonality between the physical manifestations in people during revivals in the Church and while dreaming. It also surveys other dream interpretation theories, including Freudian, Jungian, New Age, lucid or Tibetan Buddhist, Christian psychic and shamanist, Gestalt and Rogerian dream interpretation.

Modern Prophets Who Interpret Dreams by the Power of the Holy Spirit

Preparing to Hear

James Goll suggests, “Peace is the cradle for revelation . . . Isaiah talks about in quietness and in confidence we’ll have rest. Well, rest is the incubation bed for the spirit

⁴ Hiebert, Shaw and Tienou, 358. The authors list magic, good luck charms and astrology. France boasts 40,000 astrologers, while Germany hosts 90,000 fortunetellers and witches.

⁵ Hiebert, Shaw and Tienou, 370.

⁶ Hiebert, Shaw and Tienou, 22. Hiebert, Shaw and Tienou suggest, “understanding categories, assumptions, and logic the people use to construct their world . . . careful observation . . . live among the people, learn their language, study their practices and ask them questions . . . reserve judgment on the truthfulness of what people say until they have understood . . . (their) world.” This is an inductive process.

⁷ Lugo. Lugo explains, “those who attend church weekly express much lower levels of belief in reincarnation, yoga, the existence of spiritual energy . . . compared with those who attend religious services less often. Among Catholics . . . those who attend less often do express higher levels of belief in astrology compared with weekly attenders.”

of revelation and particularly for dreams and visions and angelic encounters.”⁸ Jackson proposes much the same, “Peace is the potting soil for revelation . . . anxiety does not cause revelation to flourish.”⁹ Hearing from God requires willingness to receive any word God chooses to give. Thompson observes, “Some who are less linear in their thinking are often much better at interpretation than those who think rationally and logically.”¹⁰ He further instructs interpreters to pay attention to a feeling of confusion as “God’s way of letting us know we are looking in the wrong place.”¹¹ Both approaches recommended by Thompson come easily to those in an attitude of rest. Patricia King instructs, “Most often God speaks to us in little small impressions, oftentimes in the imagination . . . so it’s really important that we sanctify that part of us and set it apart for God.”¹² Like an etch-a-sketch, when the imagination is darkened with violence or perversion, it becomes difficult to discern whether or not a message came from God, but a mind tuned to the Holy Spirit is an instrument designed to receive instruction.

Deere contends that pride may often be the last impediment to overcome in the journey to God and in hearing His voice. He suggests, “Humility is almost always acquired in the desert,” then extends this argument, “Everyone who is greatly used by the

⁸ Patricia King, *The Seer Anointing*, accessed September 7, 2014, <https://www.youtube.com/watch?v=m2Ynb8BWlSs>.

⁹ Jackson, *Hearing*, 49.

¹⁰ Thompson, *All*, 84-85, 116. Thompson explains, “Our part is easy, unless we begin to analyze it . . . God asks us to tell people things about themselves and their situations that we could not know. This is difficult when we are enslaved to our reason, afraid of failing, or afraid of appearing foolish . . . If we stay within the parameters of encouragement, edification, and comfort, we will not make harmful mistakes.”

¹¹ Thompson, *All*, 85.

¹² Patricia King, *Anointing*.

Lord is led into the desert to get humility.”¹³ The emptying of self is painful, by definition. He details his reasoning for this form of discipline, “It is easy for prophets to become puffed up. The desert is the cure for both personal and prophetic pride. The greater the prophetic gifting, the greater and more severe the time in the desert will be.”¹⁴ Deere sees the desert as a holy place that purges sin and self from those who serve God, for “The Lord disciplines those whom He loves . . . He disciplines us for our good . . . later it yields the peaceful fruit of righteousness” (Heb. 12:6-11). Thompson expresses much the same sentiment, “The most important element of our foundation for interpretation is humility, or dependence on God.”¹⁵ Clark queries, “Are we willing to allow the Holy Spirit to do whatever it takes to break us of our pride, our need to control, our self-seeking motives in ministry?”¹⁶ Highlighting the importance of humility, Deere lists five attributes of the meek: they are small in their own eyes, look to God for desirable outcomes, put their confidence in the mercy of God rather than their abilities, are willing to serve lesser people, and they embrace their weakness.¹⁷ Entering His rest and growing in holiness and humility facilitate the ability to hear from God.

¹³ Patricia King, *Anointing*, 75.

¹⁴ Patricia King, *Anointing*, 75-76.

¹⁵ Thompson, *All*, 92.

¹⁶ Randy Clark, *There is More: Reclaiming the Power of Impartation* (Mechanicsburg, PA: Global Awakening, 2006), 129.

¹⁷ Deere, *Guide*, 72-74.

The Approach to Interpretation

While some only accept message dreams, the legitimacy of symbolic images seems widely, if not universally accepted among modern prophets. James and Michal Goll suggest three steps to dream interpretation: study the use of the symbols from a dream as they are used in Scripture, journal in order to gain insight over time, and welcome the Holy Spirit who guides into all truth.¹⁸ Stone echoes the importance of Scripture in interpretation, opining that any warning from God will contain biblical symbols.¹⁹ The Golls suggest that in His use of symbolism, God often uses regional expressions and private experiences in addition to Scriptural meanings, much in the same way that friends share inside jokes.²⁰ While these three steps are recommended by a number of modern prophets, they expand the final step, which they call “the cardinal rule.” Turning to the Holy Spirit, the Golls “ask the Holy Spirit to give (me) a thought or a word. He sheds His light on one thing, which leads me to another, and another, and then everything just starts to click.”²¹ Stone’s rule that warnings always contain biblical imagery, while perhaps generally true, seems contrary to the Golls’ cardinal rule of receiving interpretation from the Holy Spirit. While some may chafe at a divinity that

¹⁸ James W. Goll and Michal Ann Goll, *Dream Language: the Prophetic Power of Dreams, Revelations, and the Spirit of Wisdom* (Shippensburg, PA: Destiny Image, 2006), 137.

¹⁹ Stone, 171-172. Animals, attacks, falls and crashes seem to figure prominently in warning dreams.

²⁰ Goll and Goll, 140.

²¹ Goll and Goll, 137.

speaks in riddles, guidance hidden in conundrums encourages a proper dependency, an abiding in Christ. By this process God not only gives gifts but also fosters relationship.²²

James and Mical Ann Goll recommend regular journaling of dreams, and promise that the task of interpretation will become easier with practice, partly due to the repetition of symbols. Some practical tools suggested by the Golls include simplifying the dream, considering the context, looking for repeated dreams, asking questions, and highlighting the emotions experienced.²³ When offering dream interpretation to others, they counsel, “Listen on more than one level. You can listen to the heart of a person . . . and you can listen to the Holy Spirit.”²⁴ Perseverance is essential to progress. Thompson summarizes from a larger perspective, “Knowing God is the single most important element in interpreting dreams . . . not just knowing about God or about prophetic symbolism but knowing Him personally . . . is foundational to knowing what He is saying.”²⁵ The development of this skill requires the presence of the Holy Spirit through a life wholly given to God.

Hendel develops the basis for a biblically deduced dream interpretation hermeneutic, “Scholars . . . marvel at the blatant contrast between the Bible and other religions: in other religions, the religious rites as well as stories . . . have a distinct sexual

²² Consider the revelation to Elijah that God is in the still small voice. Were God to consistently reveal Himself in power His people would soon be exhausted, and motivated by fear, there would be little opportunity to demonstrate love by walking in faith, for, “without faith it is impossible to please God, for whoever would approach him must believe that he exists and that he rewards those who seek him” (Heb. 11:6). By extension, Christian dream interpretation requires familiarity with that still small voice.

²³ Goll and Goll, 142-143, 147.

²⁴ Goll and Goll, 138.

²⁵ Goll and Goll, 90-91.

component . . . glaringly absent in the Bible.”²⁶ Contrary to a culture that perversely ascribes a sexual meaning to almost anything, neither the Bible nor Christian dream interpretation share this obsession.²⁷ Hendel proposes a comprehensive dream interpretation matrix, “a) Communal service, b) a long-term approach, c) non-sexual interpretation, and d) the non-transparency of dream content.”²⁸ In opposition to the self-help mentality so common in dream interpretation, Hendel advances the biblical emphasis upon corporate benefit.²⁹ Hendel deduces from Scriptural accounts that dreams may take many years to transpire. Hendel’s interpretive practice advocates impartiality toward suggestive symbols in order to accurately discover the guidance embedded in the dream.³⁰ Finally, in Hendel’s system, objects and symbols in dreams tend to refer to concrete realities that will not become known till later, thereby protecting free will and affirming mystery in this process. His conclusions should not be taken lightly since he derived them from his study of dreams in Scripture.

Obedience

When the disciples asked Jesus why He taught in parables, He responded that while He revealed the secrets of the kingdom through stories, He at the same time hid the

²⁶ Russell Jay Hendel, “Joseph: A Biblical Approach to Dream Interpretation,” *Jewish Bible Quarterly* vol. 39, no. 4 (2011), 236.

²⁷ Hendel, “Approach,” 236. Hendel references Joseph’s sheaf dream to support this point. He explains, “Joseph had every right to interpret his upright sheaf dream physically . . . this dream was not described as a divine communication . . . Joseph took a seemingly ordinary dream with ordinary physical content and treated this dream as if it were prophetic, giving it a meaning of spiritual content.”

²⁸ Hendel, “Approach,” 233-237.

²⁹ Without offering direct criticism, Hendel’s method stands in opposition to the self-help agenda evident in many Christian dream books.

³⁰ Interpreters learn to think symbolically not literally.

meaning from those whose “heart has grown dull” (Mt. 13:10-17). This relationship requires the submission of the will, as “The gift of the Holy Spirit is conditional on obedience (see John 14:15-16).”³¹ Those who seek God allow, “an encouraging dream that reveals God’s will or purpose . . . may take years to come to pass.”³² Those who wish to grow in receiving revelation from God may be required to forfeit control. Instructing beginners in prophetic ministry, Thompson warns, “If we do not understand the mercy of God, we will end up missing what God has for us . . . As we grow in . . . His love, He is able to release greater ministry . . . We must launch out, believing in faith what God speaks to us.”³³ Thompson rejects perfectionism, “We start where we are and grow from there. Some people want to be excellent in ministry before they ever begin ministering! But that is not how it works . . . The key is to just get started. The sooner we start, the quicker we can become excellent.”³⁴ Obedience to 1 Corinthians 14:1 requires first steps of faith by speaking to others that which God prompts. In actual practice, interpreting the dreams of others will most likely lead to mixed results, meaning that some dreams will remain a mystery, and the interpreter will be forced to admit once again that there remains much to be learned.

³¹ Adrian Beale, “The Language of Dreams: The Principles of Interpretation,” in *The Divinity Code to Understanding Your Dreams and Visions*, eds. Adam F. and Adrian Beale (Shippensburg, PA: Destiny Image, 2011), 112. God resists the proud and the unforgiving.

³² Stone, 43.

³³ Thompson, *All*, 105.

³⁴ Thompson, *All*, 110-111.

Biblical Symbols and Doctrine in Interpretive Practice

The interpretation of dreams through reliance upon biblical understandings of symbols should be assumed in Christian dream interpretation. Hosea, who himself married a prostitute as a metaphor for a God who pursues an idolatrous people, instructed, “I spoke to the prophets . . . and told parables through them” (Hos. 12:10). While a Christian dictionary of dream meanings could never approximate the work of the Holy Spirit, the fact that an immutable God reveals Himself both in Scripture and in dreams suggests that the symbols should contain similarities in form and content.³⁵ The symbols, types, stories, numerology, names and exact words of the Old and New Testaments should directly inform dream interpretation. While this in no way legitimizes an intellectual process of scholars who apply their knowledge to dreams, it does suggest a starting point.³⁶ Mia Sherwood asked, “‘God, how do I know for sure if dreams are from you?’ God said, ‘Read the Bible.’”³⁷ Alexander explains that Pentecostals, “[B]elieve that the patterns for what they do and believe are found there, that the stories in the Bible are like their stories.”³⁸ Just as good exegesis, in part, compares one Scripture to others, so too dream interpretation considers similar Scriptures. Jackson correctly qualifies, “[S]ymbols are not always the same for everyone,” whereas in secular models, “[A]

³⁵ While the number of Bible passages that sprang from dreams is unknown, we know that many passages did originate with a dream.

³⁶ For example, when a married woman repeatedly dreams of a high school sweetheart, this is not a message from God to leave her husband. While some would simply dismiss the dream as coming from the flesh, the idea of returning to first love is entirely scriptural. It should not come as a surprise when an interpretation contains logical gaps between the symbols in the dream and the application.

³⁷ Alexander, *Wonders*, 125.

³⁸ Alexander, *Wonders*, 125.

certain symbol will always have a certain meaning,” as documented in dream encyclopedias, such as the five volumes of Artemidorus.³⁹ Christian dream interpretation embraces a dynamic communication process between the Holy Spirit, the Word, dreamers and dream interpreters.

A Curious Commonality of Experience in Dreams and Revivals

By comparing the parallels between the physical and psychological reactions recorded in the historic revivals of the Church to the physical and emotional responses of dreamers, a case can be made that they are similar responses to comparable stimuli. While some doubt the validity of the physical responses of people at revivals, these human expressions are limited in variety, repeated, and well documented. John Wesley recounts the 1739 event in which four people collapsed to the floor, one of which, “Lay without sense or motion.”⁴⁰ Similar responses to encounter with God occurred repeatedly in the Bible.⁴¹ Heidi Baker recently recorded, “For seven days and seven nights . . . I felt the presence and power of God so intensely that I was disabled. I was unable to walk,

³⁹ John Paul Jackson, *Biblical and Secular Models of Dream Interpretation* (Flower Mound, TX: Streams, 2015). Surprisingly, the Wicca, Buddhist and pantheist participants in the study all felt that their occult dream books were too formulaic to be useful; these books asserted that symbols always meant the same thing. Charlie explained that her book gave a meaning for fire and for stairs, but not for stairs on fire, and that symbols may have unique and personal meanings. These three participants all mentioned these resources at the beginning of the study but not at the end of the study. Furthermore, the meanings assigned to symbols in dream books often derive from occult practices, creating interpretations to match.

⁴⁰ Clark, *More*, 68. Charles Finney, *The Journal of the Reverend John Wesley*, entry dated July 7, 1739.

⁴¹ John recorded, “When I saw him I fell at His feet as though dead” (Rev. 1:17), Moses records, “Abram fell on his face” (Gen. 17:3). Even Balaam’s donkey lay down before the angel of the Lord (Num. 22:27). After Daniel encountered an angel he recounted, “My strength left me, and my complexion grew deathly pale, and I retained no strength . . . I fell into a trance, face to the ground” (Dan. 10:8-9).

talk, or move.”⁴² This phenomenon similarly overcomes every living human, every night. During REM sleep the brain stem releases glycine, an amino acid, onto the motoneurons, arresting impulses between the brain and spinal column, arresting certain voluntary gross motor functions during the entire dream cycle.⁴³ Perhaps in both cases glycine interrupts motor function. It seems curious that this response only occurs in these two contexts. This correlation suggests that dreams come from the God of Holy Spirit revivals.

In Christian healing and in revivals, the sensation of electricity is common.⁴⁴ With no previous exposure to such phenomena, Finney recalled, “The Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me.”⁴⁵ Clark similarly recounts, “My hands became electrified, and I felt electricity around my mouth . . . I . . . feared I would die if this energy increased.”⁴⁶ Analogously, during REM sleep, the brain is washed in heightened electrical impulse, “a sleep of physiological storms.”⁴⁷ Perhaps the brain is being changed, or healed.

⁴² Heidi Baker, *Birthing the Miraculous: the Power of Personal Encounters with God to Change Your Life and the World* (Lake Mary, FL: Charisma, 2014), 7-8.

⁴³ Lee Ann Obringer, “How Dreams Work,” *howstuffworks* online, accessed April 25, 2014, <http://science.howstuffworks.com/life/inside-the-mind/human-brain/dream10.html>.

⁴⁴ Baker, *Miraculous*, 101. Randy Clark and Heidi Baker both experienced massive waves of electricity.

⁴⁵ Clark, *More*, 185. Charles Finney, *Charles G. Finney: An Autobiography* (Old Tappan, NJ: Fleming H. Revell, 1876, renewed 1908), 20-21.

⁴⁶ Clark, *More*, 34.

⁴⁷ William H. Moorcroft and Jennifer Clothier, “An Overview of Sleep,” in *Sleep and Dreams: A Sourcebook*, ed. Jayne Gackenbach (New York, NY: Garland, 1987), 3, 6. Moorcroft articulates that in REM sleep the EEG (the measure of the pattern of the electrical activity of the center of the surface of the brain) “resembles the waking EEG yet the person is, paradoxically, asleep.” Heart and breathing rate “can vary wildly.”

The experience of heat in revivals, at times intensely, throughout the entire body, is not uncommon.⁴⁸ During REM sleep, due to the greatly heightened electrical impulse and increased blood flow, the brain becomes heated.⁴⁹ While this comparison between revival and dreams in the experience of heat seems more sporadic, the similarity still bears consideration.

Many people have received messages and encounters with God in their sleep, heightened emotions and godly sorrow leading to changed behavior, love, and holy fear. These same experiences attend Christian revivals, with the similar result of renewed spiritual life. The connection between dreams and revivals should not be underrated.

While these parallels are only correlations at best, the similarities between revival phenomena and dreaming are not repeated in any other setting. Perhaps uncorrupted REM sleep is by design a daily personal encounter during which every human falls under the sway of a jealous sovereign.⁵⁰ While revival seems to be seasonal and fragile, dreams are unstoppable.⁵¹ While some may contest such interventionist hegemony, such unmerited favor is required for survival.⁵²

⁴⁸ Clark, *More*, 101. Clark recounts, "Heidi (Baker) said that it felt like God immediately placed her in an oven, or put heaters around her because she had become extremely hot. I remember seeing her perspiring till her hair was wet from the sweat. I had seen this a few times before and knew it was from God." Many people experience a sensation of heat during prayer for healing.

⁴⁹ Moorcroft and Clothier, 33. Brain temperature increases during REM sleep due to increased blood flow. However, due to the temporary lack of regulation of body heat during the REM cycle, core body temperature decreases in cold environments.

⁵⁰ Moorcroft and Clothier, 32- 39. Moorcroft and Clothier assert that body heat becomes unregulated during REM sleep; without shivering or sweating. Blood flow to the brain increases by 50% to 175%, plus periodic increases, urine production plummets, body movement ceases, and genitals and blood vessels are enlarged, except for brief vasoconstriction.

⁵¹ Moorcroft and Clothier, 8-9. The authors explain that seven to ten minutes of REM sleep occur after eighty to 120 minutes of sleep, but reoccur every ninety to 105 minutes, reaching thirty minutes or more REM sleep, for a total of almost two hours a night of intense dreaming for a typical young adult.

Secular Research

Universalist Taylor summarizes his research,

I have been unable to discover any guideline by which the dreams of profoundly disturbed people can be distinguished from the dreams of “normal folks” . . . the only consistent difference I have been able to detect between “crazy people” and “sane people” is that the crazy ones are generally unable . . . to distinguish [dreams from reality].⁵³

Taylor’s research stands in direct opposition to Artemidorus’ ancient and oft-repeated maxim that most dreams come from the flesh and from the devil. Otherwise the insane would be plagued by unbearable dreams.⁵⁴ This uniformity of emotive and intellectual

While newborn spend as much as 50% of total sleep in REM, preschooler spend 31% in REM sleep, while retired persons spend 22.5% of sleep in the REM stage. However, dreams are not limited to REM sleep. Rock, 8. Rock observed REM sleep “may be as brief as ten minutes” early in the night, then lasts for “twenty minutes to as much as an hour as morning approaches.”

⁵² Moorcroft and Clothier, 19, 26. He records that while REM deprivation leads to greater animation and activation the following day, memory and retention problems occur. Better REM sleep clearly improves mood. James W. Goll and Michal Ann Goll, *Dream Language: the Prophetic Power of Dreams, Revelations, and the Spirit of Wisdom* (Shippensburg, PA: Destiny Image, 2006), 147. Quoting Charles William Dement, the Golls extend (page 147), “Dreaming permits each and every one of us to be quietly and safely insane every night of our lives.” Charles William Dement, “A Quote by Charles William Dement on dreams, insanity and life,” *Giam life: Your Guide to Better Living* (online), accessed May 14, 2014, <http://blog.gaiam.com/quotes/authors/charles-william-dement/6693>.

⁵³ Jeremy Taylor, 9-10.

⁵⁴ Jeremy Taylor, 9-10. Taylor digests, “Dreaming is a universal human phenomenon . . . even across the boundaries . . . of age, sex . . . racial background, social class, religious, political and cultural attitudes, social and historical circumstances, and even profound mental and emotional disturbance . . . when I actually began to encounter and work with ‘chronic and incurable’ schizophrenics and autistic people, I soon discovered that even this perceived barrier to human connection is ultimately illusory. At the level of dream we are *all* one. I see now that this (to me) dramatic realization is in fact a commonplace, summed up in the popular opinion that ‘dreams are crazy’ . . . Over the last fifteen years I have done dream work with a wide variety of individuals . . . churches, schools, hospitals, prisons, and mental institutions.” While it is widely held that dreams come from the flesh, the Devil, and from God, this assertion cannot be authoritatively supported or refuted from available historic, theological or exegetical literature. Historically this logical assertion has been widely held by pagans and believers, however a cogent biblical basis has yet to be advanced. While a mere handful of inferences may be made from Scripture and logic, they may also be refuted from Scripture and logic, due to a complete lack of direct teaching. Other than Acts 2:17-18 which states that the Holy Spirit gives dreams to believers, and a large number of biblical dream accounts, every one of which are attributed to God, including dreams given to unbelievers, the Bible does not offer direct teaching on the source of dreams. Taylor’s work powerfully militates against Artemidorus’ tripartite invention. Expecting dreams from God has ample biblical support, whereas Artemidorus’ law creates an expectation of demonic and carnal dreams, most likely causing believers to refute all dreams except

content suggests an outside, beneficent source of dreams. When Artemidorus suggested that dreams come from the flesh, the devil, and from the gods, he summarized pagan thought and validated the rejection of almost all dreams.⁵⁵ When his contemporary Philo adopted this teaching, he affirmed the overwhelming dominance of demonic and carnal impulses in dreams, even for Christians. Taylor's research indicates quite the opposite truth.

Warnings from Science and Christian Skeptics

While the scientific community has studied the psychological and sociological aspects of dreaming, little progress has been made in assigning meaning to dreams. Discussing the intellectual bankruptcy of dream research, Moffit and Hoffman confess that the mind can only know itself when awake, and that it is awake. By contrast, the

perhaps message dreams. The greatest single barrier to dream interpretation lies in the unwillingness to consider if God has spoken because the dream does not feel holy. Bowler, email, June 6, 2015. Bowler offers a reasonable middle position, "When I pray over my dreams and bind demonic interference and any 'voices' that come from myself that would be harmful to me, I have fewer dreams." Bowler's view demonstrates an understanding of the believer's authority, which is amply supported in Scripture.

⁵⁵ By "flesh" Artemidorus meant the day's residue, much like Freud, who also from occult practice, taught that dreams are subconscious junk. Christians familiar with Paul's writings may import into Artemidorus' teaching an exclusively negative meaning to "flesh," meaning carnal desires that war against the Spirit. Many Christians express that they "just know" when their dreams are from the flesh or the Devil, based on the appearance or emotional impact of the dream images. John Paul Jackson asserts that dreams in black and white often infer a non-divine origin. Among other things, this precludes guidance from the Holy Spirit concerning repentance from sin, or spiritual warfare. Medieval scholastics argued that God only gave dreams to prophets and kings. The blasphemous idea that God, like Baal, is busy elsewhere seems ubiquitous. Luther insisted that sleep brought Christians under attack by millions of demons. Christians in the United States normally attest that they don't dream at all, despite manifold studies that demonstrate that all adults dream for at least two hours every night. Perhaps the voices of guilt and self-condemnation, and a general ignorance of special revelation validate the logic that an awesome God has nothing to say to little old me. In sum, Christians ignore the clear teaching of Acts 2:17-18, relegate all of Acts 2 to Pentecostal emotionalism or first-century antiquity, and instead place their faith in the teachings of Artemidorus, Freud and Jung, owning that their dreams are either trash or demonic attacks.

sleeping mind cannot “correctly know its own state.”⁵⁶ David Benner and Peter Hill propose that dreams bring order to random stimuli and offer neither communication nor access to God.⁵⁷ They conclude, “Better explanations will probably require a more sophisticated understanding of the relationship among brain, mind, and self than that afforded by current materialistic models.”⁵⁸ By their own admission, modern science lacks the tools to interpret dreams. Harry Hunt summarizes the bankruptcy of the scientific process in this area, “Dreams are asking to be interpreted . . . science encourages us . . . [and] then leaves us . . . on our own. There is no scientific method . . . of understanding.”⁵⁹ In the words of the researchers themselves, science in its present form lacks the instrumentation to measure the metaphysical, including the ability to assess the meaning of dreams.

Christian dream interpreters should expect skepticism from Christians who accept the dreams of the Bible but reject modern prophecy. Opining from a cessationist presupposition and confusing occult and holy influences, John Ankerberg and John Weldon correctly conclude that some dream interpretation may, “Derive from . . . liberal

⁵⁶ Alan Moffit and Robert Hoffman, “On the Single-Mindedness and Isolation of Dream Psychophysiology,” in *Sleep and Dreams: A Sourcebook*, ed. Jayne Gackenbach (New York, NY: Garland, 1987), 146, 151, 156. The notion of right hemisphere dominance during dreaming has been dispelled, as has the mistaken notion that dreams only occur during REM sleep.

⁵⁷ Benner and Hill, 1130. Benner and Hill maintain, “We should not construe such accounts to mean that God communicates regularly to humans through their dreams or that we can gain special access to God’s will or spiritual things by recording and interpreting our dreams.” Benner and Hill are not theologians.

⁵⁸ Benner and Hill, 1130-1132.

⁵⁹ Harry T. Hunt, “Toward a Cognitive Psychology of Dreams: Cognitive Psychology and the Meaning of Dreams,” in *Sleep and Dreams: A Sourcebook*, ed. Jayne Gackenbach (New York, NY: Garland, 1986), 275.

theologians, secular psychologists, and even Spiritists.”⁶⁰ Warning that dreams may replace or supersede the Bible as revelation, endorse Spiritism through communication with dream figures, hallow lies, infer salvation without regeneration, open occult doors through divine energy exercises, and syncretize the holy with the shamanistic, Ankerberg and Weldon aptly describe occult dream interpretation, and offer fair warning to the unwary.⁶¹ On one extreme are those who receive any word without discernment, while others forbid prophecy. Scripture forcefully proscribes both excesses.

A Partial Survey of Competing Dream Interpretation Methodologies

Six current streams of dream interpretation will be considered, all of them religious in nature. While Sigmund Freud pioneered dream interpretation as therapy, his interpretations generally followed the Oedipus myth and sprang from occult practices. Carl Jung used dream interpretation to create a return to pagan ritual in Gnostic religion. Extending Jung’s practice, some New Age dream interpreters use dreams and lucid dreaming as their shortcut to the attainment of enlightenment and power. Buddhism continues to gain influence in Western culture. Shamans hold great power over common people in the daily practice of many cultures by promising prosperity through contact and appeasement of the spirits and the dead. Christian psychics have reassembled biblical doctrine with ancient Eastern practices. Gestalt therapy allows the dreamer to spontaneously interact with the components of a dream, thereby completing the

⁶⁰ John Ankerberg and John Weldon, *Encyclopedia of New Age Beliefs: In Defense of the Faith* (Eugene, OR: Harvest, 1996), 199. Upon investigation, the accusation that dreams from God have ceased can be amply refuted.

⁶¹ Ankerberg and Weldon, *New Age*, 199-201. In their interview with Jungian Karen Hamaker-Zondag she confessed that therapists, “cannot always, or ultimately, distinguish archetypes from spirit guides.” Herein lies the danger of accommodation; being absorbed by the enemy.

experience. Rogerian methodology will be compared to Gestalt practices. All of these systems arguably share demonic antecedents, producing counsel that promotes human mastery, intellect and license, and too often promotes self-fulfilling fear. By contrast, Holy Spirit-inspired dream interpretation elicits hope and dependency on the person of Jesus.

Freud, Jung, and Lucid Dreaming in New Age Practice

Freud's sacred rule in dream therapy involved the use of free association to track the dream backwards through various distortions to discover latent dream thoughts.⁶² His system of dream interpretation posited that the dream was hidden from the dreamer, therefore only a specialist could understand it. Freud thereby aligned himself with an ancient fellowship of astrologers and prophets who spoke on behalf of the gods. After Freud rescued dreams from the dung-heap of medieval churchmen, he abandoned them in the red light district of neurosis, for his interpretations were overwhelmingly sexual.⁶³ His dependency on the Oedipus myth and his sexual references can hardly be overstated.

⁶² Van de Castle, 126. This presupposition gave Freud the "patent" on every dream interpretation, and the right to insist that his view was correct. Carl E. Schorske, "Politics and Patricide in Freud's *Interpretation of Dreams*" in *Modern Critical Interpretations: The Interpretation of Dreams*, Harold Bloom, ed. (New York, NY: Chelsea, 1987), 91. Schorske dissects Freud's *Interpretation*, "Its surface organization is governed by its function as scientific treatise . . . a closer look reveals a second, deep-structure . . . running from one isolated dream of the author to the next, constitutes an incomplete but autonomous subplot of personal history."

⁶³ Van de Castle, 138-139. Van de Castle explains, "Freud forged a strong link between neurotic symptoms and dream formation . . . Dreams and sex became synonymous, and to openly share one's dreams . . . [was] equivalent to publicly confessing one's private sins and secret sordid desires." While Freud protested "sexual interpretation . . . occurs nowhere in my *Interpretation* . . ." Van de Castle observes, "On the same page, however, Freud went on to say that 'strikingly innocent dreams may embody crudely erotic wishes . . . it is possible that not every dream has a sexual wish behind it, but this motive seems to be assumed.'" It would be difficult to imagine a stronger attestation for the ubiquity of sex in Freudian interpretation.

Ironically, Christians who subscribe to a depraved human nature might agree with Freud's assessment of his patients' motivations.

Symbolism and global types drove Jung's dream interpretation; therefore his therapy required extensive training. His ritualized group sessions were predicated upon his person, the high priest of a mystic enlightenment quest. Both the meanings of dreams and the attainment of wholeness for the patient remained firmly in the therapist's control. He promoted the keeping of a dream journal and championed the importance of reviewing dreams within the series in which they came. While elements of his work such as archetypes remain unproven, and much of his therapy included training in spiritualist techniques and pagan rituals, his inclusive categories and ambiguous terminology promote a momentous continuing influence even within the Christian community.⁶⁴

Based on C.E. Hill's model, one group of researchers integrated dreams into psychotherapy.⁶⁵ Therapists "Were gentle, empathic, nonjudgmental," and the "Therapeutic relationship appeared to be important in allowing the client . . . to make

⁶⁴ Likoudis, "Scary." Clarifying Jung's sources, "Noll introduces the reader to Carl Jung in 1895, when the 20-year-old medical student is among a circle of his female kin engaged in a séance, contacting the spirits of their dead relatives. These séances, described by Jung himself and narrated by Noll in spine-chilling detail, 'marked the opening of a door that never completely closed, an invitation to countless discarnate voices and prescient entities that Jung would consult-and teach others to consult-for the rest of his life. Spiritualists techniques of visionary-trance induction not only introduced Jung to his deceased ancestors but also the spirits and gods of the Land of the Dead, who, under various pseudonyms of psychological jargon remained his traveling companions along the trails of life.'" The accounts seem too numerous and well documented to ignore the accusation that Jung's epistemology was wholly demonic. David G. Benner and Peter C. Hill, *Baker Reference Library: Baker Encyclopedia of Psychology & Counseling* (Grand Rapids, MI: Baker Books, 1999), 1130–1132. Jung wrote in such a manner that his ideas could be, and have been, adapted to almost every scientific and faith group. The only other dream interpreter with such great reach would be Artemidorus, who greatly influenced Freud and Jung.

⁶⁵ Clara E. Hill et al, "The Dreamscape of Psychodynamic Psychotherapy: Dreams, Dreamers, Dream Work, Consequences, and Case Studies," *Dreaming* 23, no. 1 (March 2013): 2, accessed February 10, 2014, <http://psycnet.apa.org/journals/drm/23/1/1/>. Spending on average thirteen minutes mostly hearing dreams in the context of hour-long psychotherapy sessions, they documented twenty-three case studies of at least one dream.

sense of their dreams.”⁶⁶ In perhaps the greatest similarity to this project, Hill found that, “Sharing emotionally rich dreams and working together to understand them seemed to create a bond between the therapists and the clients.”⁶⁷ This bond created an atmosphere of discovery in which dream meanings and life applications became more likely.

New Age and Occult Dreaming

Defying definition, the amorphous New Age movements demonstrate commonalities. Jane Roberts recounts lessons from her spirit-guide Seth, who taught her to recall dreams, to awaken while dreaming, and to experience altered states, astral travel, and spirit contact.⁶⁸ Ankerberg and Weldon clarify that Seth promoted lucid dreaming as the key to occult experience, while other dream work present lucid dreaming as wholly benign.⁶⁹ Spiritistic Hugh Lynn Cayce and Jungian Strephon Kaplan-Williams promise that dreams lead into psychic experience, including communication with the dead.⁷⁰ Called the godfather of the New Age movement, Carlos Castaneda maintained that dream

⁶⁶ Hill et al, “Psychotherapy,” 39.

⁶⁷ Hill et al, “Psychotherapy,” 40.

⁶⁸ Ankerberg and Weldon, *New Age*, 203-204. See also Jane Roberts, *Seth Dreams and Projections of Consciousness* (New York, NY: Midpoint Trade, 1998).

⁶⁹ Ankerberg and Weldon, *New Age*, 204. The objection to lucid dreaming in the context of this project is entirely practical: any interference or change to the message of a being who is superior in both knowledge and power would produce a reduction in benefit.

⁷⁰ Ankerberg and Weldon, *New Age*, 204-205. Hugh Lynn Cayce, Tom C. Clark and Shane Miller, *Dreams: the Language of the Unconscious* (Whitefish, MT: Literary Licensing, 2011). Strephon Kaplan-Williams, *The Jungian-Senoi Dreamwork Manual* (Novato, CA: Journey, 1980). Lucid dreaming raises a series of questions, many of which probably cannot be answered. However, lucid dreaming appears to be of Buddhist origin and is widely used in the occult. It has not been widely used in Christian circles and is not to be confused with dreams that seem participatory.

work was the most vital practice in occult sorcery.⁷¹ For Castaneda, this was direct entry into the demonic realm. Joan Windsor teaches dreaming to achieve a shopping list of spiritual powers, including incubation and distance healing.⁷² Dreaming seems to be the shortcut to spiritual power in much New Age and occult practice.

Lucid Dreaming

Commenting on the apparent psychophysiology of lucid dreaming, researchers Moffitt and Hoffmann find that “being awake” and “being asleep” are not mutually exclusive.⁷³ They counter that perhaps the dreamer awoke, and then fell asleep again, confusing the two events. Dreams in which the dreamer perceives himself or herself to be acting, conversing or thinking do not necessarily constitute lucid dreaming. Developed in Tibetan Buddhism, correlations in controlled tests offer limited scientific credence to lucid dreaming.⁷⁴ With a history in the West dating to the 1920s, lucid dreaming carries an unbroken history of 2500 years in the East, from Buddhist, Taoist, Hindu, and other traditions.⁷⁵ Jeremy Taylor refutes the argument that lucid dreaming interferes with the

⁷¹ Ankerberg and Weldon, *New Age*, 206-208. Carlos Castaneda, *The Art of Dreaming* (New York, NY: New Directions, 1993).

⁷² Ankerberg and Weldon, *New Age*, 208. Joan Windsor, *The Inner Eye: Your Dreams Can Make You Psychic* (Upper Saddle River, NJ: Prentice Hall, 1985).

⁷³ Moffit and Hoffman, 152.

⁷⁴ Moffit and Hoffman, 153-154.

⁷⁵ Jeremy Taylor, *Dream Work: Techniques for Discovering the Creative Power in Dreams* (Ramsey, NJ: Paulist, 1983), 197-200. While many variation of lucid dreaming are practiced, the Tibetan Buddhists seem to be the best known. They believe that they are connecting to the immortal soul and are therefore engaged in transforming karma. They believe that the dead have dreams of bliss, then increasing horror. However, through lucid dreaming, they believe that they are setting souls free from experiencing this horror, which compels the dead to repeat the cycle of reincarnation. Their practice is to manipulate the dream environment, then meditate upon that by day, thereby gaining strength over the process. The Hindu

reception of higher wisdom as, “Simple hubris at worst, and at best a failure of perception,” since the “Unconscious element of our being from which the dream springs is so much older, wiser, stronger (and) more creative.”⁷⁶ Pressing for a Buddhist salvation by meditation, Taylor compels, “We must begin to participate consciously in the evolutionary development of the human species” through lucid dreaming.⁷⁷ In Hunt’s studies, the lucid dreams of long-term meditators demonstrated unique dream bizarreness, such as flying, geometric imagery, encounters with mythological being, white lights and “feelings of special portent and meaning.”⁷⁸ Ancient Buddhism seems to be gaining traction in Western culture through lucid dreaming, breathing training, meditation, and research.⁷⁹ While the variety of belief and practice defies definition, the progenitor of lucid dreaming in the West appears to be Tibetan Buddhism.

Williams looks to the outpouring of the Holy Spirit as the answer to the apparent rise of occult power in these last days,

The power . . . of the Holy Spirit is much needed by believers to stand against the heightened activity of Satan . . . one . . . reason for the outpouring . . . is to provide the divine power and strategy necessary to cope with . . . occult practices,

practice of lucid dreaming rejects manipulation, and instead focuses on merging with “undifferentiated consciousness.” Ever the good Universalist, Taylor argues that these formulations, and all religions, express the archetypes of collective consciousness.

⁷⁶ Taylor, *Power*, 201. “Hubris” is strong words from one making a metaphysical guess.

⁷⁷ Taylor, *Power*, 202. In a Western version of the Tibetan Buddhist practices intended to arrest the wheel of karma, Taylor threatens extinction through technological advances, except by fulfilling the human obligation to practice lucid dreaming.

⁷⁸ Hunt, *Psychology*, 270-271. Hunt clearly correlates these dreams to Jungian archetypes, which Jung likely received from his spirit-master, and his field work with tribal people groups. While flying or seeing geometric shapes in dreams is neither good nor evil, there seem to be commonalities between Jungian and Buddhist dreams.

⁷⁹ Paul Hang-Sik Cho, *Eschatology and Ecology: Experiences of the Korean Church* (Oxford, UK: Regnum, 2010), 87. Cho explains, “Buddhism’s basic premise is that one’s present life has been determined by the past, and that what one does in the present determines one’s future.”

cult proliferation, even Satanism and witchcraft . . . nothing can suffice except a true Pentecost to turn back the crescendo of evil.⁸⁰

In that vein, Jackson details his humorous exchange with the coordinator of a New Age fair regarding whether or not he was a “spiritual vampire,” due to the fact that other vendors complained that someone was robbing them of their power. Jackson replied that when a greater power encounters a lesser power, the lesser power will lose.⁸¹ That answer was acceptable to the coordinator.⁸² The goodness of God is the proper response to the occult.

While those who welcome demonic intervention may intimidate Christians, Bob Hazlett attests that the New Age movement is ripe for revival.⁸³ He has found New Age adherents to be readily receptive to dream interpretation, prophecy and healing. He observes that these are a people hungry for power encounters, consistently awed by the glory of God. Like Simon the Sorcerer, they will trade lesser results for greater power.⁸⁴

⁸⁰ Williams, *Renewal*, vol. 3, 319. In his footnote, Williams clarifies a triumphalist position, “How sad, then, is the view of some today who emphasize His absence . . . His powerlessness. In this view Satan is the dominant figure through his presence, power, and rule—not Christ . . . Satan’s activity will be increasingly felt . . . but it will remain subordinate to the lordship of Christ.” Similarly, Christians err when they attribute to Satan unlimited power to generate dreams despite his lack of omniscience, omnipresence, and omnipotence. I was unable to find any discussion, outside the Bible, which asserted the significance of an angelic host twice the size of the demonic.

⁸¹ Jackson, *Hearing*.

⁸² Demonstrations of greater power have proven to be highly effective in New Age circles. These belief systems do not seem to be driven by a search for truth so much as an imminently practical search for spiritual power. As such, they are not difficult to enter.

⁸³ Bob Hazlett, *Extreme Christianity: Prophetic School, Level 2*, CD (New Haven, CT: Touch of Fire, 2013).

⁸⁴ The people eagerly listened to Simon, exclaiming, “This man is the power of God that is called Great.” Then he was absolutely eclipsed by the Holy Spirit in Phillip. Acts 8:10-13.

Christian Psychics and Shamans

Paul Cho describes a shaman as an intermediary who appeases spiritual beings.⁸⁵ In general, Spiritistic movements “Give answers to the everyday problems of human life by . . . communicating with the spirits,” all while permitting members to retain other allegiances.⁸⁶ As such they tend to be syncretistic and inclusive, making them durable and adaptable. Absent concepts of sin, salvation, or a personal God, shamans generally practice healing and mediation with the dead.⁸⁷ Therefore, ministry to the shaman mindset must remain focused on life in the here and now, including an understanding of the authority of Christ over all things in order to remediate fear.⁸⁸

Shamanism in the West

Perhaps a synonym for shaman would be medicine man, but its multiplicity of global expressions defies generalization.⁸⁹ Michael Harner, a Western shaman, developed

⁸⁵ Cho, *Eschatology*, 85-86. He explains, “These spirits must be placated or diverted from their mischievous intentions through magical incantation and exorcism.” In a more metaphysical note, he explains, “The problems of life are handled by having proper relationships with the world of spirits,” to “assuage humans’ primitive fear of unusual natural phenomena.”

⁸⁶ Hiebert, Shaw and Tienou, 355-357. By this they mean evoking spirits “of the dead to receive news from them, to consult them (necromancy), or to bring them under the control of humans for good or evil.” Cho, 85-86. Cho describes Korean shamanism as animistic nature and ancestor worship, in which, “all nature is possessed, pervaded, and crowded with spiritual beings.” He adds that it syncretizes Buddhism, Confucianism, and Taoism, and serves as the common religion of the heart of most Koreans.

⁸⁷ King, *Psychics*. King relates the sensitivity to shamanism demonstrated by his Korean students. Although they come from various Christian denominations, none of them want to be identified with shamanism. See also, Hiebert, Shaw and Tienou, 324. While trances, altered states, sometimes drug induced, and communication with spirits are typical to shamanism, ministry in the Holy Spirit is neither dependent on the talents or efforts of the believer, other than exercising authority in Jesus’ name, nor does it leave the Christian in a diminished state, as does shamanism. The differences between Christian ministry and shamanism are unmistakable.

⁸⁸ Ung Kyu Pak, *Asian Thought and Culture: Millennialism in the Korean Protestant Church* (New York, NY: Peter Lang, 2005), 27.

a dream interpretation guide, largely through cross-cultural studies.⁹⁰ He posits that spirits and a person's soul create dreams.⁹¹ These may be helping or intrusive spirits, or suffering beings, the unhappy souls of deceased humans.⁹² Harner posits that persons of power can resist the non-helping spirits, and major helping spirits may convey life-guiding information. In line with Jung, Harner concludes that dream work is an individual journey that must focus on the personal meanings of metaphors.⁹³

The Christian Psychic Argument

While the term "Christian psychic" covers several systems, Paul King explains that proponents of the naturalistic theory believe that God gave all people natural psychic powers, which may be used for good or evil.⁹⁴ Watchman Nee surmises from the

⁸⁹ Hiebert, Shaw and Tienou, 72.

⁹⁰ Michael Harner, "A Core Shamanic Theory of Dreams," *Journal of the Foundation for Shamanic Studies*, Issue 23 (December 2010): 2-4, accessed May 17, 2014, <http://www.shamanism.org/articles/pdfs/ShamanicTheoryDreams3-11.pdf>. Anthropologist Harner states that information on shamanism is scattered among hundreds of cultures.

⁹¹ King, *Psychics*. King relates his conversation with a Native American Christian pastor who was cursed by a shaman. The pastor became "severely sick." The pastor rebuked the illness in Jesus' name, and the demons returned to the shaman, killing him. King concludes that shaman power is not of God. In the real world spiritual encounters are neither benign nor empowered by humans.

⁹² Harner, 2-3. Harner unquestioningly accepts unhelpful spirits as part of life.

⁹³ Harner, 4. Harner considers himself a spokesperson for the restoration of shamanism in the West. He observes that shamanism is increasing in popularity. Dr. Ankerberg also believes "shamanism is making a significant resurgence." He sees significant influence in modern music, new religions, Jungian ritual, and within the Christian Church. John Ankerberg and John Weldon, "Shamanism—Introduction," *The John Ankerberg Show* (online), accessed May 19, 2014, http://www.jashow.org/wiki/index.php/Shamanism_-_Introduction. This carefully written article skirts offensive topics.

⁹⁴ King, *Psychics*. King mentions the "Residue Theory" of Watchman Nee and George Pember, which posits that human Para-normal powers were corrupted by the fall of humanity. He further lists the "Lapsogenic Theory," which proposes that psi powers were released by the fall. He also lists the "Spiritistic Theory," referencing 1 Jn. 4:1, positing a linkage between the human mind and spirits. The "Neutral Naturalistic Theory" discussed in this paper seems the most widely espoused. I consider all psychic power to be witchcraft.

accounts of Adam's Edenic responsibilities that they possessed incredible natural powers, which became inaccessible after the fall.⁹⁵ Nee condemns the parapsychic, "All who develop their soul power cannot avoid being contacted and used by the evil spirit," whether through meditation or possession.⁹⁶ Nee explains, "Man's soul power is Satan's working instrument . . . God . . . never works with man's soul power, for it is unusable to Him," and, "The Holy Spirit is God's miracle-working power; but man's soul is Satan's wonder-working power."⁹⁷ He urges Christians to vigilantly discern between the power of the soul and the work of the Holy Spirit. Nee elucidates the manner in which he believes soulish power affects worship, Bible study, and dreams, coloring many spiritual events as soulish release.⁹⁸ His solution lies in asking God to "bind our soul life," so that, "Our wisdom, method, strength or natural ability (does not) . . . block the manifestation of God's power."⁹⁹ Considering the apparent lack of supporting Scripture, Nee's teaching seems largely unfounded, but inadvertently lends credibility to the idea of forbidden psychic power.

⁹⁵ Watchman Nee, *The Latent Power of the Soul* (New York, NY: Christian Fellowship, 1972), 14-19. Each step of Nee's theory of a phenomenally powerful soul is directly inferred by vague descriptions of Adam before the fall, which informs a system of similar soulish and Holy Spirit powers. His entire book speaks of the overwhelming prevalence of soul power. Only at the end does he discuss the importance of death to self, which is repeatedly discussed in Scripture and sorely needed in the Church.

⁹⁶ Nee, *Latent*, 29-30. In this group, Nee includes Taoists, Buddhists, and others who display remarkable healing and prophetic powers.

⁹⁷ Nee, *Latent*, 33, 41.

⁹⁸ Nee, *Latent*, 67-76. Nee's system shares Gnostic components, coloring dreams as a dangerous venture.

⁹⁹ Nee, *Latent*, 82-83.

Ignoring the role of the Holy Spirit in the ministry of Christ, some adherents of psychic power consider Jesus a great clairvoyant and telepath.¹⁰⁰ John Sanford proposed that even the Old Testament prophets followed the shaman path, whom he believes deliver legitimate healing today.¹⁰¹ Unfortunately, Sanford mistakes similar for same, and fails to differentiate claims from results.¹⁰² Considered the first theologian of the Charismatic movement, Agnes Sanford associated psychic power with the gifts of the Holy Spirit as synergistic energies. While she taught that all people had such powers, she proposed that holiness, salvation, and the baptism of the Spirit created a greater syncretism.¹⁰³ Kelsey lists clairvoyance, telepathy, precognition, psychokinesis and healing as the normal results of “deep and abiding experiences of God.”¹⁰⁴ E. Glenn Hinson details the Gnostic and Jungian presuppositions in Kelsey’s practice that hallows experience.¹⁰⁵ Dreisback debunks Kelsey’s existential Jungian epistemology which insists, “I may allow myself only *one* criterion for the validity of my interpretation of the

¹⁰⁰ John J. Heaney, *The Sacred & the Psychic: Parapsychology & Christian Theology* (Ramsey, NJ: Paulist, 1984), 21-22. King, *Psychics*. Kelsey believed that Jesus and the disciples practiced ESP as shamans.

¹⁰¹ Ankerberg and Weldon, *Shamanism*. John A. Sanford, *Mystical Christianity: A Psychological Commentary on the Gospel of John* (New York, NY: Crossroads, 1994).

¹⁰² While Christians foolishly go to shamans when their churches refute healing, the author has seen the disastrous results of occult “healing,” and the awesome power and willingness of God to heal.

¹⁰³ King, *Psychics*. Sanford unwittingly promotes both demonic and holy influences, but these spirits do not share space.

¹⁰⁴ King, *Psychics*.

¹⁰⁵ E. Glenn Hinson, *Morton T. Kelsey: Theologian of Experience* (Louisville, KY: Southern Baptist Theological Seminary), accessed May 15, 2014, <http://content.ebscohost.com/pdf/ddd/rfh/n0093-531x/atla0000793764.pdf?T=P&P=AN&K=ATLA0000793764&S=R&D=rfh&EbscoContent=dGlyMNLe80Sep7M4y9f30LCmr0yep69Ssqm4Sa6WxWXS&ContentCustomer=dGlyMPGvrkixra5NuePfgeyx44Dt6flA>. Hinson fails to mention that Kelsey’s theology of experience attempted to renew moralistic deism. Unfortunately, Kelsey ignored Jung’s demonic epistemology. A robust theology would begin in Scripture, then move to obedient action, or move back and forth between action and theology. In the words of James, “But be doers of the word, and not merely hearers who deceive themselves” (James 1:22).

dream—and this is that it *works*.’”¹⁰⁶ Leaning on the discernment of spirits (1 Cor. 12:10), both the New Testament and the modern practice of deliverance draws a crisp, un-muddled line between the influence of the Holy Spirit and the demonic.¹⁰⁷

Supernatural power is by definition not human.

Citing the dream of Pilate’s wife, DeArteaga argues that Sanford modernized the Catholic doctrine that “grace perfects nature,” meaning the Holy Spirit amplifies human nature.¹⁰⁸ Paul King remonstrates, “Exegetically, hermeneutically and theologically, the biblical evidence shows differently.”¹⁰⁹ In his review of biblical passages from which some infer psychic power, King ably removes any claim to legitimacy. Referring to John Sanford’s promotion of shamanistic healing, Ankerberg and Weldon pointedly rebut, it “Is always a demonic activity, never a divine one.”¹¹⁰ They describe psychic pneumatology, “No personal devil or demons really exist. By accepting all dreams as divine and by integrating dream work with Jungian presuppositions, they also open the door for demonic intrusion into dreams while inhibiting any process of biblical

¹⁰⁶ Dreisback, 265. This quote comes from Kelsey, who quoted Jung. Having reasonably established in this paper that science lacks the tools to study subjects who are unaware of themselves, such as sleeping humans, this project rests upon a metaphysical presupposition. This argument assumes the validity of Scripture and commands such as those found in Acts 2:17-18, as supported by an increasing body of continuationist theologies. By contrast, Dreisback sees no logical or scientific legitimization of dreams, and does not accept them solely on a biblical basis, “If we have any interest in approaching theology deliberately . . . we need further demonstration that dreams are forms of divine communication.” He seems to equate science and Scripture, thereby negating any basis for dreams.

¹⁰⁷ Human control or agency seems to be the test for witchcraft, as opposed to dependency on the Holy Spirit to work.

¹⁰⁸ King, *Psychics*. This demonstrates the evolutionary nature of man’s theology.

¹⁰⁹ King, *Psychics*.

¹¹⁰ Ankerberg and Weldon, *Shamanism*, 201.

discernment.”¹¹¹ The proponents of psychic power follow an occult epistemology that celebrates all spiritual experience, in contrast to countless biblical calls for differentiation. Compelling his readers to “trust the process,” John Sanford deems spiritual discernment, “Out of place, and may actually harm the process of effective dream work.”¹¹² Assuming that everything is from God, “No matter how paranormal (occult) their content may seem,” Sanford seeks by any means to increase psychic energy in order “To serve others in healing ways,” for the end justifies the means.¹¹³ Sanford constrains the practitioner to increase personal power, whereas 1 Corinthians 13 suggests that only love increases spiritual gifting. In his healing ministry, Clark applies the Corinthians ethos by promising to show love, whether or not people find their healing.¹¹⁴ In direct contrast to Sanford, with Clark the means, the results and which spirit is accessed are all important.

Speaking from experience with both kinds of spirits, Addison testifies,

Many psychics will tell you they hear from God, but if you ask further, most will tell you they get their messages from a spirit or a medium. Or they will tell you the tools of divination they use. Their source is not the Holy Spirit, who is the source of revelation for the Spirit-filled Christian.¹¹⁵

¹¹¹ Ankerberg and Weldon, *Shamanism*, 209. While Ankerberg and Weldon correctly judge psychic power, believers who keep all doors closed to the demonic during the day need not fear “demonic intrusion” into their dreams. Rather, they should expect the Holy Spirit to give them dreams at night in fulfillment of Acts 2:17-18. The Bible speaks clearly to both those who refuse to exercise discernment and to those who stifle the Holy Spirit.

¹¹² Ankerberg and Weldon, *Shamanism*, 210.

¹¹³ Ankerberg and Weldon, *Shamanism*, 210.

¹¹⁴ Randy Clark 2014, United Theological Seminary Peer Session, Mechanicsburg, PA, December 2.

¹¹⁵ Addison, *Evangelism*, 127.

The Old Testament commanded the stoning of false prophets, and the New Testament records the burning of occult books; no middle ground is available.¹¹⁶ Jackson contrasts the Holy Spirit's assistance to psychic interpretation in which people, "[G]et in touch with some facet of the 'inner you.' This will help you become who and what your soul wants you to become."¹¹⁷ The proposed melding of human and divine in psychic power creates a spiritualized anthropocentricity that silences the Holy Spirit, ignores Jesus and deifies self.

In reviewing the stories of Samuel, Joseph, Elijah, Elisha, Zechariah, Daniel, and Jesus, they all clearly stated that their inspiration came from God.¹¹⁸ Their statements refute human abilities, with no confusion between human and divine sources. God prevented Balaam from using his occult powers against Israel, repeatedly revealing His will to a man whose, "Way was contrary (reckless) to Me."¹¹⁹ Paula Price maintains that Balaam, as was common in his day, most likely used alcohol, "Just before going to sleep

¹¹⁶ Heaney, 223. Hywel D. Lewis, "Religion and the Paranormal" in *Philosophy and Psychical Research*, Shivesh C. Thankur, ed. (New York, NY: Humanities, 1976), 152. Considering all supernatural events to be human psychic power, while mostly denying either divine or demonic intervention, Heaney quotes H. D. Lewis, who effuses, "considerable scope may be found for the paranormal awareness to ally itself with these intimations and disclosures of God . . . The religious person disregards the evidence of paranormal phenomena at his peril." Heaney seems drunk with psychic power.

¹¹⁷ Jackson, *Models*. Jackson explains that biblical dream interpretation assumes an external origin to dreams; in this project, with other religions, we made a case for a cosmic Lover who pursued each dreamer. Jackson posits that secular models look to the "inner you," the soul, or collective consciousness.

¹¹⁸ King, *Psychics*. King cites 1 Sam. 9:15; Gen. 40:8; 41:16; 1 Kings 18:46; 17:2, 8; 18:1; 2 Kings 3:12; 2 Chron. 26:5; Dan. 2:27-30; 4:17; John 6:38. King's arguments are compelling, even conclusive.

¹¹⁹ King, *Psychics*. King quotes Num. 22:32. Balaam admitted that his psychic power was useless against the will of God in Num. 23:7-8. When the angel of the Lord came to kill Balaam it was due not to neutral human gifting but to forbidden occult practices.

to receive a petitioned oracle from the gods.”¹²⁰ This would be an example of what the Bible calls *pharmakeia*, or revelatory witchcraft through intoxication. Balaam is therefore a very poor example to cite in support of Christian psychic power.¹²¹ While Saul at first experienced the Spirit of the Lord among the prophets, later the Lord would not answer him by any means, so he turned to a medium, which was forbidden.¹²² Saul’s story demonstrates degenerating spiritual alliances, not latent psychic ability. Saul’s medium, a true shaman, was not prepared for the revelation that she received, for contact with God was outside of her experience.¹²³

While 401 prophets spoke in the name of the Lord to kings Ahab and Jehoshaphat, only Micaiah delivered a warning from the Holy Spirit, while all the others, “Spoke (success) by a lying spirit” to lure Ahab to his judgment.¹²⁴ Paul King remarks that all of these prophets passed Kelsey’s test of not being “isolated from their religion,” yet all but one spoke under demonic influence.¹²⁵ The New Testament sorcerers Simon and Elymas clearly possessed supernatural knowledge to predict the future, interpret

¹²⁰ Paula A. Price, *The Prophet’s Dictionary: the Ultimate Guide to Supernatural Wisdom* (Tulsa, OK: Whitaker, 2006), 185.

¹²¹ Price, *Dictionary*, 381. Dr. Price cites Galatians 5:20 and Revelation 18:23.

¹²² King, *Psychics*. 1 Sam. 10:6-12, 15:19, 22-23, 27:6. In 1 Sam. 15:23 Samuel condemned Saul, “For rebellion is no less a sin than divination, and stubbornness is like iniquity and idolatry. Because you have rejected the word of the Lord, he has also rejected you from being king.” Lacking loyalty to Yahweh, Saul could not discern the qualitative difference between a prophet and a witch.

¹²³ King, *Psychics*. The medium of Endor was not expecting to see Samuel. Her psychic practice excluded God, but expressed her occult allegiances. Neither nor the Old nor the New Testaments offer anything but denunciation for magic and witchcraft. Deuteronomy 18:9-15, Micah 5:12, Revelation 22:15 and other passages forbid witchcraft.

¹²⁴ King, *Psychics*. 1 Kings 22:5-23 powerfully contrasts the difference between a company of 400 men who spoke from their all-too-natural gifting, plus a temporary lying spirit, and one man who spoke under the guidance of the Holy Spirit.

¹²⁵ King, *Psychics*.

dreams, and to exhibit superhuman wisdom.¹²⁶ Despite his fame, when Simon experienced the Holy Spirit through Phillip's ministry, he laid aside his witchcraft in order to receive something far greater.¹²⁷ The condemnation of Elymas in Acts 13:10 offers no middle ground and clarifies the urgency of turning from dark powers to a dependency on the Holy Spirit.¹²⁸

Having experienced both types of power, Raphael Gasson attests, "The gifts given by the Holy Spirit are wonderfully different from those given by demons."¹²⁹ While Paul King affirms, "Psychic healing is real," he warns, "Its source is not God."¹³⁰ In a Christian context, divided loyalty to God is not optional. Albrecht and Alexander highlight the incongruity, "The biblical revelation does not associate occultism and parapsychological occurrences with victory, joy, or absolute truth; instead it identifies the whole syndrome . . . with humankind's cosmic and temporal dilemma."¹³¹ The Christian psychic model lacks a biblical basis, whereas 1 John 4:1-3 commands testing spirits to see if they honor Jesus.¹³² In contrast to Kelsey's undefined "rituals," Paul commanded

¹²⁶ King, *Psychics*. King quotes from Kittel, 4:357.

¹²⁷ Acts 8:4-24, see also Act 19:18-19. The concept of repentance excludes amelioration or personal growth. The concepts of Holy Spirit and demonic in Scripture are presented as mutually exclusive, not in degree of merit.

¹²⁸ King, *Psychics*. In Acts 6:6-12 Paul rebukes a man for grasping for power, "'You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord? . . . You will be blind' . . . and he went about groping for someone to lead him" (Acts 6:10-12). This precludes inclusive religion, or effusion regarding human potential.

¹²⁹ King, *Psychics*. King quotes Raphael Gasson, *The Challenging Counterfeit* (Plainfield, NJ: Logos, 1966), 90.

¹³⁰ King, *Psychics*. Similar is not same.

¹³¹ King, *Psychics*. King quotes Albrecht and Alexander.

¹³² 1 John 4:1-3a orders, "Do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world. By this you know the Spirit of God: every

repentance from “*pharmakeia*,” such as drug use, sorcery, or witchcraft, ceremonies designed to access power.¹³³ The gifts of the Holy Spirit personally connect people to God, while psychic and occult power exalt the practitioner.¹³⁴

Understanding Gestalt and Rogerian Therapy

The therapist generally avoids dream interpretation in Gestalt, where “Spontaneous play involved in creative living,” is intended to foster individual growth.¹³⁵ Grounded in the “now” this remedy guides participants to experience their story in order to reintegrate the disowned parts of self into the whole, or gestalt.¹³⁶ Creating a character from each dream element, the dreamer dramatizes each part. Through the dialogue with the elements of a dream, the dreamer seeks to finish business with the inconsistencies presented in the dream, which is “An existential message of what’s missing in our lives,

spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God.”

¹³³ King, *Psychics*. King quotes 1 Jn. 4:1, Rev. 21:9, and Gal. 5:20. While Kelsey’s imprecise term “ritual” may remind some of church meetings, the term more likely refers to Jung’s enlightenment process, and still others to shamanist practice.

¹³⁴ Hiebert, Shaw and Tienou, 370-392. These authors recommend theological principles to ensure spiritual health including: the invisible; angels and demons are real, worship and submission: give up control, trusting God in all things, a holistic reintegration of the natural and miraculous, affirmation of the kingdom of God, a proper focus on the power of the cross, discernment of spirits, a complete theology of suffering and death, and a theology of the church as caring community. They caution against syncretism, human-centeredness, experience-based theology, reinforcing secularism, generating false guilt, imbalance, and exalting the leader.

¹³⁵ Hu Yu, “Dream Therapy in Gestalt Therapy,” *pamapsy.com*, accessed May 20, 2014, <http://www.bamaol.cc/PsychologicalTopic/Gestalt/3633.html>.

¹³⁶ Sheila K. Grant, “Gestalt Therapy: Psychology 460 Counseling and Interviewing,” *California State University Northridge*, accessed May 20, 2014, <http://www.bamaol.cc/PsychologicalTopic/Gestalt/3633.html>. This yin-yang anthropology validates human nature.

what we avoid doing and living.”¹³⁷ Serge Ginger suggests a variety of responses to dreams: do nothing since the dream itself is therapeutic, retell the dream, interpret the dream—especially symbols and messages, enact the dream, amplify key phrases, enact each part of the dream, ask the therapist for concerns, encourage the dreamer to create a helpful ending to the dream, or ignore the dream.¹³⁸ The therapist remains in the background, with the dreamer engaged in activity, not abstract cogitation.

Following four principles, Bulkeley proposes a template for dream interpretation,

The dreamer knows best what his or her dream means,
 A good interpretation will account for as many of the dream’s details as possible,
 A good interpretation will make as many connections as possible between the dream’s content and the dreamer’s waking life, and
 A good interpretation will be open to new and surprising discoveries and will look beyond the obvious . . . to find the novel and unexpected.¹³⁹

While some of this methodology is excellent, it limits dream interpretation to the insights already possessed by the dreamer.¹⁴⁰ Bulkeley proposes “A Dreamsharing Protocol,”

- 1) Describe the dream, in as much detail as possible, using the present tense,
- 2) Clarify the elements of the dream; recreate the feelings, images and moods,
- 3) Reflect, using the “If it were my dream” preface,
- 4) Associate elements of the dream. Bridge the dream to current life,

¹³⁷ Robert Witchel, 1973, “Gestalt Therapy: Development, Theory, and Techniques,” Paper presented at the American Personnel and Guidance Association Meeting, Atlanta, GA, May 23-27, accessed January 20, 2014, <http://files.eric.edu.gov/fulltext/ED082090.pdf>. F. S. Perls, *Gestalt Therapy Verbatim* (Lafayette, CA: Real People, 1969), 76. Van de Castle, 180, 190. Samuel Lowry advanced a similar theory of compensation through dreams, but at a biological level, hence, “[I]t is not very important whether we remember them.” Calvin Hall used dreams to predict daytime actions, considering them to be, “[U]nequaled in their ability to discover the personal thoughts that are the real antecedents of behavior.”

¹³⁸ Serge Ginger, *Gestalt Therapy: The Art of Contact* (London, UK: Karnac, 2007), 68-69.

¹³⁹ Kelly Bulkeley, *Dreams of Healing: Transforming Nightmares into Visions of Hope* (New York, NY: Paulist, 2003), xi-xiv.

¹⁴⁰ Lindskoog, 84. Another common school of dream interpretation grew from Alfred Adler’s work, which “was largely concerned with people’s feelings of inadequacy.” For example a nearly literal interpretation such as showing up naked for the first day of class indicates anxiety. Van de Castle, 179. Not looking to find answers in dreams, Adler believed dreams carry the dreamer, “[F]orward to the goal,” and, “[A]ct as the springboard for subsequent action on the part of the dreamer.”

- 5) Identify the point of the greatest tension, energy, and vividness,
- 6) Discuss translation into artistic creativity, private symbolic gestures, and shifts in belief or behavior. Ask, where can I go with this dream?, and
- 7) End by reflecting on the many questions left unanswered.¹⁴¹

While reflective listening often creates opportunity to gain insight, this method in no way looks to the Holy Spirit to speak to the dreamer, nor does it reference Scripture. Gestalt resembles Jungian therapy in that it is both an amoral and a spiritual pursuit that affirms the sacred and the perverse. Gestalt and Rogerian therapy both spring from humanist assumptions, in which the patients carry all wisdom and healing within themselves.

Rogerian therapy offers, “Therapist-provided conditions of genuineness, warmth, and empathy . . . congruence, unconditional positive regard (UCPR), and empathic understanding” and offers non-directive or, “client-centered therapy.”¹⁴² “This process is suggested to be sufficient for facilitating the client’s movement toward happiness and symptom-reduction, or, as intuition suggests, toward becoming one’s own person.”¹⁴³

¹⁴¹ Bulkeley, 197-200. Bulkeley admits, “It (is) logically fallacious to claim that knowledge of psychopathology can provide a wholly adequate model of psychological health.” Bulkeley admits that the study of broken minds does not infer a model for mental health.

¹⁴² Adam Quinn, *A Person-Centered Approach and the Rogerian Tradition: A Handbook* (Middletown, DE: Adam Quinn, January 13, 2015) 1-2, 228. Much of Quinn’s book is devoted to defending the validity of Rogerian therapy, which held sway from 1940-1975, at which time it was discredited by professionals whom Quinn believes acted out of self-interest and without the same basis of documented research results that validated Rogerian therapy. Not unlike the instruction to prophets in 1 Corinthians 13, Quinn contends, “All that is necessary is for the helper to be a genuinely congruent person, with an intention toward unconditional acceptance and understanding, possessing an ability to convey this intention to another.”

¹⁴³ Paul Colley, email to author, March 23, 2015. Colley promotes Roger’s openness to the subconscious mind, “man is wiser than his intellect, and that well-functioning persons ‘accept the realization that the meanings implicit in their experiencing of a situation constitute the wisest and most satisfying indication of appropriate behavior.’ They have come to ‘trust their experiencing’ (Rogers, 1962b, p. 28). Whyte places this same idea in a larger context when he says, ‘Crystals, plants, and animals grow without any conscious fuss, and the strangeness of our own history disappears once we assume that the same kind of natural ordering process that guides their growth also guided the development of man and of his mind, and does so still’ (1960, p. 5). It is clear that these views are remote from Freud’s distrust of the unconscious, and his general view that it was antisocial in its direction. Instead, as developed in these paragraphs, when man is functioning in an integrated, unified, effective manner, he has confidence in the

Inasmuch as this project sought to draw interpretation from the dreamer in an environment of deep trust, some may perceive a Rogerian methodology. Many people could learn from Rogers' description of selflessness and patience with clients, but bowing the knee to humanism will prevent the Holy Spirit from giving revelation and healing.¹⁴⁴

Adam Quinn develops UCPR from the point of "radical acceptance from the therapist" in order to provide a climate of understanding (that) will more than likely facilitate the process mechanisms," in order to create change that is unstilted by an agenda or treatment plan.¹⁴⁵ Believing that all needed resources lie within the human spirit, the Rogerian therapist can only hamper the growth process by imposing change upon the client. C. H. Patterson simplifies, "There are limits to what a therapist can do and yet remain client-centered," and, "The client is given control of the nature and rate of development of the therapeutic process."¹⁴⁶ While this project extended unqualified acceptance, it attempted to transfer a highly specific interpretive process to the

directions which he unconsciously chooses, and trusts his experiencing, of which, even if he is fortunate, he has only partial glimpses in his awareness." Colley makes a case for the prevalence of order in nature to support Rogerian therapy and argues for a bottomless humanist wellspring of help, in contrast to Freud's dark anthropology.

¹⁴⁴ Rogers' prescribed facilitator manner stands in direct contrast to forceful Freud and Jung. Hekkema affirms UCPR but considers client-centered therapy to be a non-Christian approach.

¹⁴⁵ Quinn, 169, 229-230. Rogers detailed, "This process has been distilled into six mechanisms: a) an increase of an accurate awareness of experience, both internal and external; b) an increase of an internal locus of control and decrease of an external locus of control; c) an ability to assimilate previously threatening experience into the self-concept; d) decreased defensiveness and reactivity, increased self-acceptance; e) increased acceptance of others; and f) an increased reliance on an internal locus of evaluation of experience." Without setting an agenda or treatment plan, Rogers performed extensive studies to document the benefits of his therapy, as demonstrated by change in these six areas. Rogers' categories describe awareness and peace.

¹⁴⁶ C. H. Patterson, "On Being Client-Centered," *Person-Centered Review* 5 (1990): 428-432.

participants.¹⁴⁷ In this project I often felt concerned about conflicting, and sometimes ill-defined worldviews or the fragile wellbeing of the participants. Therefore I favored kindness over boldness, in view of 1 Corinthians 13 as a manual specifically written to guide prophetic activity.¹⁴⁸ This is UCPR with fixed values and transformation supplied by the Holy Spirit, who is wholly other.

Synthesis

While much of the Western Church follows thomistic antsupernaturalism in their mistrust of modern dreams, Western culture demonstrates an unflagging hunger for spiritual experiences, as answered by Artemidorus' five volume *Oneirocritica*, Jung's elastic enlightenment model, and currently, a burgeoning New Age movement. Christian dream interpreters must graciously and patiently deliver prophetic insights as an introduction to the Holy Spirit. As with Joseph and Pharaoh and Jesus and Nathaniel, the Christian dream interpreter demonstrates the omniscience and goodness of the Holy Spirit. In a postmodern Western culture either the Church will offer power encounters with the Holy Spirit or even more Christians swell the ranks of the New Age. People are

¹⁴⁷ Patterson. Patterson would not allow a facilitator to impose any agenda, but insists upon a narrow definition of Rogerian therapy, "The therapist is not a director or even a guide; the specific path to self-actualization is not known to the therapist. The therapist trusts the actualizing tendency in the client, has faith that the tendency will manifest itself under the conditions offered by the therapist, and has the patience to allow the client the responsibility to direct the process and to progress at his or her own rate." He directly rebuts, "Some, however, perhaps mistakenly, feel that they should provide the information, knowledge, and skill deficiencies—that they should be teachers." While the method in this project was an interactive modeling process, the researcher did in fact relay a skill.

¹⁴⁸ In seven out of twelve cases, significant conflicts in worldview, unsettled or ill-defined faith, and nascent friendship limited the risks that could be taken in the interpretive process. Ascribing messages from God to participant dreams was usually a fragile transition since all twelve participants expressed mild to significant reservation about the significance of their dream. The participants often questioned the origin of their dreams, and often wondered aloud if their dreams were subconscious junk. They also doubted whether they remembered their dream correctly or fully. In essence, the participants took risks on many levels in order to participate in this project and I felt that love compelled me to speak softly.

discovering spiritual meditation, fortune-tellers, alternative healers, breakthrough forums, and shamans who come in Western garb and are richly rewarded for their services. By contrast, the Christian dream interpreter humbly demonstrates the kindness of God, without cost or condemnation.

Surveying evangelistic styles, Addison quips,

It was Jesus' *modus operandi* to demonstrate God's power to someone and then explain it. He used the word of knowledge, the word of wisdom, and prophecy to cause people to reflect about their lives. Approaching people with positive feedback from the Holy Spirit will get their attention and it may open the door to further discussion about Jesus and the supernatural.¹⁴⁹

Since people normally resist change it seems prudent to avoid argumentation by instead delivering a word or a healing by the power of the Holy Spirit, and then to invite questions, particularly with people who hold a grudge against the Christian Church.

Delivered with proper humility, the sign and speaking gifts should cause people to have a greater interest in Jesus.

Addison promotes process evangelism, as taught by James Engel, John Wimber and Peter Wagner, in which people are considered to be at various levels of preparedness in their spiritual journey.¹⁵⁰ Counting backwards from the "prayer of salvation," Addison identifies eleven progressive levels of spiritual interest preceding salvation,

11. Asking forgiveness of sin and having faith in God,
10. Challenge and decision to act,
9. Awareness of his or her need for God,
8. Positive attitude toward Christianity,
7. Grasps the cost of the Christian faith,
6. Awareness of the basic facts of Christianity,
5. Interest in Christianity,
4. Initial awareness of Christianity,

¹⁴⁹ Addison, *Evangelism*, 78.

¹⁵⁰ Addison, *Evangelism*, 81.

3. No effective knowledge of Christianity,
2. Awareness of spirituality,
1. No belief or interest in spirituality.¹⁵¹

The role of a Christian witness is to assess the level of spiritual interest of the hearer, and then to attempt to assist that person to move up the process evangelism scale. Dream interpretation in this project must therefore find wording to match the level of spiritual interest of the hearer in order to be of benefit. While being a friend and demonstrating the love and power of God is always in order, true love for the hearer will always speak to the current need of the hearer.¹⁵² Addison explains that a low-key relational approach allows people time to learn and to grow, affording believers, “Divine opportunities to talk about God in a nonreligious, nonconfrontational way.”¹⁵³ He suggests, “Hanging out with them, praying for them, and waiting for God to open doors.”¹⁵⁴ Coaching others to be more culturally relevant, Addison offers modern language equivalencies for common “church words.”¹⁵⁵ As in any effective communication, the starting point must be the worldview and assumptions of the recipient. This frees the facilitator from the need to always have the right answer, or any answer. In this project none of the participants protested or seemed surprised when the researcher was unable to interpret a dream, yet they repeatedly expressed their delight in our partnership in their dream journey.

¹⁵¹ Addison, *Evangelism*, 82

¹⁵² Thompson, *All*, 130-131.

¹⁵³ Thompson, *All*, 80. Several participants in this study had rejected their Christian roots and were pursuing Eastern religious paths. This created rather stilted dream interpretation, especially when the dreamers presented Christological visions. These relationships became freer with time.

¹⁵⁴ Thompson, *All*, 80.

¹⁵⁵ Thompson, *All*, 93-97. Addison changes vocabulary: anointing becomes special characteristics, calling, mantle and ministry are “what you were created to do,” and prayer is reflection or meditation. He recommends words such as destiny, energy, Creator, God, insight, light, meditate, spirit, and vision but forbids such words as Lord, reincarnation, astral projection/travel, channeling, and mantra.

Application and Conclusion

Reflecting, “In much of the world, religion is a public activity done so that all can observe,” Paul Hiebert, Daniel Shaw, and Tite Tienou insist that ministry must be done in plain view, “in concrete, visible, and tangible ways.”¹⁵⁶ Their antidote to the secularism, fear of punishment, and self-interest that naturally overwhelms true religion lies in demonstrating the power of the Holy Spirit in the marketplace. They instruct, “Rites of healing, deliverance, and reconciliation need to be done in public,” as living symbols. These acts answer the lure of folk religion and its shamans, and Westernized Spiritism in order to cause people to look to Jesus for every need.¹⁵⁷ They pointedly conclude, “Western missionaries must deal with their fears and sense of shame in public places.”¹⁵⁸ The ministry of the Church in the United States could shift its ministry focus to work, homes, the grocery store, and the coffee shop as its ministry locations, not simply for socialization, but for prophetic and healing ministry. Marketplace and coffee house ministry may offer the only intersection with many people.

While Jeremy Taylor inclusively embraces all possible meanings of a dream as truth, the Bible teaches the primacy of discernment and leaves no room for human power or control.¹⁵⁹ While the occult influences and informs dream interpretation more

¹⁵⁶ Hiebert, Shaw and Tienou, 254.

¹⁵⁷ Blaine Cook, 2014, “The Kingdom of God,” United Theological Seminary Peer Session lecture, Apostolic Resource Center, Mechanicsburg, PA, December 2. Appealing for a greater dependency on the Holy Spirit for help, Cook corrects, “He’s not tired, He’s not the great I was. God is not confused, whatever the circumstances are in the world. We need to start having His mind...He should be the first person we go to, not the last. When we go to Him first we have the mind of Christ. We believe in Obamacare more than we believe in healing. We believe more in social security than in God’s provision.”

¹⁵⁸ Cook, 254.

¹⁵⁹ Jeremy Taylor, 3. Taylor “urges us to look at every dream for a Freudian sexual meaning, an Adlerian struggle-for-identity meaning, a Jungian archetypal meaning, and Edgar Cayce physical-health

profoundly than most people realize, Jung's theories and the New Age continue to gain influence. Rogerian, Gestalt and Christian psychic practitioners extend their idealized anthropology to include divine wisdom, healing and power. The people of God possess both a higher theological basis for the discernment of truth and exclusive access to power to answer crises through the written Word and the power of the Holy Spirit. Understanding how best to bring together formal beliefs and power encounters as a part of daily living holds great promise.¹⁶⁰

Whereas much of the error in demonic dream interpretation stems from a desire for human control and a lack of discernment of spirits, these very difficulties may deter the people of God from stepping into this type of ministry. Feeling out of control may discourage some people from offering dream interpretation. On one hand, there is merit to developing a biblical and theological sophistication and a certain comfort level with world religions. However, God calls His people to boldness, meaning that at some point they must ignore their tenacious weakness, accept the possibility of failure, and step into situations from which only Holy Spirit intervention can bring fruit.¹⁶¹ During the research

meaning, an existential revelation of the dreamer's concern with death, a psychic meaning for the future, and a religious meaning in terms of higher spiritual realities!" By contrast, 1 Jn. 4:1 urges the discernment of spirits.

¹⁶⁰ Gordon Robertson, *Visions of the Night: How God Speaks in Dreams*, DVD-ROM (Virginia Beach, VA: Christian Broadcasting Network, 2014). Robertson summarizes his teaching on dreams, "So often with God, it's an ongoing revelation. We want to have all the details, we want to have the package, and we want to have everything spelled out for us. But in that process, if we get that, well then we are no longer trusting God on a day-to-day basis . . . He is in the impossible, He literally dwells there, and it brings Him glory to have the impossible done."

¹⁶¹ Rolland Baker, 2014, United Theological Seminary Plenary Session, Dayton, OH, January 29. Doctor Baker instructs, "How do you learn? By getting into impossible situations." He promotes a dependence upon the Holy Spirit that allows His children to obey His leading even when common sense would prevent such actions. Peter Bellini, 2014, United Theological Seminary Plenary Session, Dayton, OH, January 30. In a similar vein, professor Bellini instructs, "God likes us weak, dependent on Him, broken, not self-sufficient. God takes away all of our self-sufficiency." If human gifting alone accomplishes

several participants referenced spiritualistic practices, which were foreign to us, as well as monistic worldviews that preclude the idea of a Spirit who is Holy and external. While we felt inadequate and confused, the participants generally carried this part of the conversation, effectively educating us in their beliefs. The prevalence of monism created tension in the interpretive process, demanding creative speech, such as references to a divine Lover who sends messages. Despite our early discomfort, over time we yearned to see them again, adopting them into the inner circle of our affections. Hugs replaced fear and respect overwhelmed defensiveness.

A prevalent secularism, particularly at the beginning of the project with about ten out of twelve participants, also demanded demonstration that their dreams came from God, and not from their subconscious mind. All of them demonstrated willingness to change their opinion on this point. God calls the faithful to grow in their inner conversation with Him through practice in identifying His still small voice. Finally, God's call to ministry resides in the privileges of prayer, acts of kindness, and in gracious and prophetic speech.

the work then it is probably not honoring to God. Jackson, *Notes*, 46-57. Claiming, "To the degree we are unbroken is the degree to which we will depend on our own abilities," Jackson adds, "Testing precedes promotion." Jackson quotes John Piper, "God takes great delight at putting His name at stake in your destiny." The abundant life that Jesus promised in John 10:10 comes through His leading and intervention, making life far more significant than humanly possible.

INTEGRATION

Where Is Christ in Christian Theory and Practice?

The very name of Jesus Christ speaks of a Savior, but in a world of cause and effect the idea of unmerited favor is not common sense. Furthermore, those who look to the Church for fellowship may find themselves relationally disconnected from the larger community in which they live. This project intersects the wider population's interest in spiritual experiences and self-understanding through dreams with the Christian community's wealth of insight into the actual meaning of dreams. Furthermore, it pairs those more confident with this type of ministry with those who desire to learn. This project is incarnational, it goes physically and spiritually to the life experience of those outside the Church in a dialogical exchange driven by the participants, much in the same way as Jesus embraced those marginalized by His culture, or as Paul ferreted out those in a new community who were already seeking God.

Framed with a prophetic expectation of speaking as prompted by the Holy Spirit, the practice of Christian dream interpretation carries a message of grace, which points to redemption in Jesus.¹ While many dreams describe difficulties without suggesting a solution or even clearly defining the nature of the crisis, the facilitator favors the goodness of God in interpretation. Finally, all true revelation lifts the eyes above dependency on self, beyond charismatic human leaders, and points to Jesus Christ as the living hope. Given the presence of Jesus in dreams, most often as a friend who comes

¹ Addison, *Evangelism*, 91.

alongside, inviting others into a journey in dreams offers a natural avenue to demonstrate the presence of the Savior in their story. While the image of Jesus may be personalized and enriched through dreaming, this adventure offers opportunity to learn from Jesus in much the same manner as His twelve disciples did; in person. The Theoretical Foundations paper discusses the similarities between dreaming and revival, both of which offer opportunities to encounter Christ personally and immediately.

Where is the Gospel in Theory and Practice?

Similar to Jesus' encounter with Nathaniel or the woman at the well, this project personalizes the Good News by uncovering gifts and calling.² Even dreams that may appear to be demonic or carnal offer opportunity for interpretation by opposites, breaking down walls of resistance and heralding deliverance.³ Beginning from the popular Eastern religious beliefs of those in the marketplace, as detailed in the Theoretical Foundations paper, the Christian dream interpreter may freely use the common ground in other belief systems as a starting point for discussion. Even the simple act of listening to the spiritual journey, however dissonant it may sound, is an act of friendship. While all the participants made at least some progress in dream interpretation, it appears that the greater impact lay in the opportunity to be heard at a deep level. As one woman

² Comparing words inspired by God to a fire or a great hammer, Jeremiah 33 derides the dream interpreters of his day, "Let the prophet who has a dream tell the dream, but let the one who has my word speak my word faithfully. What has straw in common with wheat?, says the Lord. Is not my word like fire, says the Lord, and like a hammer that breaks a rock in pieces?" (Jer. 23:28-29).

³ Reacting to or rejecting dreams based solely on appearance and attempting to discern the source of dreams lacks biblical precedent, however seeking God in response to a dream has extensive biblical precedent, therefore the typical suggested response of this project consists in prayer, seeking godly counsel, and searching the Scripture for appropriate confirming guidance. This project aims directly at both salvation and sanctification, positing that the Holy Spirit convicts of sin and instructs in righteousness in part through dreams, often initiating the topic He wishes to discuss through a dream.

expressed, “How often do you get to talk about yourself for an hour?” While this project requires both prayer and wisdom, it gently reveals Jesus to a larger community, allowing the participant to tell their story and to ask questions. In his comprehensive discussion of an inclusive salvation through faith in Christ, not by the law, immediately before Paul’s salvation formula of Roman 10:9-10, he recasts the reassurance given in Exodus 30, “The word is near you, on your lips and in your heart” (Rom. 10:8). The power in this project lies in prophetic ministry and the believer’s revelatory role in the lives of those who participate.⁴ In these intimate conversations the message of grace moves mountains.

Conversely, the Good News of Jesus Christ reveals to people that they are in fact caught in battle, but lack the power to overcome evil in their own strength. While Universalist and humanist utopian idealism may be more palatable, it resonates poorly with reality and it lacks the depth required to sustain people through crises. In people’s dreams, their inner secrets are laid bare, and in dream interpretation they are given an opportunity not only to concede their actual condition, but to then also receive immediate and satisfying answers to these crises. While trauma and guilt may be revealed through various forms of self-analysis or counseling, healing comes not by self-awareness but through divine intervention. The Gospel neither euphemizes nor harmonizes the darkness; it answers it with a Savior who destroys it. This is no yin-yang of blurred good and evil, this process of dream interpretation invites the Holy Spirit to expose darkness. Herein lies the answer to a Gnostic Gospel, for the Holy Spirit purposes to bring every area of life into alignment with His nature in a holistic manner.

⁴ K. Neill Foster and Paul L. King, *Binding and Loosing: Exercising Authority over the Dark Powers* (Camp Hill, PA: Wingspread, 2009).

This project did not constitute evangelism in the typical sense. It met participants at any point in their spiritual journey and introduced the option of hearing from the Holy Spirit through their dreams. The goal was to discern the need of the participants and to help them to take one step closer to an encounter with Christ.⁵ Due to the range of worldview and faith journey of participants in the study, the conversations ranged from guarded, calculated responses that at most suggested an external Lover, to extended discussions about how dreams applied to ministry opportunities. This project offers the Church a vehicle by which it may offer a spiritual experience to people in their natural context, so that they can come to understand that through their dreams the Holy Spirit is calling them into relationship and masterfully keeping His promise to comfort and to instruct. As detailed in the Historical Foundations paper, this project is a return to a time in early Church history when dreams were a daily part of the life of the Church and a prophetic fountain. Taken together, the Historical and the Theological papers stridently call for a rejection of dream interpretation that springs from gurus whose worldviews share Eastern, occult and pagan origins, exalt self, and induce fear. Instead this paper calls for the restoration of the practice of Christian dream interpretation in which the Holy Spirit reveals His will through night visions that honor Jesus and call the faithful to obedience.

Where is the Holy Spirit in Theory and Practice?

The ministry of the Church may be carried in the strength of human effort and intelligence, or it may be predicated upon obedience to the leading of the Holy Spirit and

⁵ Addison, *Evangelism*, 79-87.

reliance upon the work of the Holy Spirit. The regular exercise of spiritual gifts highlights the dependency of the believers on the Holy Spirit in order to bear much fruit. Jesus left little doubt concerning His will in this matter.⁶ As Peter Bellini clarified, “Do not separate pneumatology from Christology. Holy Spirit connects with Jesus. All ministry of the Holy Spirit should connect and point back to Jesus.”⁷ John Ruthven’s thesis that the Scripture offers a primary message of “hear and obey” carries a pivotal role in this project, since the research reasserts the voice of the Holy Spirit in dreams. The purpose of this study is to clarify the character and experience of the voice of the Holy Spirit in dreams, and to assist in interpretation.

Arguably, this project focuses upon discernment of spirits. In a pluralistic, post-modern culture, all spirits, both good and evil are presumed to be beneficent. However, few opportunities are available to learn the process of differentiation between lying spirits and the Holy Spirit. While this kind of discernment cannot be mastered in six weeks, the experience of genuine revelation serves as a permanent reference point. More significantly, the experience of the presence and power of the Holy Spirit may be sensed in every meeting. While the researcher’s posture is to be retiring, and the language not religious, nevertheless, when the Holy Spirit gives dreams and the facilitator gives a clear interpretation, the personal visitation by Jesus is unmistakable.⁸ Within the family of God, the voice of God breaking into stories satisfies a deep longing. Outside the Church, where many sincere people have rejected the God of the Bible yet continue to seek god,

⁶ See John 15,

⁷ Peter Bellini, 2014, United Theological Seminary lecture, Dayton, Ohio, January 30.

⁸ Bilquis Sheikh, *I Dared to Call Him Father: the Miraculous Story of a Muslim Woman’s Encounter with God* (Grand Rapids, MI: Chosen, 2005), 30, 52. Sheikh details a dream in which Jesus came and supped with her, and her later discovery of Revelation 3:20.

hearing the voice of the Holy Spirit offers a remarkable contrast to the superstition and words of human wisdom so prevalent in the marketplace of Spiritism.

Where is the Church in Theory and Practice?

Restoring dreams to a practical ecclesiology restores the role of the Holy Spirit as the One who enables prophetic ministry and gives spiritual direction. This is the prophethood of all believers, as addressed in the Biblical Foundations as initiated in Acts 2:17-18. Instituting a practice of hearing from God through dreams supports Ruthven's thesis, as discussed in the Theological Foundations paper, which makes a compelling case for the primary theme in Scripture of all believers hearing from God personally, which in turn predisposes believers to enter the Church as ministers, not as observers. The heroes of Hebrews 11 who heard God in dreams and visions and obeyed Him become members of the local congregation, offering fellowship and urging imitation. When Jesus taught His followers to abide in Him in order to bear much fruit, He described an intimate relationship between God and His people and between each other (John 14-17).

Whether the Church affirms the ministry of its members on Sundays, in small group meetings, or only in the marketplace, the body of Christ needs a vehicle with which to guide its members, and dream interpretation offers one such privileged access. Restoring dreams to the liturgy of the Church also enables the body to speak directly into the journey of individual believers, which is the proper application of biblical submission for the dreamer and the privilege of the mature in Christ. Dream interpretation as a body life norm directly facilitates the promised prophetic fruits of strengthening,

encouragement and comfort, and breaks down the superficiality common to church models built on lecture (1 Cor. 14:3, NIV).⁹

Taking dreams outside the walls of the Church creates opportunity for discipleship, and guards the church from a self-serving agenda. Continuous purposeful interface in the community grounds the local Church in its context, thereby guarding it from irrelevance. Walking in the gifts of the Holy Spirit creates natural bridges for the members of a church to befriend and disciple their neighbors, thereby creating more points of contact. Similarly, dream interpretation offers a privileged access to peoples' stories, essentially bringing the church into the community, thereby increasing its significance.

If dream teams succeed at introducing the voice of God to people in their communities, the probability of enduring friendships, Bible studies and church growth increases. Addison developed the model of coffee house dream interpretation teams, as detailed in the Theoretical paper, while this project pursued a similar model with the same people over a period of six weeks. Some of these relationships became long-term spiritual relationships that included dream interpretation. While this could help to increase the number of people within reach of the ministry of the local church, it also should eventually promote new leadership from within the existing church. This opportunity to partner with the work of the Holy Spirit through dream interpretation encourages more people to enter into prophetic and healing ministry in addition to more classical worship, prayer and Bible study, thereby deepening the maturity of the church

⁹ The NRSV translates 1 Cor. 14:3, "upbuilding and encouragement and consolation" in translation of οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν as "edification and encouragement and consolation" in the Lexham Greek-Interlinear New Testament. In a healthy church setting, dream interpretation promotes communication from the Holy Spirit to each believer.

members and their impact in the community.¹⁰ The increased emphasis on hearing the voice of God should promote continued church growth provided that mature believers in the body equip the newer believers by including them in ministry teams. The significance of meeting in coffee shops and homes should not be overlooked; these are beachheads to new communities, potential persons of peace as described in Luke 10:6.¹¹

Where is the Kingdom of God in Theory and Practice?

The ministry of public dream interpretation involves prophetic and evangelistic ministry, an outer fringe of the Church that resonates with a postmodern culture in search of supernatural encounters. If Jesus befriended prostitutes and Pharisees, then surely His followers may freely befriend Jungian enthusiasts, Westernized Buddhists and other modern spiritual seekers. While the Church must eschew extremes of self-absorption and syncretism, outreach teams need a base of fellowship and mutual submission in the body of Christ, thereby modeling the rule of Christ in practice. These themes in dream interpretation are discussed in both the Theological and the Biblical papers. Being in the world, the ambassadors of Christ are not to be lovers of the world, conforming to its values, (1 Jn. 2:15-17), but lovers people, who are the continuous benefactors of the protection and influence of the Holy Spirit. While some theologians accuse modern healing ministries of an accelerated eschatology, Jesus commanded His disciples to both

¹⁰ Addison, *Evangelism*. This is a brief summary of Addison's thesis.

¹¹ Dale, 256. Dale explains, "The 'person of peace' principle means that workers for a particular segment of society are to be found within that people group or subculture. It means that if a person becomes a Christian, we do not automatically invite them to our church. We prefer to start a church in their house with the people in their sphere of influence. If the resources are in the harvest, it means that our next generation of leaders may not even be Christians yet. We love watching a person become a Christian, introduce their friends to Jesus, and end up leading a church under the mentorship of a more mature believer." This is incarnational ecclesiology.

announce and demonstrate the arrival of the kingdom of heaven, and Paul announced the Gospel with power. If the Church is in fact an extension of the kingdom, then its activities will directly fulfill all of His commands and imitate His example.¹² The Gospels and Acts demonstrate a realized kingdom of God, displayed through an increasing number of followers following miraculous displays in the power of the Holy Spirit, such as the 3,000 in Acts 2:41 and the 5,000 in Acts 4:4. As such, dream interpretation leads people into encounter with the Holy Spirit, who often calls people to salvation through dreams, as addressed in the Theoretical paper, may address the need for deliverance, and gives words of knowledge for physical healing or even resurrection, thereby establishing kingdom rule.¹³ Christian dream interpreters humbly demonstrate the personal and immediate arrival of the kingdom of heaven, hearing night riddles and offering practical guidance and help from God. While the Holy Spirit worked powerfully in the lives of several participants even by the first interview, others were still examining the concept of

¹² These summary statements suggest primary activities for the Church of Christ: 1) Jesus' answer to John in Luke 7:5 ("the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them."), 2) the commissioning of the twelve: Mt. 10:8 ("Cure the sick, raise the dead, cleanse the lepers, cast out demons"), Mark 6:12-13 ("So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them"), Luke 9:2-6 ("Jesus called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal . . . bringing the good news and curing diseases everywhere."), 3) the commissioning of the seventy-two: Luke 10:9, 17 ("cure the sick who are there, and say to them, 'The kingdom of God has come near to you' . . . 'Lord, in your name even the demons submit to us!'",) and 4) the great commission: Luke 24:47 ("repentance and forgiveness of sins is to be proclaimed in His name to all nations"), Mk. 16:15-18 ("Go . . . proclaim the good news to the whole creation . . . cast out demons . . . lay . . . hands on the sick, and they will recover."), Mt. 28:19-20 ("Go . . . make disciples of all nations, baptizing . . . and teaching them to obey everything that I have commanded you," denoting permanence). Arguably, these lists could be reduced to four primary activities for which every follower of Jesus will be known: proclamation of the Gospel, deliverance ministry, healing of the sick, and raising of the dead.

¹³ Randy Clark teaches that in Africa words of knowledge for healing almost always come through dreams. Randy Clark and others, including the author, have also experienced words of knowledge for healing through dreams.

God speaking through their dreams when the six-week project closed.¹⁴ This project did facilitate one physical healing for a shocked and delighted young woman.

What Model Best Suits the Context?

Addison's insistence that the practice of the prophetic begins with clearly hearing the Holy Spirit on a personal level directly impacts the planning for this study. The researcher and the context associates advanced personally in hearing the voice of God. In future studies, Addison's teaching about the progressive scale of faith needs to be discussed among the team prior to commencing the study. One observer served the three participants who self-identified as Wicca/Buddhist, New Age and pantheist. She struggled with the source of many of the participant's dreams, and with the appropriate posture to best serve them in this study. Despite the lack of familiarity with a dizzying array of beliefs and practices from this group, as the project progressed more value was added to participant dreams, and relationships became more relaxed and mutually enjoyable. Addison insists that people usually respond to an experience of God before

¹⁴ The words of Jesus concerning His habit of concealing truth from the multitudes rang true in this research project, "Then the disciples came and asked him, 'Why do you speak to them in parables?' He answered, 'To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away (Mt. 13:10-12).'" The participants who had a long history with both Scripture and the Holy Spirit quickly understood and practiced this model themselves. Those with a Bible only church background, or with little Bible knowledge cautiously received the model and at points engaged with it. Those who practiced monistic faith models experienced many dreams but struggled to receive the interpretations given, even though they were carefully phrased in open language. The facilitator was unable to interpret some of their dreams altogether, other than to advise that they seemed like warnings of demonic attack. God gave a few clear Christological dreams to the New Age group, which were probably understood by them, but they were not willing to admit it.

they demand further explanation.¹⁵ While this was accurate to this project, the six-week time frame was too brief to evidence a positive impact on their worldview. One participant shared a nightmarish dream some weeks after the conclusion of the study. I offered a laundry list of specific warnings from the dream concerning an unknown future event. About two weeks later she reported a harrowing event that exhaustively confirmed her dream and my warnings.

Two professional associates suggested a cooperative effort with Mary Baldwin College, a local college for women. They suggested that perhaps the psychology or religion departments would be willing to support this study, offer class credit, and offer on-campus locations for the meetings. This would also facilitate somewhat less diversity among the pilot group, making the coding more relevant to the project, and more applicable to the local context. This seemed to be the obvious participant base. In the end, none of the participants came from Mary Baldwin College. Instead, extended family, friends of family, a long-lost friend, a classmate, and a new acquaintance at a seminar agreed to participate in the project. Months before the project began, while I sipped coffee with my prayer partner at a coffee shop, a woman placed an advertisement for an upcoming New Age fair on the table between us. This led to a day's free dream interpretation. I followed up this event with a Facebook page designed to maintain relationship and to create a sense of familiarity. When the project was ready, all three women from the New Age fair agreed to participate. Covering five states and four

¹⁵ Egon G. Guba and Yvonna S. Lincoln, *Competing Paradigms in Qualitative Research*, 109, accessed June 7, 2014, https://www.sfu.ca/cmns/courses/2012/801/1-Readings/GubaLincoln_CompetingParadigms.pdf. Perhaps American culture unconsciously operates in a constructivist metaphysic, seeking to experience the merits of an approach before requiring explanation. While some may pride themselves in their religious adherence to a set code of conduct, others seem to take equal pride in their intellectual liberality.

recognizable religions, with significant variations within Christian faith, this effort to garner a dozen participants created a grand survey of expressions.

The initial resistance that I encountered to the concept of Christian dream interpretation was not something I could overcome; people either thrilled at the idea or rejected it summarily. The “nays” far outweighed the “yeas,” and in fact the project was only greeted with rejection initially. This created a situation where context became whoever would agree to the project, not a uniform, local or homogenous population. The ideal participant group did not consist of external commonalities, such as early twenties at one college. Instead, the ideal subjects shared internal qualities such as a desire to hear the voice of God, a genuine interest in dreams, a willingness to be vulnerable, introspection and abstract thinking ability. Even then, most of those who agreed to the project did so initially as a personal favor to help the researcher with his goals. Only four of the participants had a pre-existing discipline of journaling dreams.

A flexible, confident and relentless effort to identify those people who long to hear from God creates the possibility of doing this work. Personal relationships, open-mindedness and patience create the common ground required for dream interpretation. Persistence and nothing less than the direct intervention of the Holy Spirit brings fruit.

Is the Model New?

This project dimly copies the prophetic work of Joseph and Daniel who turned the course of history with their public dream interpretations. In that sense, this project is ancient. Inasmuch as Addison documented his ministry under Jackson with dream teams,

the idea of interpreting dreams in public is not new.¹⁶ Addison's work presumes that God gives dreams to all people, and that those outside God's covenant family are capable of recognizing God's voice. Addison connects the revelatory gifts of knowledge, wisdom and dreaming to a lifestyle of hearing God and speaking prophetically to others.¹⁷ In his grace-filled methods, he clarifies the dangers of guilt-inducing speech in an increasingly therapeutic culture.¹⁸ However, Addison's single-touch work was published in a popular medium and has not been studied in an academic venue. I was unable to identify any other relevant academic works except for the remarkable thesis by Hendel, which is discussed in the Theology Foundations paper.

The idea of meeting with people on a repeated basis in order to teach them how to interpret their own dreams is a new model, born of the researcher's painful struggle to attach meaning to night visions without a mentor. As mentioned in the prophethood of believers section, this approach highlights the outpouring of the Holy Spirit, therefore the possibility of dream interpretation reaches not just the researcher and the context associate, but also the participant.¹⁹ In this manner, this project extended Addison's relational divine encounter methodology into a more classical discipleship model in that people who do and who do not name Jesus as Lord received extended training in hearing

¹⁶ Addison, *Evangelism*. From an academic standpoint, this appears to be the first doctoral project that refers to Addison's use of dreams in evangelism.

¹⁷ Addison, *Evangelism*, 111-124. Addison takes pains to explain the importance of growing in confidence in ascertaining the voice of the Holy Spirit as preparation for this type of ministry. He also highlights the responsibility of the messenger to love others and to trust the Holy Spirit to convict people of sin.

¹⁸ Addison, *Evangelism*, 37-38. He points out that people want to experience God.

¹⁹ Without understanding how the Holy Spirit converts unbelief into faith, the operational premise leans upon the *Imago Dei* in expectant faith that human nature communicates with divine nature, by design. Furthermore, this project leans on Foster and King's work on binding and loosing, the authority given to God's servants to release the kingdom into others.

the voice of God. The observers enjoyed extensive exposure to this type of ministry through the project interviews, and documented significant progress in their ability to interpret dreams. It offers a less stressful context for ministry, given that friendships developed over time, and it offered greater opportunity to demonstrate love. Having both a researcher and an observer listen and interact intensified the expression of love toward the participants.

CHAPTER SIX

PROJECT ANALYSIS

Hypothesis

This project modeled and evaluated a methodology for teaching people to interpret their dreams. While the model is ancient, and is currently taught by numerous excellent ministries through classes, the Internet and books, this project offered concerted personal support designed to accelerate the dreamer's ability to interpret their own dreams, eventually without human assistance. The study sought to establish that by modeling the use of biblical symbols and the inspiration of the Holy Spirit in the interpretation of the participant's dreams, a measurable increase would be observed in their ability to do the same. By design, I offered decreasing support during the project in an attempt to wean the participant from dependency on human agency and to encourage the dreamer to expect to hear from the Holy Spirit. Those who participated came from many walks of life, different faiths and from across many miles, but they shared essential qualities of introspection and vulnerability. Their open mindedness and hunger for personal growth made space for the impossible.¹

¹ Michael Rohde Olsen, Michael Schredl, Ingegerd Carlsson, "Sharing Dreams: Frequency, Motivations, and Relationship Intimacy," *Dreaming* 23, no. 4 (2013): 251, accessed February 3, 2014, <http://psychnet.apa.org/journals/drm/23/4/245.pdf&productCode=pa>. Olsen, Schredl and Carlsson document that 74.1% of people share their dreams for entertainment purposes, while only 29.4% share their dream hoping to find a meaning. Men lag behind women in these indicators by 6% and 2%.

This project hypothesized that participants from diverse contexts would develop the ability to understand the correct meaning of their dreams, without mediation, as modeled by the researcher. Increasing independence in interpreting their dreams with meanings that were consistent with biblical orthodoxy and the person of the Holy Spirit would indicate a positive result. Correct interpretations to dreams from God should result in positive life outcomes including turning from destructive habits, sanctification, reconciliation of relationships, healing, guidance, and increased intimacy with God.²

Project Overview

In this project the researcher and an observer met with each of twelve participants once a week for six weeks. The participants were married and single, college students, parents and grandmothers, Wicca, Catholic and non-denominational Christians, and lived between two great oceans, within the United States. In line with larger trends, mostly women participated.³ They were asked to journal several dreams before each meeting. Some kept careful journals while others never put pen to paper. At two meetings the participant did not bring any dreams due to sleep loss, and one meeting was not recorded due to the sensitive nature of the dream that was shared. In all three cases, the interviews advanced the purposes of the study. Meetings were held in coffee shops, in homes or by telephone. While I would have preferred to meet in person, the telephone interviews did not produce less satisfying results. An observer and I met with twelve participants exactly

² In a study limited to six meetings per stakeholder, results were limited.

³Michael Schredl et al, "Gender, Sex Role Orientation, and Dreaming," *Dreaming* 23, no. 4 (2013): 277, 280, accessed February 3, 2014, <http://psycnet.apa.org/journals/drm/23/4/277.pdf&productCode=pa>. Schredl et al distill from Schredl and Reinhard's 2008 study that, "Women tend to recall their dreams more often than men . . . Women also reported nightmares more frequently." They documented an average dream recall of 1.94 (+/- 2.04) dreams per week and 1.6 (+/- 3.59) nightmares per month from a study including 1808 persons.

six times each, for a total of seventy-two interviews. The participants were given a pre-test and a post-test survey, and the roughly ninety minute interviews were reduced to summaries that captured the dreams and the ensuing discussion.⁴

In an effort to add objectivity and to mitigate researcher bias, observers served an essential role in the project design. The observers were friends of the researcher who took an interest in the interviews. Dorothy had spent a significant amount of time during the preceding two and a half years interpreting dreams. Kristen had extensive relevant ministry and educational background and significant exposure to dream interpretation. Manuel, an advisor and prayer partner, enjoyed dream interpretation and was very familiar with my methods. Stephen was new to this, however he is a kind man who loves the Word and hears the Holy Spirit. All of them were initially retiring in the interviews, leaving most of the conversation to me, yet all of them gained confidence in their own ability to interpret dreams, and contributed significantly to the interpretive process. Dorothy engaged more than others in dream interpretation and helped to carry the logistics of the interviews. She was unfamiliar with ministry to the Eastern faiths, but followed the way of love.⁵ Observing the interviews and discerning the progress of the participants as dream interpreters was their stated role. While this required the same emotional engagement and spiritual acuity from all involved, all four observers

⁴ Dominic Beaulieu-Prevost, Catherine Charneau Simard and Antonio Zadra, "Making Sense of Dream Experiences: A Multidimensional Approach to Beliefs About Dreams," *Dreaming* 19, no. 3 (2009): 131, accessed February 10, 2014, <http://psycnet.apa.org/hartzler.emu.edu:2048/journals/drm/19/3/119.pdf>. Developing seven measures of dreaming, they highlight, "*Indifferent dreamers*, globally uninvolved and uninterested . . . *Interested dreamers*, highly involved . . . having rich but generally negative dream content . . . *Apprehensive dreamers* . . . positive dream content and high . . . worries and fears." A huge body of current and excellent research describes dreaming, without informing the meaning of dreams. No usable surveys were identified to inform the writing of the surveys for this study.

⁵ Orientation to the New Age, Buddhism and Wicca would have greatly helped Dorothy. I was confident with worldviews and world religions, however I too was sorely lacking in experience with these specific expressions. Dorothy was willing to engage since the primary burden of conversation did not fall on her. A secondary question, which bothered her greatly, concerned how to be a witness to these groups.

powerfully advanced these encounters and eloquently and soberly summarized the results.

One observer met with eight participants, two observers met with one participant each, and one observer met with two participants. The same observer was present for all six interviews with the same participant every time, in order to track their progress. The observers participated in dream interpretation, which reinforced the “all-play” feel of the project and added key insights. They also offered an essential emotional support that increased the impact of the study. The observers completed a comprehensive post-project evaluation of the participant that they followed through the project. Evaluating the overall result of the project, and judging the biblical resonance of dreams interpreted by the participant were key observer duties in this evaluation. In addition, four people with earned doctorates were asked to offer broad evaluation of the project. They brought experience in research in the fields of psychology, education, theology and inner healing, all of which were salient to this project.

Research Design and Methodology

The design for this project began with my biography. Throughout my childhood I experienced both terror and elation in dreams to such an extent that these dreams became unforgettable. However, their meanings remained obscured. Upon encountering the healing ministry of Randy Clark, dreams resumed, now attended by miraculous events and the voice of the Holy Spirit. But most dreams remained mysteries. My effort to learn dream interpretation with the aid of a book and a friend who himself felt little ability

created an arduous situation. The obvious question arose, “Wouldn’t it be lovely if I had a dream coach?”

My frustrations seems typical to Western culture and churches. Even many Charismatic churches seem to be unfamiliar with dream interpretation and do not make room for it in their gatherings. Based on a tiny sample in this research project in the New Age, despite their dictionaries and training with notables such as Edgar Cayce, many of them still struggle to create meaning from dreams. Freud followed Oedipus’ long shadow while Jung chased archetypes, but they maintained that interpretation required extensive training and should be administered by the therapist. One study ascertained that only one public school therapist out of forty-nine was comfortable working with dreams.⁶ The scientific community has observed dreamers in every possible way, but as E. B. White intoned, you cannot dissect a frog without killing it. The science of dreams has revealed almost nothing about their meaning. The biblically grounded Christian prophets such as John Paul Jackson and Patricia King offer remarkable teaching through their books and seminars, however they do not offer personal mentorship in dream interpretation.⁷ Prophecy seems as elusive as ever.

This cultural and experiential vacuum suggested a teaching method as old as the Socratic method—asking questions, and as effective as the training of the twelve by Jesus Christ. The constraints of an abbreviated research time frame, and the convention of case histories in action research suggested repeated meetings with individuals, hoping to

⁶ Huermann et al, *Children*, 92-93. Huermann et al found a dearth of training in dream interpretation in forty-eight of forty-nine public school psychologists surveyed, meaning that most children will probably not receive help with dreams from these professionals.

⁷ It is unfair to critique these prophetic ministries without pointing out that they have mentored and launched many expert prophetic trainers and daughter ministries, all of whom far exceed my ability to interpret dreams. My intent is not to downgrade these ministries but to call for a personalized teaching method that makes seems more amenable to making disciples.

transfer Christian dream interpretation through modeling. Rather than offering a diluted version of Jackson or Patricia King, it seemed more promising to meet repeatedly with one person at a time and only interpret their dreams, thereby giving them the advantage of knowing the context of the dream, and the vastly superior adult teaching method of learning through private and open discussion, instead of group lecture. Furthermore, despite the need to model the use of biblical symbolism and reliance on the voice of the Holy Spirit, it was essential to push the discovery process onto the dreamer, and to gradually increase the expectation that they would receive the interpretation to their dreams. This project applies the promise of Acts 2:17 that every person may hear directly from God, through dreams and visions.⁸ Absent the time required to teach the Bible or the voice of God, and lacking control over what dreams came to participants, which dreams they chose to share, or how they recounted them, the project assumed that God Himself would give understanding. Success in this project was not predicated on the ability of the facilitator, but on the One who intends to be heard. For the participants unfamiliar with Scripture and the Holy Spirit, I expected supernatural visitation. Ben Williams captures this expectation, “The voice of God giving insight beyond human knowledge . . . provides the platform for faith to be birthed in the life of someone who does not know if there is more to life than what they have experienced.”⁹ In practice, visitations came with much prayer, but more than six meetings were required for a first epiphany with Charlie.

⁸ See the attached Biblical, Theological and Historical Foundations papers for extensive discussion.

⁹ Ben Williams, email to author, May 22, 2015.

Participant selection greatly impacted the results of the study. The limits of the study largely followed the amount of energy invested by the participants, and their level of expectancy or willingness to hear from the Holy Spirit specifically. These essential commonalities may be generalized concerning acceptable candidates:

- A sincere and active participation in dreaming, including a commitment to journaling and dream interviews,
- A habit of introspection and a willingness to change habits and attitudes,
- A strong personal moral code even in the face of criticism or failure,
- Open-mindedness and an unguarded manner; risk-taking in the interviews,
- Facility expressing abstract and religious concepts, and
- The ability to suspend judgment regarding the meaning of a dream, the application to life, and the value the researcher brought to the dreamer.¹⁰

It remains unclear how to screen those from other religions for their willingness to hear the voice of the Holy Spirit, except perhaps to only offer a study of six to ten meetings in order to make this determination. The facilitator bears a responsibility to pray for those who open a door to the Holy Spirit by participating in this study. As demonstrated by Juliet's "I was a monster under a curse" dream, even those who seem decidedly closed to the Holy Spirit will receive clear Christological visions.

This project follows the action research principle, "Knowledge production based on involvement in concrete problem solving . . . *with* people instead of *on* people."¹¹ This qualitative project documents twelve case studies, based upon six meetings of approximately ninety minutes and focused upon only the participant's dreams. These stories were explored in the context of a researcher and an observer who were emotionally, intellectually and spiritually linked to the participants. The design was never

¹⁰ This list is not a quote or summary of another person's work.

¹¹ Creswell, 18, 33.

pictured as a researcher, a rat and some cheese. Instead, three rats cooperatively searched for cheese. This team strove together to achieve a breakthrough in hearing from God.

The first set of data was derived from a participant pre-test and post-test, with a Likert scale and short-answer questions. The most important question on the survey, concerning frequency with which the participant understood the meaning of her or his dreams, was the first short-answer question in order to benefit from the confidence gained by the Likert scale questions, but without the fatigue of answering multiple short-answer questions. Norman Bradburn, Seymour Sudman and Brian Wansink suggest, “Start with fact-based questions and then go on to opinion-based questions.”¹² The survey probed habits surrounding sleeping night visions, but primarily clarified the participant’s daytime responses to dreams. The survey attempted to establish gains from the project, from the participant’s point of view. A more extensive observer final summary of participant gains created a second series of data. This study asked, “Did they understand their dreams?,” reinforced with, “How much less did they depend on others for interpretation?,” and ended with a certification concerning the biblical and pneumatological resonance of participant interpretations. Roughly two months later, a participant follow-up survey was conducted. This questionnaire pointedly asked if the project detracted, had no effect, or helped in the interpretation of their dreams. A discussion of numeric accuracy is absent from the data listed below; these are the subjective assessments of the efficacy of this project, as seen by twelve participants and their four observers. In the graphs depicted below, all twelve participants and four observers affirmed progress on a spiritual journey. These four surveys are located in Appendix A. Interview summaries formed the final data

¹² Norman Bradburn, Seymour Sudman, and Brian Wansink, *Asking Questions: The Definitive Guide to Questionnaire Design—For Market Research, Political Polls, and Social and Health Questionnaires* (San Francisco, CA: Jossey-Bass, 2004), 332.

set. Capturing the dreams and interpretative discussion that followed, the interviews provided the editorial commentary that supports or modifies the numeric data. These seventy-two interview summaries are located in Appendix B.

The theoretical basis for study questionnaires was experimental. *Dreaming* magazine appeared to be the only relevant source available to this project. It excels in current research projects related exclusively to dreaming, always executed with professional research design. Not only does this secular magazine conduct classic research with theoretical discussion of existing psychoanalytical theory, extensive data and complete discussion, but it also reviews historical works from a sociological and psychological perspective. Unfortunately, *Dreaming* magazine details the features and benefits of dreams in terms of all that can be observed, usually from a Jungian perspective, without ever studying the meaning of those dreams. The presupposition that dreams are nothing more than unmoored consciousness precludes the possibility of receiving messages from God, or warnings about future events. Therefore, there were no pre-existing tools available to use in this project.

Geoff Wattoff modified two tools in his *Sozo* research that could be useful in a Christian context. The Attachment to God Inventory and the Attitude Toward God Scale helped to measure improved intimacy with God, and could serve similar purposes in a dream study.¹³ Particularly in a longer study, it seems that regularly hearing from the Holy Spirit in dreams would positively impact faith in God.

¹³ Geoff Wattoff, April 2015, "An Evaluation of the *Sozo* Inner Healing Model In the Context of a Local Church," diss., United Theological Seminary, 156. Richard Allan Beck, and Angie McDonald, "Attachment to God: The Attachment to God Inventory, Tests of Working Model Correspondence, and an Exploration of Faith Group Differences," *Journal of Psychology and Theology* 32, no. 2 (1994): 92-103. Wattoff adapted questions from the "Attachment to God Inventory Model," developed by Richard Beck and Angie McDonald to measure his client's relationship to God. Wattoff's research is relevant to this project in that it also predicated upon clients hearing the voice of God. In future studies, Beck and

Interview summaries served several purposes. They captured the dreams shared by participants and distilled the essential observations. Due to the massive number of words between three people in ninety minutes or more, I created the interview summaries in real time during the interviews. This forced me to commit quickly to the salient portions of the interviews, to reduce my commentary, and to keep the focus on the dreams and their interpretations.¹⁴ Perhaps most importantly, these summaries captured the exact wording of key participant statements. While a verbatim of twenty or thirty pages from each interview would be less fraught with researcher bias, but the resultant document would be roughly 2000 pages. Instead, the interview summaries comprise about 237 pages, in Appendix B. The interviews offer eloquent testimony to the unique experience of each participant that serves to reinforce, modify, or contradict the numeric survey data.

The final observer summaries of participant gains offer a third data set. While the observers participated freely in the interviews, they enjoyed the liberty of not being required to contribute interpretations. They attended all six interviews and gave meaningful evaluation at the end of the project. Often they provided the human touch, the emotional support that helped to carry participants through the discomfort of self-disclosure and deep introspection. All four observers expressed delight that they were

McDonald's work may be a helpful resource to better measure intimacy with God. Wattoff also adapted questions from another scale to measure, "positive attitudes toward God as well as anger and disappointment toward God," called the Attitude Toward God Scale (ATGS-9). Benjamin T. Wood, et al., "Development, Refinement, and Psychometric Properties of the Attitudes Toward God Scale (ATGS-9)," *Psychology of Religion and Spirituality* 2, no. 3 (2010): 161. These tools would be useful in a retreat setting, or in a longer study.

¹⁴ With a stated agreement of sixty-minute interviews, it was difficult to complete an interview in less than ninety minutes. The pre-test and post-test, which only consumed fifteen or twenty minutes, greatly detracted from the interpretation of dreams. Some participants, particularly Delta and Foxtrot, received a flood of dreams and visions throughout the project. Others, such as Juliet, received a flood of dreams only during the project.

free to engage in the discussion or to hold their peace, at their discretion. While some researchers would require the observer to record the session in order to simplify their interview process, I viewed this as an undesirable detraction from the essential primary duty of an observer; to listen and to watch, calmly and without distraction. They all assumed that they were to be silent throughout the interviews, yet every one of them contributed valuable insights, despite their initial perception that this was forbidden. This was an unforeseen improvement to the project design; they intuitively understood their status as full partners in action research. Issuing from their privileged position, their final summaries of participant gains produced the most objective data.

The observers carried two essential responsibilities; observe the interviews in order to provide a final assessment at the end of the project regarding participant ability to interpret dreams, and offer an opinion concerning the correctness of dreams that were interpreted by the participants. Not all interpretations derived during this project were completely correct. To that end, a suggested checklist follows, a guide for weighing whether interpretations resonated with the person of the Holy Spirit and with orthodox theology:

Pneumatological and Theological Checklist for Interpretations

IN LINE with the Spirit and the Word

Gentle, helpful, inspires hope, liberty
 Useful, practical and valuable; leads to
 changed habits and attitudes
 Inspires love and trust toward God
 Intuitive; may seem barely connected to
 the dream, may be unwelcome
 information, eternal perspective,
 often comes with real peace and
 sense of rightness despite the price
 May have multiple meanings, may include

NOT IN LINE with the Spirit and the Word

Feels harassed; obsessive/compulsive
 Sounds good, but unusable;
 usually validates existing thinking
 Exalts self or puts dreamer on the defensive
 Intellectual; must make sense and be
 acceptable to dreamer, the goal is
 peace in the now but there is none;
 requires no growth or change
 impersonal, theoretical
 Only one symbolic meaning, from a book,

unique meanings for symbols	site, or guru, often occult in origin; “this dream always means this”
Encourages, strengthens or instructs; aligns with redemption and sanctification: healing, reconciliation, forgiveness; should see results in real life	Confirms habits, attitudes and beliefs that feed pride or promote isolation and controvert the Word of God; rarely calls for action
Differentiates good from evil	Welcomes anything spiritual or psychic
Call to prayer as prompted by Spirit; humility, dependence on Spirit, increased love and trust for God	Self as change agent in the spiritual world; strengthened consciousness, innate love/goodness, self-enforced change
Convicts of sin/suggests what to change offer of grace and promises that He will transform the dreamer	Condemns and discourages, feel stuck, or God is angry or punishing; over-focus on doing, not being
Holds in view God’s great love, gifts, and calling, despite current choices	Devalues the person, focuses on mistakes, self-help at best, no greater purpose
May be predictive; He prepares people; allows for future fulfillment	Never predictive; only past and present
Within dreamer’s sphere of influence usually about the dreamer’s life submits to the body of Christ	Overreaches, inappropriate, destructive, dodges personal responsibility answers to no one

Dreams may be tiring and discouraging, especially when they escapes understanding, and they may feel overwhelming or arouse fear when it’s a spiritual encounter. Review the book of Daniel to understand how difficult legitimate prophecy can be to hear and to carry. People need time, energy and partnership to make changes; repentance is part of this journey. Participants may skew the project by editing which dreams to record, interpret and discuss. Jesus gave the fruit test; is this causing the dreamer to become more whole and holy? Effective dream interpretation presumes both a desire to hear from the Holy Spirit and a willingness to do whatever He asks because He is only good, wise and loving.

This checklist would be most valuable if it was used immediately following the interview. With practice or previous training, facilitators would not need to review this list in order to assess participant interpretations. This checklist embodies an essential assumption related to the success of the research and should be periodically reviewed.

Those with earned doctorates offered an objective and expert voice. Nancy Hekkema, EdD, conveyed research expertise in psychology, Phil Bowler, DMin., Bible teacher in Senegal, offered biblical and design help, Geoff Wattoff, DMin., who directs inner healing, offered help in project design and hearing the voice of God, and Brenda

Rose, PhD, education expert, all applied pertinent experience in both project design and final analysis.

The following section reviews the participant pre-test and post-test, observer final summary and participant follow-up survey results, weighed against the interview summaries. While all numeric assignments are subjective, the assembly of all the views together paints a picture of each experience. These graphs and discussion review one case study at a time. Participants were added over several weeks, and pseudonyms were assigned based on the order in which they conducted their first interview.

CASE STUDIES

Charismatics

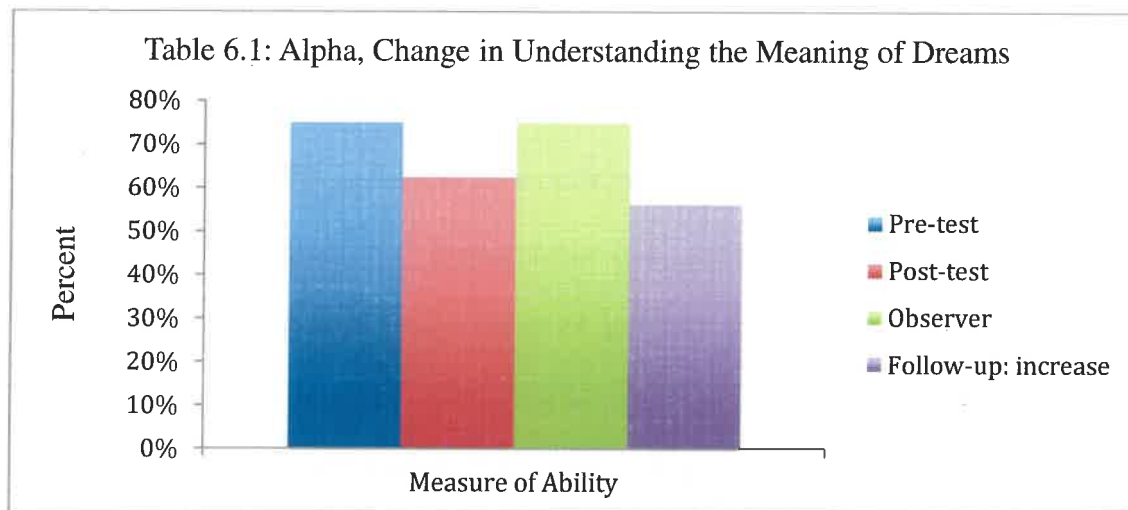
While only one person in this group identified herself as a Charismatic, this word was borrowed in the most general and positive sense, to refer to those who knew the Bible well through extensive reading and life application, and who were already familiar with the voice of the Holy Spirit.¹⁵ This group already had the tools for dream interpretation and viewed hearing from God positively and without reservations, yet they valued input concerning dream interpretation. Only two out of five of them attended church regularly.

Alpha

Alpha entered the study with a familiarity with mysticism, but had doubts about the study. In the pre-test interview she referenced two dreams that she interpreted, with

¹⁵ This does not infer that all others in the study were ignorant of Scripture or were closed to the voice of God.

remarkable applications. She desired more from God, but she entered the study out of kindness to me.¹⁶ This graph summarizes the results from four surveys with questions related to Alpha's ability to interpret dreams.



The participant self-reporting between the pre-test and the post-test demonstrates a 12.5% decrease in ability to interpret her own dreams. Judging only from these two graphs, it might appear that this project was detrimental. When the participant was questioned two months after the project concerning how much she decreased or increased in her ability to interpret dreams, she asserted a 56.25% increase. The observer indicated a 75% increase in her ability to interpret dreams. This conflict between data sets, which indicate both a decrease and an increase, can be resolved by the interviews.

Referencing her ability to understand dreams, Kristen, the observer, stated that Alpha, "Didn't have any idea or much confidence," and that, "She was pretty dependent on you at the beginning, and by the end she often came with the interpretation, [only] seeking confirmation." Given Alpha's reference to two dreams that she had interpreted with great insight before the study, her initial self-reporting of high ability is not

¹⁶ Her observer noted, "She agreed to participate in the project as a personal favor."

surprising. In the first interview I modeled metaphorical thinking, and Alpha explored associations. At the second meeting she had no dreams due to interrupted sleep. By the third meeting she had received a flood of dreams, including one about a bug. In her dream a beetle had landed on the floor, and she immediately yelled, "Squish it!" Then she reconsidered. The intruder puffed up, "like a tea kettle," displaying spectacular iridescent colors. He stretched out beautiful wings and wore a snorkel mask. When she awoke, she did not know the meaning of the dream, but asked herself, "What would Gerard say?"¹⁷ She knew immediately that she was that bug. In recent severe struggles with pain in her hands, the thought occurred to her that death offers release. Through this dream the answer came, "No, there's beauty." In this moment she shifted to intentionally metaphorical thinking, and moved the onus of interpretation to herself. My work was done.

Calling these meeting her spiritual "vitamin pill," Alpha volunteered that she now saw dreams as metaphors, and had a heightened expectancy that she will hear from God, even during the day. She concluded, "God speaks even in small ways. I don't have to be completely clear for Him to get through to me. Even a small vision can be a big message." In a dream encounter with her deceased parents she apologized for being a bad daughter, then realized that her parents are living in joy. Understanding the significance of the dream and receiving the goodness of God, she was released from self-

¹⁷ While the study intended to increase participant confidence that the Holy Spirit would give them the interpretation to their dreams without any human intervention, under pressure human nature grasps for the quickest solution, in this case a person offering help with dreams. Similarly, many participants prayed the night before the next interview, "God, give me a dream for Gerard." God always gave dreams. This infers that accountability is more compelling than revelation, that revelation is scarce, and that God honors bad prayers.

condemnation, now exposed as a lie. Alpha expanded her access to the voice of God.

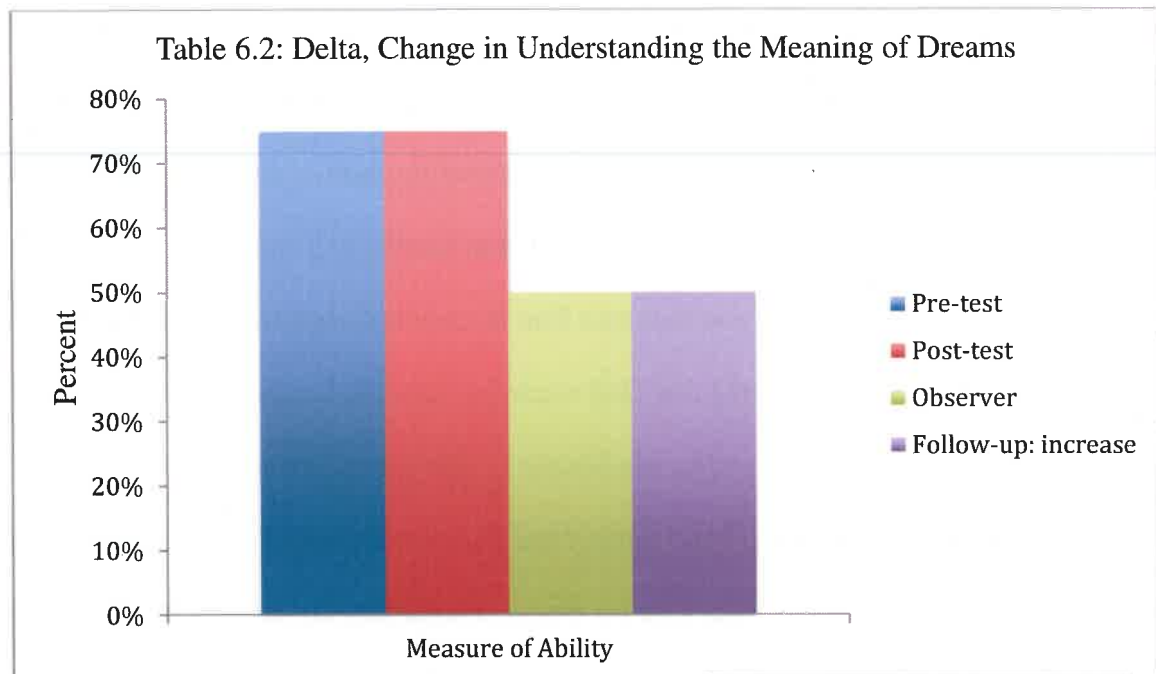
Kristen ascribed the bug dream and the parents dream to the work of the Holy Spirit.

If there were a “fly on the wall,” an objective party, it would not be the researcher or the participant. It would be the observer. She heard every word of all six interviews, and enjoyed a stress-free role that bore fruit in crisp and objective evaluative language. Kristen affirmed, “Realizing that God wanted to speak to her even at night seemed to surprise and delight her . . . Her confidence . . . grew throughout the course of the project.” Kristen recalled, “She realized one day that she didn’t need huge stacks of books; she just needed to ask God for direction regarding her dreams. That epiphany seemed to give her greater confidence and joy in the process.” Kristen felt that six weeks was an insufficient amount of time to gain real confidence in interpreting dreams, and Alpha suggested a group retreat at cabanas on the beach to eat, sleep, dream and talk.

Given the strong verbal affirmations from the participant and the observer and the follow-up survey results with the participant herself, it seems reasonable to discount the higher pre-test score as incorrect. Given both the cultural disconnect from dreams and her ability to interpret dreams before the project, it is not surprising that she entered the study with a high self-evaluation. She quickly gained even greater confidence.

Delta

Delta blazed her own trail. Her direct encounters with God prior to the study were frequent and pronounced. Her commitment to continue digging until she received the meaning to her dreams was unparalleled in this study. While others were holding back or busy, Delta was crying out to God for more. The graph below shows her survey results.



Considering that Delta was forced to choose between “always,” at 100%, “sometimes,” at 75%, and “occasionally” or “never,” it was predictable that in both the pre-test and post-test she chose “sometimes.” As I am unaware of anyone who can always interpret dreams, the “always” option seems inappropriate to this study. It is to Delta’s credit that she did not exaggerate her abilities. Perhaps a more accurate choice above “sometimes” would be “more often than not,” or, “over half,” or a percentage. Bradburn, Sudman and Wansink recommend no “More than six or seven levels of response. For attitude-related work, four or five scale points may be quite sufficient.”¹⁸ She entered the study with remarkable sensitivity to the voice of God, so her self-evaluation seemed accurate.

The observer only rated Delta’s dream comprehension at 50%, which would match the “occasionally” result on the pre-test questionnaire. However, Kristen reinforced, “By the end, she was a lot more confident than in the beginning.” When Delta

¹⁸ Bradburn, Sudman, Wansink, *Questions*, 331.

was asked how much she increased in her ability to understand her dreams in the follow-up survey eleven weeks later, she reported a 50% increase. The interviews give ample testimony to the empowering effect of weekly partnership in her spiritual quest. While transferring skill and confidence in interpreting dreams defined the central purpose of the study, ascertaining the voice of God should be done together with other believers.

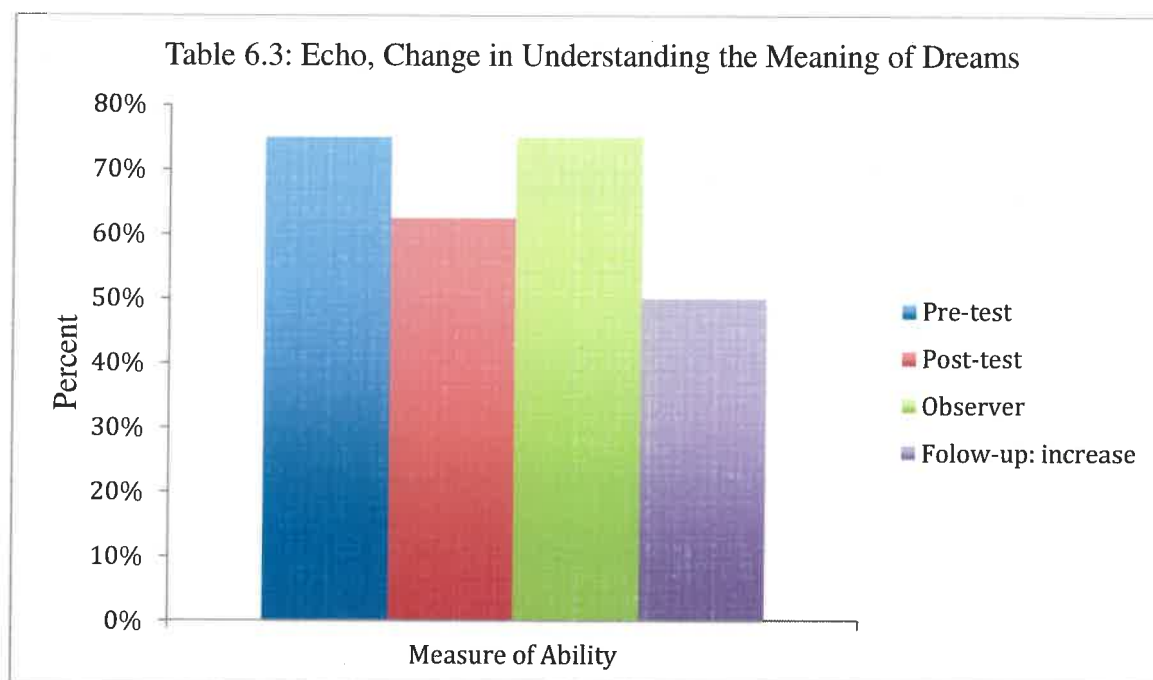
Even before the first interview, *The Divinity Code* seemed to give Delta a confidence boost to review dreams that she had not previously understood. While she used this book more than any other participant, she also researched the related Scripture references in the book. Even then she looked not to reason, but to the Holy Spirit for understanding of her dreams. This project seems to reinforce Delta's understanding of the prevalence of metaphors in dreaming, and to increase her expectation that her dreams came from God. In one dream she noticed that her daughter's braces were studded with diamonds. Her daughter chided her for not noticing this before. This dream caused Delta to consider how well she knew her own daughter, which catalyzed a mutually gratifying impromptu mother/daughter basketball game, and shopping. Delta particularly treasured the presence of the Holy Spirit in her home. Not surprisingly, many of her dreams demonstrated the love of God for her, such as a dream about a priceless necklace with pink diamonds that was given to her. She had no difficulty understanding these dreams. Partnership and confirmation in the journey seemed to be the greatest benefits for Delta, although Delta was unique in the depth of discussion desired in relation to the most profitable application of dreams.

Referring to dreams that addressed sin, Kristen noted, "She didn't shy away from uncomfortable dreams or challenging interpretations," explaining, "She definitely shifted

her understanding of what God will talk about. Just because the content seems bad doesn't mean it's not from God." Addressing dreams concerning spiritual warfare, Kristen ascertained that Delta now interprets these dreams before praying into them, which gives her greater specificity and faith. Kristen also felt that when Delta did not have the full meaning to her dreams these meetings helped to, "Connect the pieces into a full, coherent picture." Kristen assessed, "Several times in the beginning she didn't understand her dreams; by the end there were fewer and fewer times that she needed help." Kristen felt that Delta experienced relational healing from the braces dream and encouragement from the necklace dream. She felt that both of these dreams aligned with Scripture and the Holy Spirit's work in Delta's life. As Delta attested in the follow-up survey, "There's been significant improvement. The Lord said, 'As you believe, so be it done to you.' He will help me and I will receive the interpretation." Error in the data with Delta appears to be lower reported results than actual benefit.

Echo

Active in ministry and mature in his faith, Echo was hungry for more direct words from God through his dreams, and for greater confidence in his ability to interpret them. Despite a demanding work, academic, family and ministry schedule, he asked to be part of this study. Echo's four sets of survey results follow.



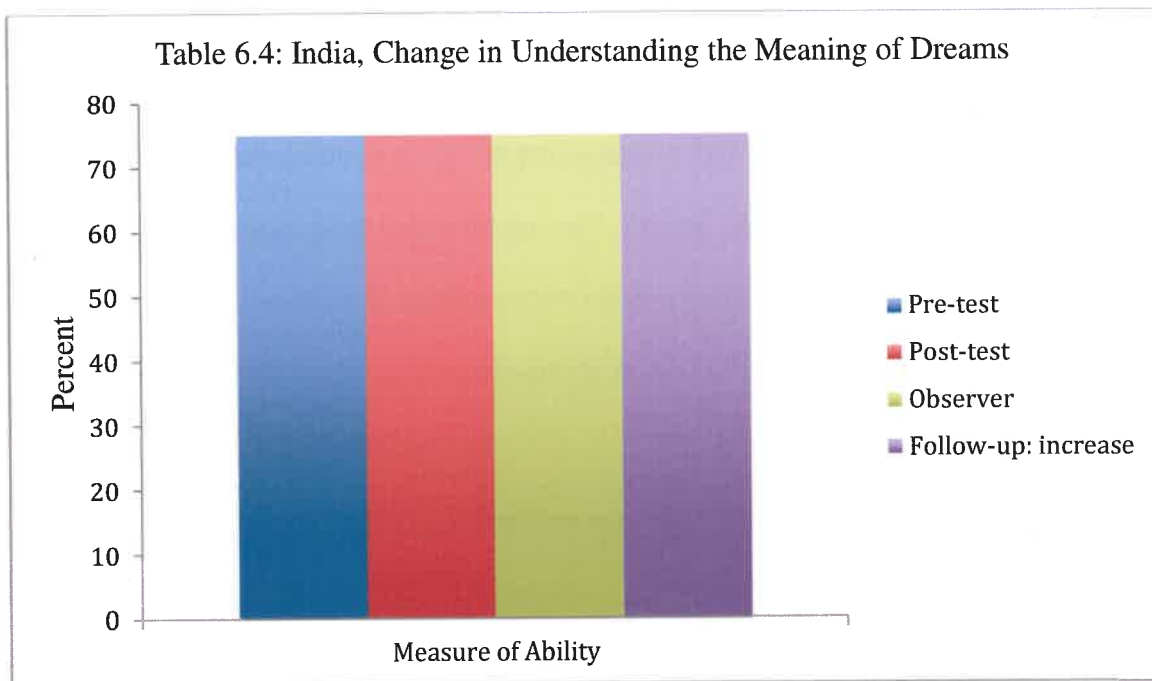
The difference between the pre-test and post-test suggest a 12.5% decrease in confidence in ability to interpret dreams. Having observed all the meetings, Manuel agreed with Echo's initial robust self-evaluation in the pre-test, and gave a surprising final score of 75% at the end of the project. Two months after the project ended, Echo similarly asserted a 50% increased gain in his ability to interpret dreams. Manuel affirmed, "Echo's interpretations did not go against the Bible and all interpretation was done in the presence of the Holy Spirit."

Echo commented, "The way you look at a story and think about the possibilities is really fun to me. I think there's a childlike curiosity in terms of exploring it." This comment is reminiscent of Jesus' command to become like a child (Mt. 18:3). Referring to a dream, Echo's explained, "It's way more fun to be on a playground than in the military. Life is supposed to be fun; that's one of the few choices we have." Echo entered the study with experience in dream interpretation but found strength in fellowship and richness in different points of view. Even the mature need to be refreshed. Echo

summarized, “It’s been eye-opening . . . I see the process of talking it out. It brings out the detail.” He suggested that this type of dream interpretation should be, “A church routine, a normal part of Christian life,” and added, “I would love to take my people through some of it,” which he is qualified to do.

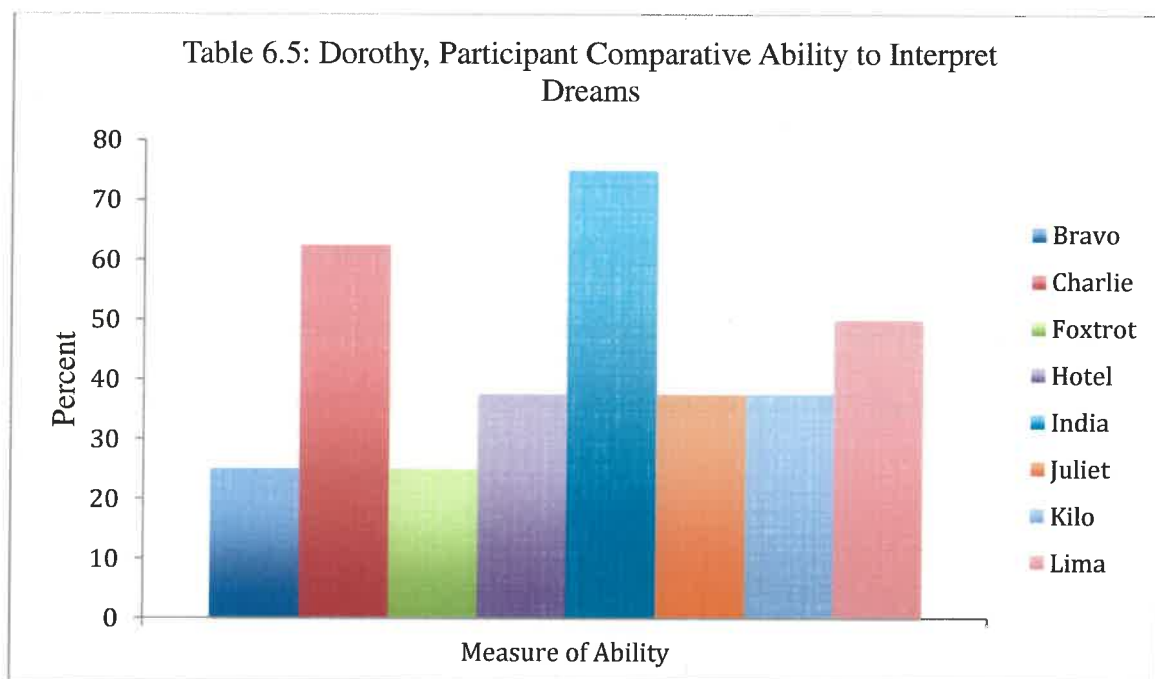
India

India recruited three others to participate in the project, and participated in order to help me, but felt “Edgy about getting analyzed by the doc. It’s like exposing your soul.” Her survey results below attest to a deep personal faith and to her expectation that God has more gifts for her.



It is not surprising that India’s scores were so high, and it is remarkable that the observer gave the same rating as the participant. Since India and Dorothy agreed concerning her ability to interpret dreams, this lends credibility to the score. India’s self-reported follow-up score of 75% increased ability to interpret dreams is high, but is

supported by the interviews and survey commentary. While it would be helpful to assign a set performance schedule in order to assign a score, the project did not allow for such a mechanism. Dorothy, India's observer, also partnered with seven other project participants, attending forty-eight interviews. Therefore, her relative scores between participants suggest an opportunity to mitigate subjectivity. Ignoring the scores themselves, the relative ratings should be considered. These were her ratings of the eight participants.



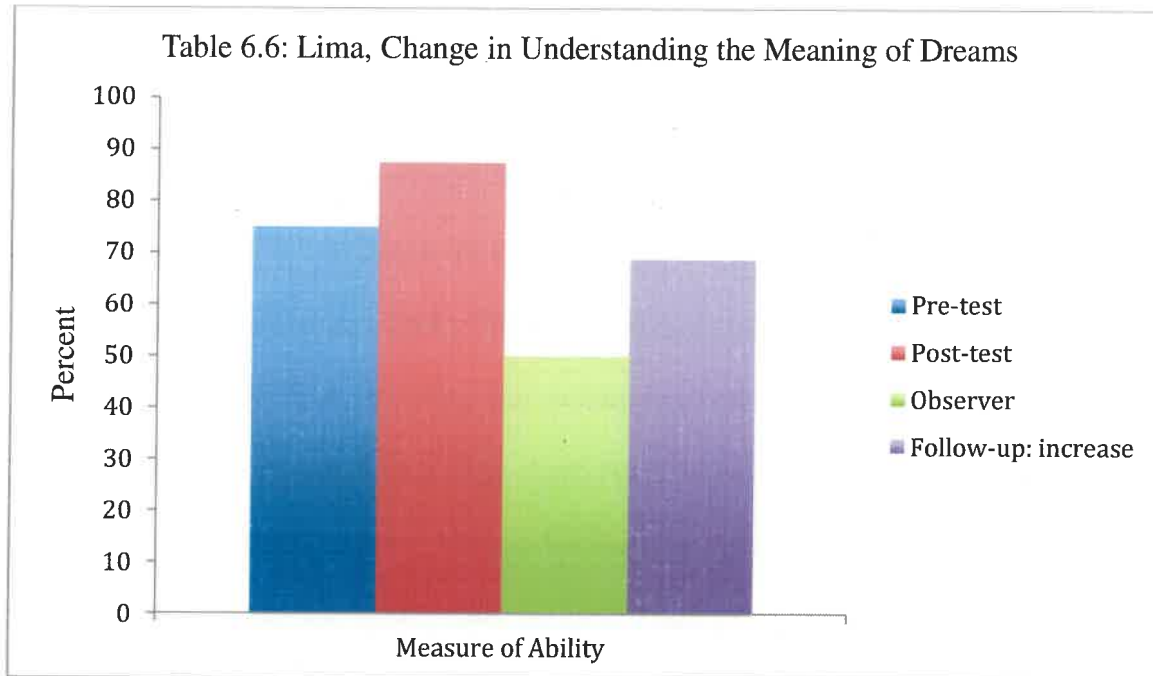
Dorothy assigned the highest score to India, with a perceived 75% ability to interpret dreams. Considering that across all eight participants the average candidate only scored 43.75% ability at the end of the study, she was especially impressed with India's interpretations. Note that Dorothy also found Charlie, from the Eastern faith group, and Lima, also from the Charismatic group, to be unusually capable in dream interpretation, although not to the same extent as India. Perhaps these three participants shared a depth

of insight and sincerity in their manner, as evidenced by their willingness to apply their interpretations.

Dorothy felt that India changed significantly in viewing many of her dreams as, “just silliness” to a more reverent, “He speaks to me during the day, but now He’s working by night as well.” Dorothy listed a number of significant dreams that led to India’s repentance, inner healing and reconciled relationship, all of which are Scriptural themes that are consistent with the work of the Holy Spirit. She readily embraced interpretations that rang true. Dorothy observed that the mature, “Can make those kind of leaps.” India noticed, “If I relax and allow the Holy Spirit to work through dreams, my sleep can be more effective in forming who I am when I’m awake. Sleep can be used for more than just restoring yourself physically.” She stated much the same two months later, “If I can get quiet enough, I can usually figure it out. The key is settling down and letting the Holy Spirit have me.” India’s abandonment of self to Jesus seems to be a conduit for any gift from God.

Lima

Raised in a Christian family, Lima has walked with God his entire life and expects the Holy Spirit’s influence in every area of life. Hungry for more from God, he agreed to the project to honor his wife’s request. His surveys demonstrate the confidence of someone adding related practices to existing habits.



Lima exhibited an unusual confidence in discerning the meaning of his dreams. Demonstrating a steady awareness of the voice of the Holy Spirit by day, only Lima asserted in this study that his dreams often spoke to the issues that God had brought to his attention the previous day. In contrast to other participants who attempted to catch up to the mind of Christ through their dreams, his night visions seemed to serve as clarification and confirmation of daytime guidance. Therefore it is unsurprising that despite his high pre-test score of 75%, Lima asserted a still higher post-test score of 87.5%. His follow-up survey score of 68.75% increased confidence in ability to interpret dreams seems surprisingly high, considering his initial confidence. He reinforced, "I feel more confident. I felt confident before but I feel more confident now . . . Now I know that my dreams mean something." The observer's rating seems to be the inconsistent data in this graph, with a perceived increased ability of 50%. With short meetings that tended primarily toward Lima's reports of dream received, interpretation completed, and his plans and concerns for application, Dorothy was unable to observe most of Lima's

journey other than the finished product. Lima struggled with a busy schedule during the project, which led to brief meetings, thereby limiting Dorothy's access to information. In light of Lima's self-reporting and as supported by the interviews, the observer results seem depressed. If Lima were able to interpret half of his dreams, as suggested by Dorothy's score, he would perhaps be in the top 5-10% of all dream interpreters.

Dorothy confirmed that Lima's numerous interpretations were all consistent with guidance that can be expected from the Holy Spirit such as affirmation of his gift of hospitality, a call to renewed prayer and spiritual warfare, comfort, and encouragement to be a witness.¹⁹ Dorothy mused, "Mature Christians have a huge advantage in their knowledge of Scripture and the voice of the Holy Spirit. They don't wander off in their interpretations . . . he did it all [the work]." Lima relayed a striking dream in which a dove and a hawk clashed. Such encounters were common on his parent's farm, as attested by the spray of dove feathers found in the grass. In his dream, incredibly, the dove flew away holding the hawk in its mouth. Summarizing this as, "a picture of Christ triumphing," Lima shared, "That is probably my favorite dream so far. He is a God of miracles." Attesting to an increase, "Realizing how often He speaks, it's quite a bit," he interpreted an amazing 80-90% of his dreams.

EASTERN FAITHS

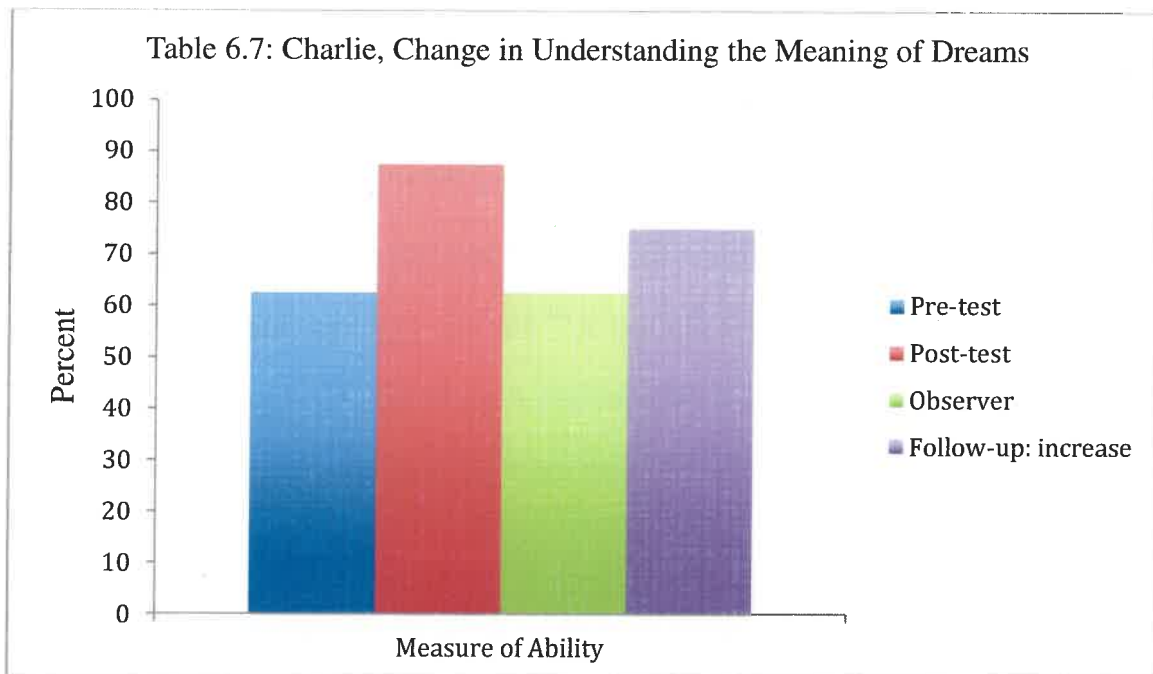
All three participants in this group were visitors at my dream interpretation table at a New Age fair. At this event several months before the project the interpreter mostly listened to a flood of dreams and visions from this exceptionally gifted group of women.

¹⁹ Lima's plain speech, focus upon the biblical accuracy of his interpretations, and ministry focus would make him an excellent spokesperson for the role of mystic encounter in the Evangelical movement.

One woman shared a dream that resembled my childhood life-story nightmare. At the end I tied themes together and pointed out spiritual gifts, but was circumspect and only affirming. All three participants expressed different practices, but the core belief, “God is all and all is god,” seemed to unify their worldview.²⁰ Except with Charlie, this core belief created dissonance with the idea that God was speaking through dreams.

Charlie

Measured in her speech, Charlie carefully considered possibilities. Self-identified as Wicca and Buddhist, she maintains personal relationships with a wide range of people of different faith practices, and actively participates in spiritual events. She has a long history of dreaming. Her surveys demonstrate someone who takes her dreams seriously, considers them at length, and seeks to apply them to her life.



²⁰ Many Eastern religions are monist, whereas Christianity is dualistic, meaning that God and people are not of the same substance. Wicca can be loosely associated with animistic beliefs, wherein power is concentrated in certain objects or locations. Practices are freely substituted at will.

Charlie's increase between the pre-test score of 62.5% and her high post-test score of 87.5% may be due in part to shifting her understanding of dreams away from literal meanings in favor of metaphors. When she entered the study she stated that she wanted to get a handle on scary dreams. Through the discussion of several warning dreams she seemed to feel empowered to take action rather than simply be afraid. While the tangle of crossed metaphysics between researcher and participant made these discussions rather complex and the participant's quiet manner obscured some results, Charlie attested to less fear and greater willingness to interpret her scary dreams. This accounts for the remarkably high dream comprehension score of 62.5% given by the observer Dorothy, and the 75% increased comprehension score asserted by Charlie in the follow-up survey. Charlie, Dorothy and I have met repeatedly since the project concluded, usually to discuss dreams. This probably helped to increase Charlie's score on the follow-up survey.²¹

Two features stand out in Charlie's interviews. Asserting, "Everyone interprets their experience differently," she earnestly considered any suggestion. Charlie repeatedly exhibited the ability to extemporaneously formulate and verbalize thoughts related to the abstract and metaphysical topics in discussion.²² She also took meaningful action in response to her dreams. Whereas Charlie initially complained of feeling stuck and needing others to care for her, after the fourth meeting she wrote, "I believe dreams are

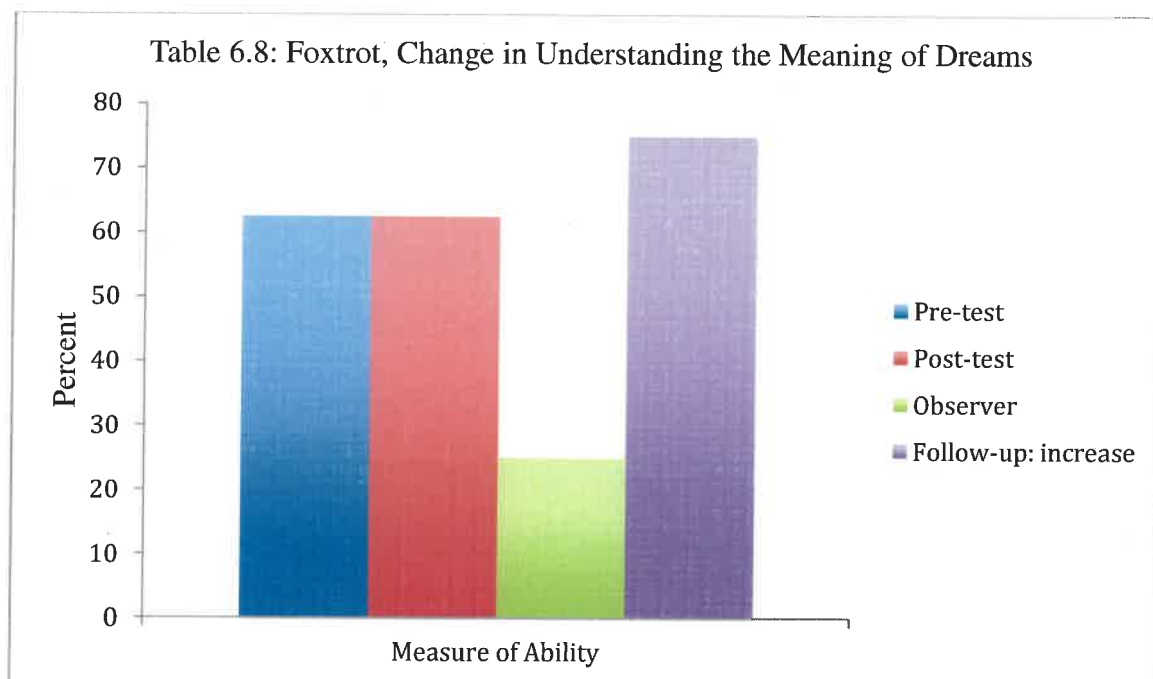
²¹ At the meeting where the follow-up survey was conducted, Charlie recounted the results of a gory warning dream that had been the topic of the previous meeting. She connected detail after detail from the dream interpretation that I gave her to the event that it described, which transpired between meetings. While the dream made more sense after the fact, the warning before the event was clear.

²² All twelve participants demonstrated unusual insight and took emotional risks in the interviews. Every participant was remarkable and eloquent. All of them struggled at points to verbalize nascent thoughts and complex issues based on cryptic dream symbols, but somehow Charlie and Delta had a rare ability to articulate in real time.

cryptic messages from the Divine. I took a dream . . . and asked the person from the dream for advice . . . Perhaps it was the guidance I need to choose my path.” She made an important career decision and started taking care of herself again.

Foxtrot

Having served others as a dream interpreter and a medium in the past, Foxtrot agreed to reverse roles and receive interpretations to her dreams. Following Buddhist and pantheist beliefs, she felt that the subconscious and the universe communicated in dreams. She expressed a sense of mission to transform evil spirits through love. Her survey results express her high confidence level.



Foxtrot entered the study with great confidence and completed it with the same commitment and enthusiasm, thus her high pre-test and post-test scores of 62.5%. She recounted a dream prior to this study in which she gorged on brownies. She determined that this demonstrated impulsivity, and made changes in her life. Her observer Dorothy

assigned a modest dream comprehension score of 25%. This reflected Foxtrot's weekly habit of discussing many dreams but distilling few concrete meanings. Foxtrot offered a flood of dreams, and often brought discussions back to the details of the dream, but not to her personal life. She attested to a tremendous 75% increase in her ability to interpret dreams in her follow-up survey.

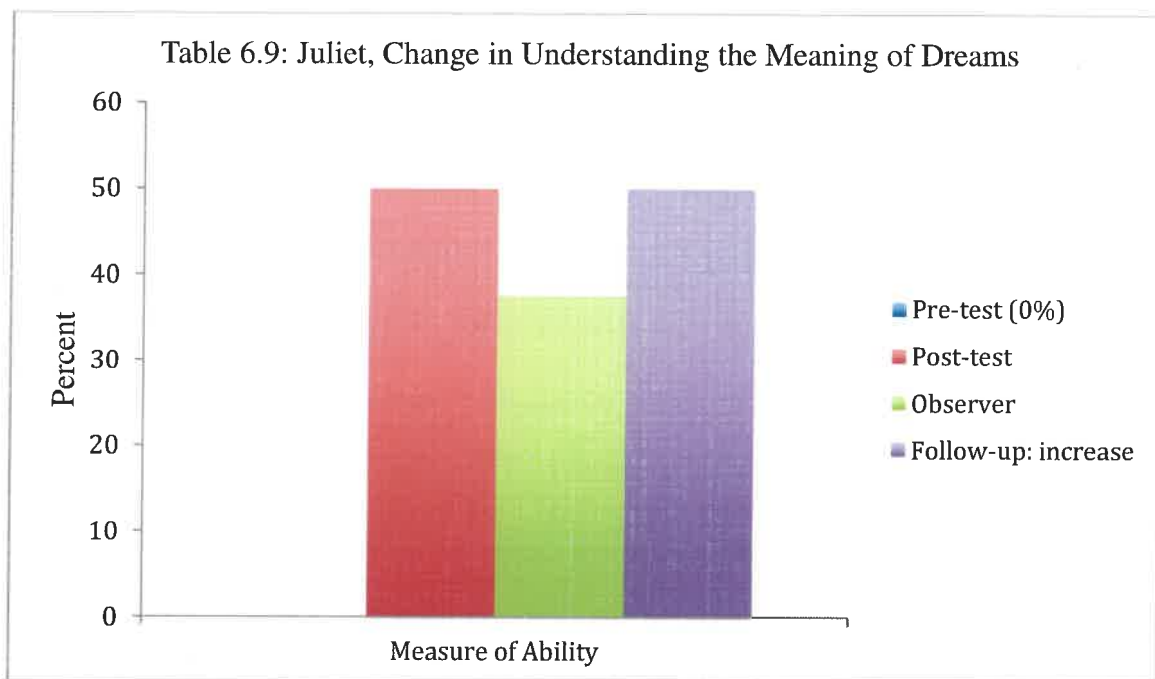
Many of Foxtrot's dreams were consistent with her belief system, such as the importance of detachment, and converting spirits through love. Foxtrot often witnesses other realms, the spirit world, and believes that she rescues both people and spirits from darkness in her dreams. This seems consistent with Buddhist practices. She is not alarmed by encounters with demonic entities. Foxtrot appreciated the use of symbolism, such as a basement as a representation of the past, and the benefits of discussing dreams with others. Foxtrot accepted Dorothy's dream meaning for candy, as a warning to avoid flattery. While many of her dreams did not suggest a meaning to her, she deflected many proposed dream meanings, such as a life-story or a warning. Foxtrot summarized, "I've gained wisdom . . . be more open," but Dorothy felt that the project thesis was a null result in this case.²³ Considering Foxtrot's background as a spiritual advisor and the weak connection to our proposed meanings, a negative response from Foxtrot would not have been shocking. Instead she was very affirming. Dorothy reasoned that more meetings

²³ Dorothy did not see any instance of Foxtrot interpreting her own dreams. The project design was unclear concerning the standards for a negative result. I experienced great insecurity before the project, chafing against the need to invite these three to participate. The first interviews with all three participants were quite uncomfortable. They may have been awkward for the participants as well. At many points all three participants took strong stands in defining the meaning of their dreams to fit their belief systems, which is understandable. The picture of these gifted and called women as the beloved daughter of the King provided a basis for gentle and affirming speech. While Universalism denies the consequences of wandering from the truth, love never gives up. I received guidance repeatedly through dreams about these participants. At the initial contact with Foxtrot at the New Age fair, she relayed dreams and visions for over two hours, during which time the Holy Spirit repeatedly impressed with unusual clarity, "Don't talk . . . wait . . . not yet . . . don't talk." Whereas Paul prayed for boldness, I needed the gift of humility.

would be helpful, while Foxtrot pictorialized, “With more time we can follow the thin string that connects my dreams. On my own I can sow it back together.”

Juliet

For Juliet, dreams probably seemed a normal path in her enlightenment journey. Considering herself new to dream interpretation, she was guarded in her comments, but open to learning. Her surveys demonstrate new confidence in understanding dreams.



The 50% increase in Juliet’s self-assessment of her ability to interpret dreams between the pre-test and the post-test accurately suggests a new skill. Dorothy’s post-test summary report of a 37.5% ability to interpret her dreams supports Juliet’s self-assessment. In her follow-up self-assessment of 50% increased ability to interpret dreams, Juliet attested that she no longer sees her dreams as silly, and now applies them to her life. The graphs indicate a positive project result, but the interviews describe a more complex, and somewhat less positive outcome.

Initially subsuming almost all dream meanings under the topics of detachment and the restoration of the Earth, initial interviews frustrated research goals. Confessing at the end, “I used to dig, but now I dig deeper,” and, “Sometimes I do come up with answers,” the practice of withholding judgment on the overall meaning and reviewing individual symbols in dreams constituted new skills. She summarized, “Pay attention to names. Pay attention to specific symbols. Look to the root of details. Paralleling into my own life. Think more about it.” One dream caused her to end her friendship with her ex-boyfriend, which seemed to be a healthy step. Often rejecting proposed meanings, Juliet appeared to change her opinion about interpretations between interviews, without clarifying this. In her early Wonderland dream she maintained that it simply promoted detachment. At the follow-up survey she altered her explanation, “I was freaking out about my future. I feel more at ease.” In reference to her washed and freed from prison dream, she also demonstrated an evolution of thought, “The first interpretation you gave I disagreed with, but the next one was right.”

Reprising her belief that nothing is real except for nature, she suggested that *The Matrix* crafted a subversive message toward the government. This created a neutral common ground in discussions that facilitated the possibility of recasting dreams that touched on deception and lifelessness, such as zombie dreams. Attesting that she experienced a flood of dreams when she met with us, I revealed that I had been releasing dreams into her story. At the last meeting she recounted an intense dream in which she had become a monster due to a curse put on her. She could not escape the curse, but incredibly, a nice man agreed to take her curse. Several people helped her to pin a tapestry to the wall, and then she was free, and the dream ended. She admitted that she

was a Gemini, but refuted that she was a monster. However, in reference to the monster, she later reconsidered, “Sure, I guess it’s there.” Dorothy circumspectly suggested, “You should find out who that nice man was.”²⁴

Reasoning, “At some point the project doesn’t matter, but the girl does,” Dorothy struggled with the proper posture for these interviews. She felt that Juliet’s, “Nothing is real” posture allowed her to dodge responsibility for anything. At the second interview, in response to a dream in which a demon cut her off from all help and light, I asserted that a Lover also pursued her. In a series of zombie dreams in which she was afraid, she later dreamed that the zombies sat on the couch, and then she told them to go to bed. Whereas Juliet was previously terrified of these evil beings, Dorothy reasoned, “I’m afraid it means she’s become a little too comfortable with the demonic.” Vacillating between considering these interviews a negative result, and recognizing Juliet’s progress, Dorothy mused, “So, entertaining that God is speaking to her, my fear is that she is entertaining it and dismissing it.” Dorothy felt that the dream that led Juliet to end all contact with her ex-boyfriend came from the Holy Spirit. Juliet understood the meaning of this dream without our help. Juliet seemed to repeatedly change opinions between meetings on a number of issues, although she did not always clarify this progress. Dorothy’s summary properly frames the boundaries for this kind of work,

There needs to be a keen understanding of the Holy Spirit’s leading. It takes a lot of pressure off me to remember that we’re called to love. We’re not called to

²⁴ This dream so clearly spoke of a Savior, yet Juliet refuted it. Juliet, a self-christened Gnostic goddess, took offense at the monster in the mirror of her dream. Phil Bowler concluded that Juliet could not hear the voice of God by her own choice. In reviewing the project Bowler cogently summarized, “God is a God who speaks in dreams, so the presupposition of your project is a biblical one. There can be positive fruit as people begin to hear God. Whether or not they hear relates to the softness of their heart.” During a probing discussion at the defense, Bowler’s estimation of this limit to the project was widely affirmed by the committee. Paul King referenced 1 Cor. 2:14, “The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit.” Dorothy later opined that Juliet knew exactly what the dream meant.

change, to be smart enough, clever enough. We're to speak truth, but first and foremost we're called to love.

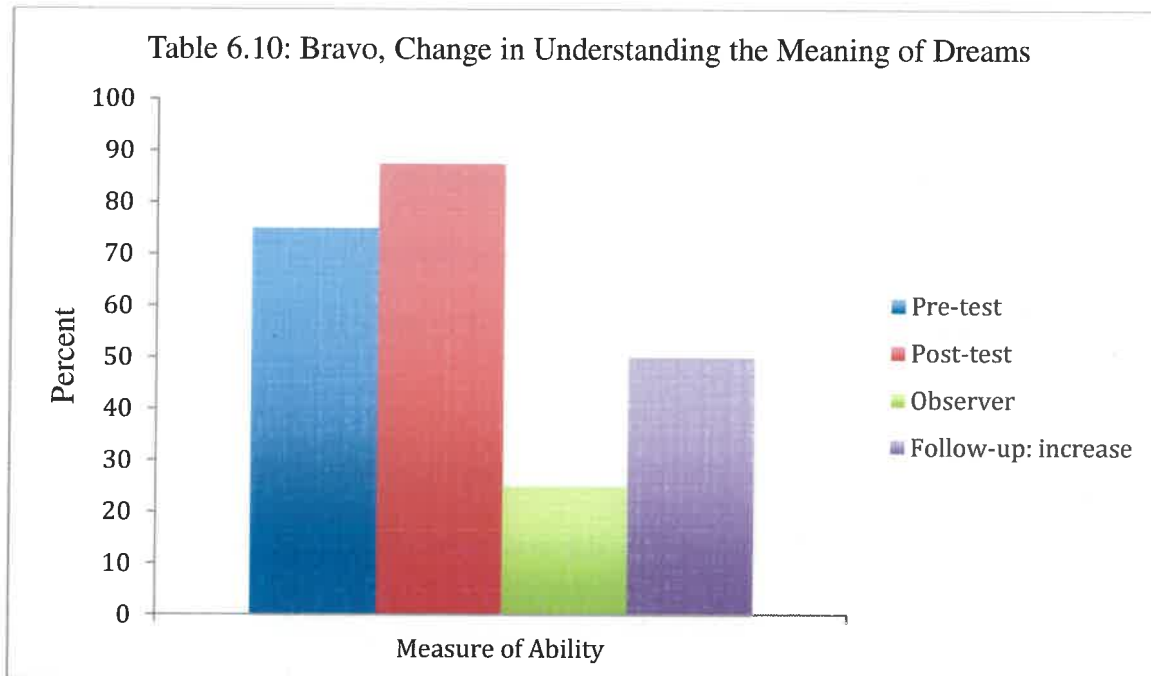
Without knowing the end from the beginning, people may be engaged in this type of ministry, and the results left to God.

MAINLINE CHURCHES

These four participants had less in common with each other than other groupings, including the amount of previous exposure to the Bible, experience with the Holy Spirit, and church affiliation. All had some background in Christian churches and confessed Jesus as Lord, which seemed to be the most significant commonality.

Bravo

Swimming in multiple streams, Bravo's complex expressions varied from practical, to mystical and intellectual. More than any other participant, she engaged socially, actively relating her dreams and experiences back to her relationship with us. Bravo's results varied perhaps the most in this study.



Bravo expressed a unique relationship to dreams that expresses true Catholic mysticism, in which people experience God personally and immediately. One of a few participants who experienced visions, her inspired reveries were not simple pictures but entire sequences of events. In one vision that she recounted, a patient who had died appeared among other saints in heaven, by which she was greatly comforted. She interpreted a vision, dreams, and connected recurring dream themes that indicate transition. She realized that that many of her dreams occur in airport waiting rooms, as meetings on small roads, or as campouts. She felt that this repeated theme provided guidance and comfort for her current life story, which is in transition. She has received a number of repeated dreams in the past that persisted until she gained daytime understanding, and then they stopped. Her expressed gain from the project was a, “qualitative difference,” or, “ways to see” dreams, defying quantification.²⁵ Through

²⁵ Bravo here identifies a flaw in the research assumptions; confusing qualitative gains with quantitative measurement. Understanding mysticism through its practice, she asserts a gain that is not measurable.

these interviews, she saw dreams as, “more grace-filled . . . more light,” and more specifically, “Sometimes things look scary, but you can live in the light.” While in the past she has guarded these pearls, she allowed, “It opened my eyes to the worth, the value of discussing with someone else who is interested in looking at them.”²⁶ Given her worries before the project, this demonstrated a social liberation, at least in the ability to share her dreams.

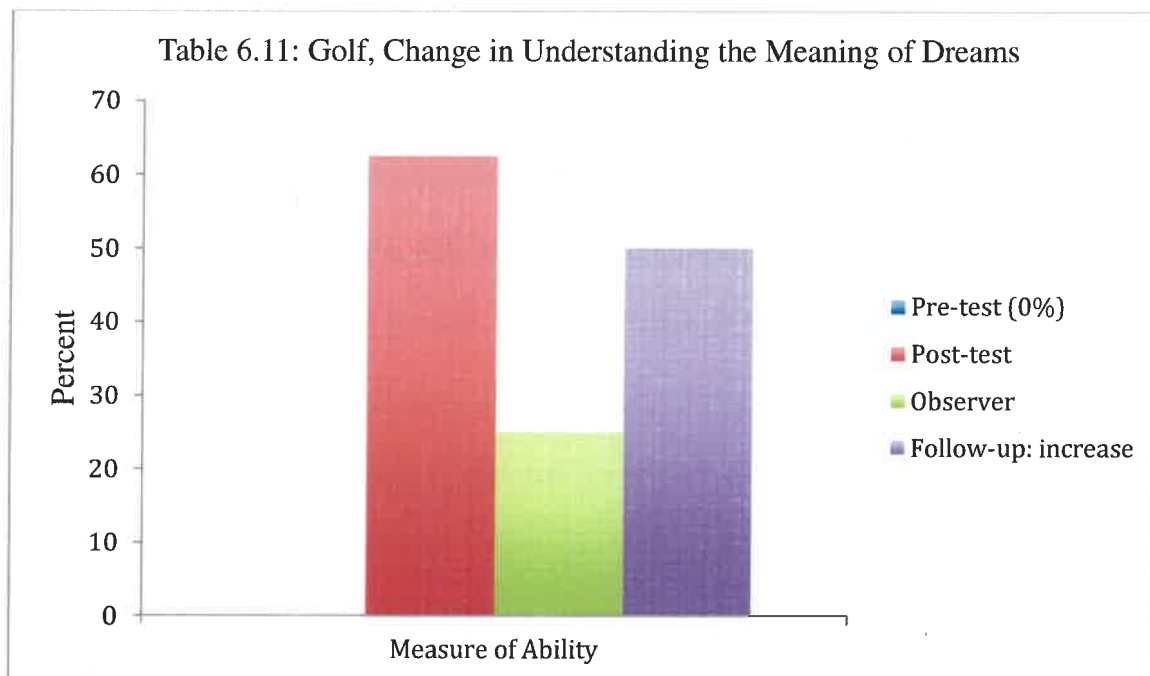
In an effort to be accurate, Dorothy gave a low observer’s score of 25% for Bravo due to the limited information generated by the study related to Bravo’s interpretive acumen. Dorothy felt that the project was inconclusive in this case, in that the project hypothesis was neither supported nor refuted. As Dorothy stated, this does not demonstrate that Bravo cannot interpret dreams. Bravo asserted a high pre-test score of 75% and an even higher post-test score of 87.5%, based on her experiences. Bravo’s follow-up evaluation of a 50% increase in her ability to interpret dreams and the interviews demonstrates a significant perceived benefit, however the observer summaries attest to modest progress. Perhaps the villain in this data inconsistency would be the complexity and brevity of the project, especially considering differences in faith journeys. Perhaps even four more meetings would have created stronger data, however Bravo seemed ready to end the project. Fortunately, Bravo welcomes further exchange of dreams, including sharing dreams in both directions.²⁷

²⁶ The interview context presents another variable in data generation. Bravo conducted these interviews with her husband listening on speakerphone. He does not share her faith journey and did not engage in discussion. Only Kilo and Golf met privately in homes, while Charlie, Foxtrot, Hotel and Juliet met in noisy coffee houses. With others, family members occasionally curtailed interviews.

²⁷ Bravo unintentionally exposed another flaw in the project. The project design turned the entire interview to focus upon the dreamer, effectively mirroring much of the client-centered methodology of many streams of modern therapeutic psychology. While this approach seemed essential to the accomplishment of the task, and seemed to be a better teaching methodology, Bravo didn’t follow the

Golf

Golf attended a Baptist church but actively pursued avenues to hear from God and to experience the supernatural. She entered the study as a favor to me, never having understood the meaning to her dreams. Her survey results demonstrate significant progress.



Golf's pre-test score of zero reflects her previous experience, "I don't think I get anything out of my dreams." Her post-test score, fully 62.5% higher, reflects her increased confidence in hearing the voice of God through her dreams. Her observer, Stephen, who also experienced a new access to interpreting dreams, rated her ability to interpret dreams at 25%, which is not in conflict with Golf's assessment of a 50% increase in her ability to interpret dreams.²⁸ Given the fuzziness of definition of terms and

format. Her interviews resembled a meaningful small group sharing time. This pushed interpretation onto Bravo in the privacy of her own journey, outside of the observer's view and the researcher's data points.

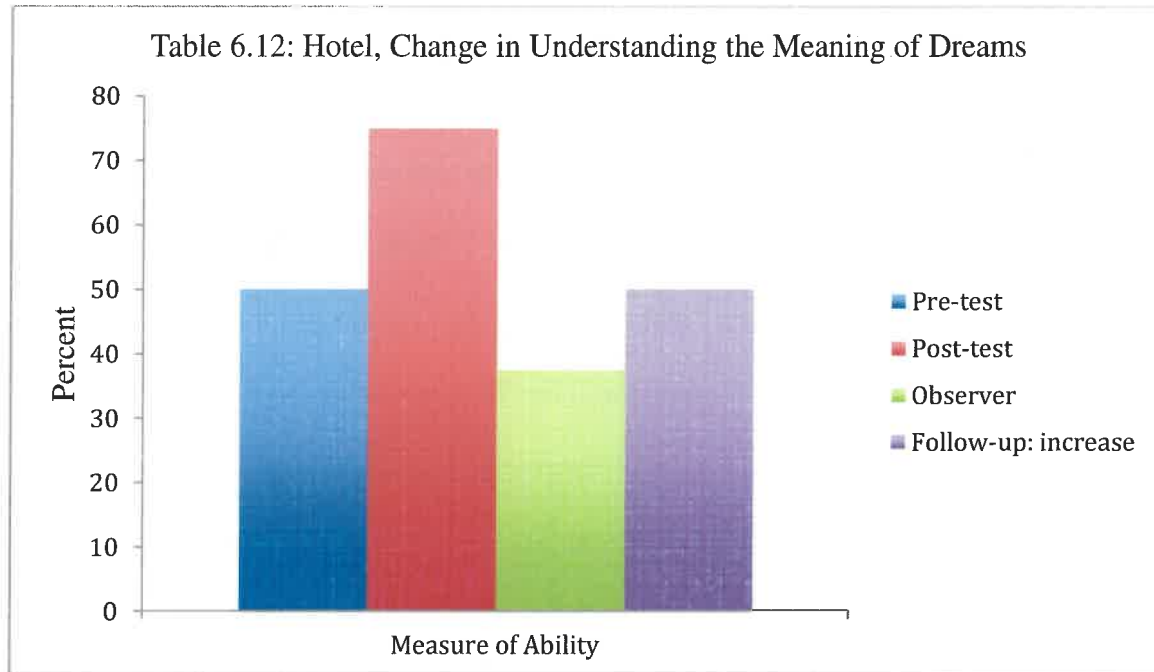
²⁸ Different surveys used dissimilar terms and did not measure the same index. The follow-up survey pointedly asked, "Do you feel more confident that you can interpret your dreams?"

variance of experience, Golf and Stephen agree that she made modest but solid gains in a new skill. Golf's graph records no previous experience interpreting dreams and them portrays solid improvement, representing the ideal result, given the project hypothesis that people can begin to hear the voice of God through their dreams.

In the first meeting Golf related a mysterious dream about a train she and her husband rode that was split in half lengthwise. As it neared its destination it then returned backwards the way it had come. I described a house divided on an essential next step for the family, perhaps related to a job. This was exactly the situation. The dream ended with an appeal to be unified on this decision for the sake of their children. Stephen felt equipped with a starting point by *The Divinity Code* and interpreted the tree maze dream in the third interview. Many of the interpretations offered to Golf throughout the project were inconclusive. She engaged in the process but didn't always get clear results. Golf felt that the study should not run longer than six weeks. Stephen recommended a longer project, more preparation on the part of the participant to attempt to interpret the dream before the meeting, and to engage in searching Scriptures together, to see how they relate to the dream. Golf summarized, "I understand dreams better, I'm more equipped," which was supported by all the data. While "more time" seems to be the common solution to inconclusive research, in Golf's story her larger ongoing pursuit of the Holy Spirit strongly supports the likelihood that she will make further progress in understanding revelation by night.

Hotel

Highly committed to journaling and interpreting dreams as part of her faith in Christ, Hotel felt that they, “Show what’s in my brain,” displaying the subconscious, particularly emotions. The surveys demonstrated both an existing facility and a benefit from the project.



Hotel’s pre-test score of 50% ability to interpret dreams was attested by past remarkable dream encounters, particularly a nightly series of dreams in which a past boyfriend was portrayed as increasingly destructive. She determined to trust these dreams and broke up with him, despite her inability to see these traits in him. She later observed that her symbolic dreams were accurate and had allowed her to escape much harm. Her post-test self-evaluation of 75% dream comprehension reflects a huge confidence boost. Hotel discovered value in reviewing the individual pieces of a dream, symbolic identities and name meanings. Whereas she lost confidence in a questionable website that she had previously trusted, she seemed to gain insight through collegial discussion. She did not

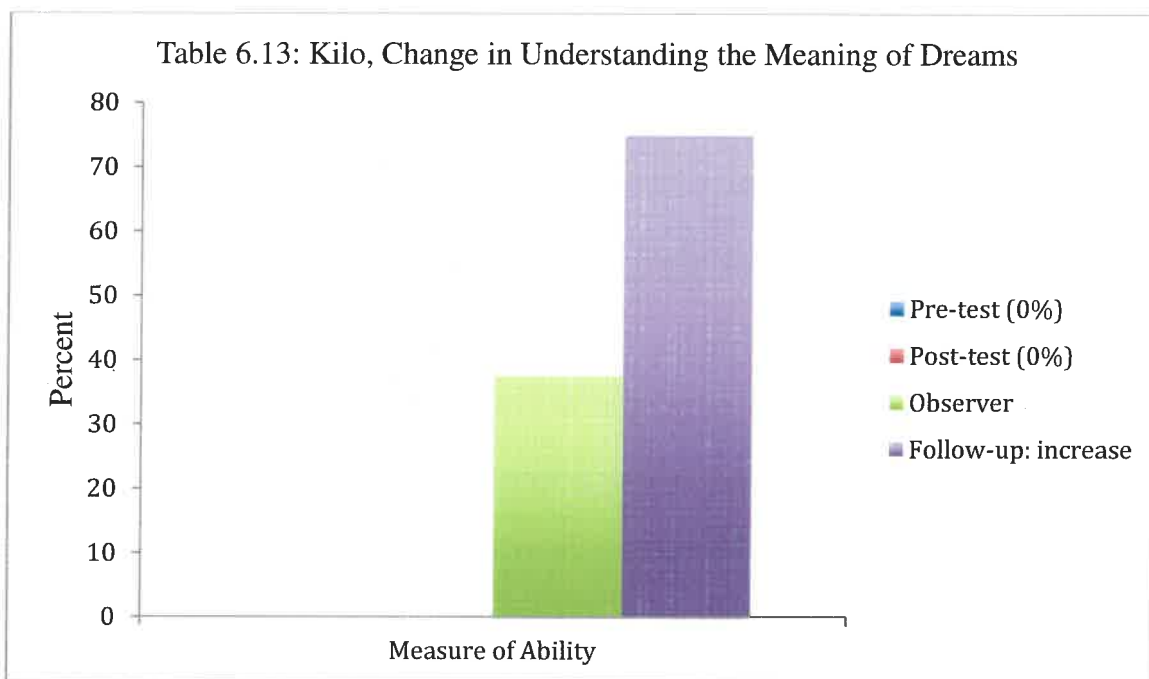
use this platform to find pat answers, instead, it accelerated her progress in her larger spiritual journey. This explains her follow-up self-evaluation of a 50% increase in ability to interpret dreams. The observer's score of 37.5% ability to interpret dreams aligns with the generally modest scores she assigned, and with the limited number of interpretations that Hotel independently derived during the project.

I asserted to Hotel that biblical metaphors serve as a baseline to understanding dreams. Dorothy's answered that, "The idea that God may be speaking to her . . . seemed completely foreign." Early on, Hotel dreamed of a hug with her boyfriend, in which she experienced an intense love. She recounted, "I know . . . what it [true love] feels like because I experienced it in a dream." Her understanding of the dream was not to certify her existing romance, but for her to recognize love. Dorothy affirmed that this "Is something that God would do." I relayed to Hotel that my prayer for her that week had been, "That God would show up and show you His love for you." Describing positive outcomes from the project, Hotel remembered this dream, "About knowing God, and the hug as the definition of love." She received repeated relationship guidance in later dreams, timely warnings about her current boyfriend. Hotel's Vicky dream affirmed her role as vital "big sister" to her needy friend. Discussion and a short prayer led to a miraculous restoration of feeling to her left shoulder after five months of complete numbness due to surgery. Perhaps the healing of her shoulder created a new openness in her. Apparently for the first time, Hotel asked God for an answer in a dream, and He gave one that night. In Hotel's words, "They mean more than I expected. I thought they were anecdotes or inside jokes." She remains, "More confident to attempt to interpret. I know

much more than before.” Hotel suggested that a homogenous group format for dream exploration might offer richer results.²⁹ Alpha and Echo suggested similar designs.³⁰

Kilo

Carrying a sincere faith in Christ despite a modest church background, Kilo expressed no experiences of understanding dreams, yet she ventured, “It’s like a well of Evian water, and nobody’s tapped into it.” Accustomed to attempting and accomplishing intimidating goals in many areas of life, this project was familiar in that way. Her survey results tell a unique story.



²⁹ In an all-Christian small group setting of no more than five people, participants might contribute just one dream and serve as an observer to the other participants. At least one observer would be assigned the task of looking up related Scriptures during the discussion, and discerning whether it should be entered into the discussion. Ideally prayer would follow discussion, before moving on to the next dream.

³⁰ A caution seems to be in order. Inasmuch as this model of interpretation hinges on biblical symbolism, Orthodox theology and immediate personal insights from the Holy Spirit, the influence of those trained in this model must be maintained. In a mixed faith group it seems that the sense of “all play” interpretation would quickly devolve into a Christian, occult and New Age dream meaning soup.

Kilo's pre-test score of 0% demonstrates no previous experience with dream interpretation. Her post-test score of 0% expresses her continuing dependency on others to give her dream meanings, however other data supports increased interpretive acumen during the project. Kilo's self-assessment, ten weeks after the project ended, attests to a whopping 75% increase in ability to interpret dreams. Without dissecting the correctness of any of these contradictory indicators, her perceived benefit was significant. In the follow-up survey she volunteered, "It was extremely beneficial. It is incredible to hear from God, but I believe it now." In a culture that reveres skepticism, and despite her initial testimony, "Self doubt is what I put on every day," her faith was strengthened. The observer summary of a 37.5% ability to interpret dreams corroborates the participant follow-up results, stemming from two clear visitations from the Holy Spirit.

A breakthrough came with an initial dream that Kilo boldly applied to her life. In her dream she had a baby who called her, "Gaga." We suggested that this baby was a person in her life who needed her help. She prayed about it, settled on one needy person in her life, and then took decisive action. She recounted that the situation did not become easy, but for the first time she experience no resentment toward this person. Compelled to stay fit for her profession, Kilo later dreamed that she held her hand to the back of her leg and was thrilled with the muscle definition. In her dream, "It felt so real." Upon waking, this short dream seemed, "insignificant and dumb," yet somehow it stuck with her. Independently studying Genesis 24:2-3 on a Sunday afternoon, she learned that Abraham's servant made an oath by placing his hand under Abraham's thigh. Kilo considered the importance of telling the truth. Also considering Psalm 147:10, which warns against trusting in human strength, she continued to the next verse which

instructed, “The Lord’s delight is in those who fear him and who hope in His unfailing love.” This statement of His unrelenting love for her answered her performance mindset and created a new place of trust in God. She wrote, “It was an amazing experience, connecting the dots. But I need your help to wrap it all up.” She only needed confirmation that she had already found a meaning that was biblical and valuable to her. I suggested that Kilo should ask God for some things that she really wanted. She later spent four hours thinking and writing.³¹ Considering Kilo’s gains, Dorothy ascertained, “We have to be patient,” but Kilo’s genuine faith and sober self-assessment positions her to continue to hear the voice of the Holy Spirit.

PARTICIPANT SELF-EVALUATIONS

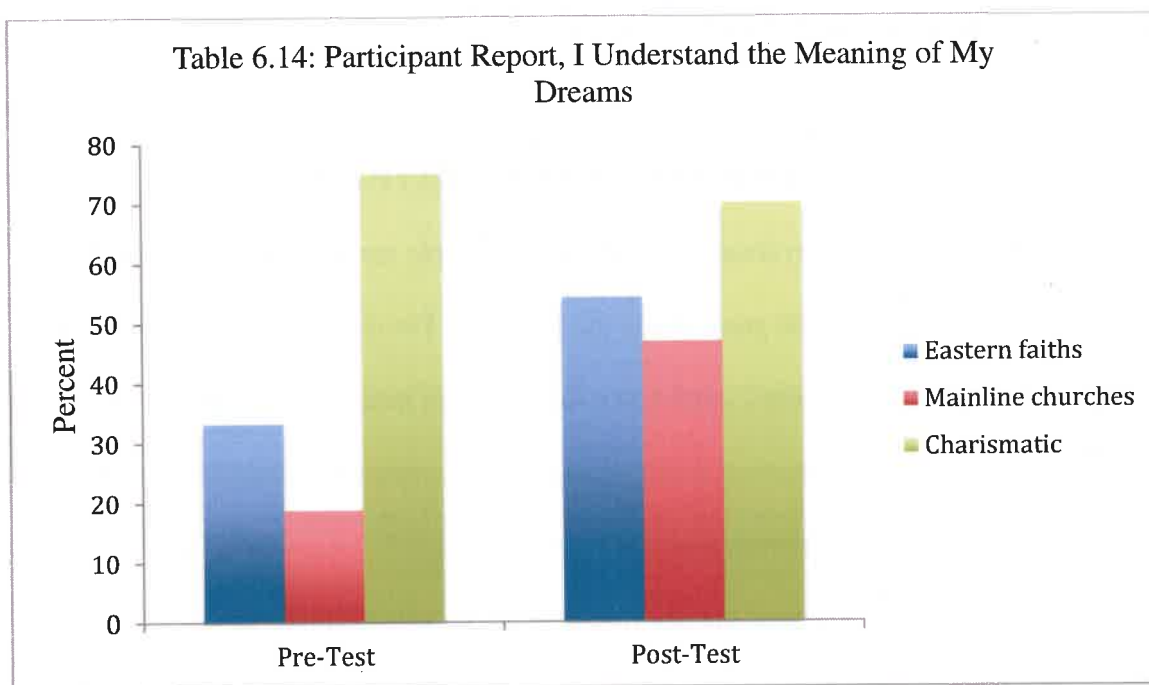
In this segment the self-evaluations of all twelve people are viewed as a whole, based on the data generated from the pre-test and the post-test. The data suggests a consistent perceived benefit; they all gained confidence that they can interpret their dreams. The project seemed effective in starting those who had never interpreted their dreams and in adding a skill to those who already had similar skills.

Initially five participants saw dreams as a door to the subconscious or self-knowledge, five people viewed dreaming as a way to hear from God and two were unsure. Initially none of them used a book to help them to interpret dreams. All three Eastern participants owned a book of dream interpretations written by Cayce and others, but none of them used it, complaining that the information seemed canned and oversimplified. I sent Doug Addison’s *Understand Your Dreams Now* to two participants.

³¹ I believed that Kilo needed to clarify her own desires before she could determine that God could be trusted to meet them.

One read it and found it to be beneficial.³² I sent the *The Divinity Code* to six people. Of eight participants given a tool to use, one used it extensively, and three used it somewhat or little. Four made no reference to the tool, and four were not given *The Divinity Code*, out of concern that the Charismatic Christian tone of the book would be an affront. Delta's extensive use of *The Divinity Code* as a guide to related Scripture exemplified the best-case scenario in that she considered biblical symbols in their original context.

Given opportunity to attest to understanding the meaning of their dreams before and after the study produced the following participant self-assessment.



This graph, based on participant self-reporting of ability to understand their dreams, indicates a 21% increase among participants from Eastern faiths, a 28% increase among those with some church background, and a distressing decrease of 5% among Charismatics. Despite reporting decreased ability to understand their dreams, the

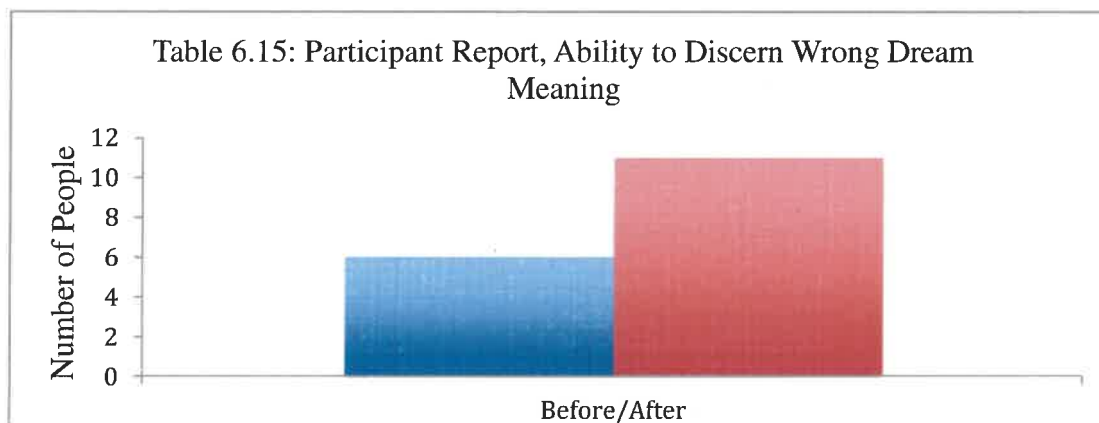
³² Doug Addison, *Understand Your Dreams Now: Spiritual Dream Interpretation* (Chambersburg, PA: eGenCo, 2013).

Charismatic participants were inspired interpreters of dreams before and after the project. All other indicators demonstrated significant increases in confidence, which is discussed at greater length in the observer evaluation below.

This graph accurately depicts the importance the three groups placed on dreams. The Charismatics and the Eastern faiths placed great importance on understanding their dreams. Delta, a Charismatic, and Foxtrot, a pantheist, received the most dreams and visions, and exhibited the greatest commitment to receiving revelation. Reaping and sowing seems to hold true regardless of the faith basis.

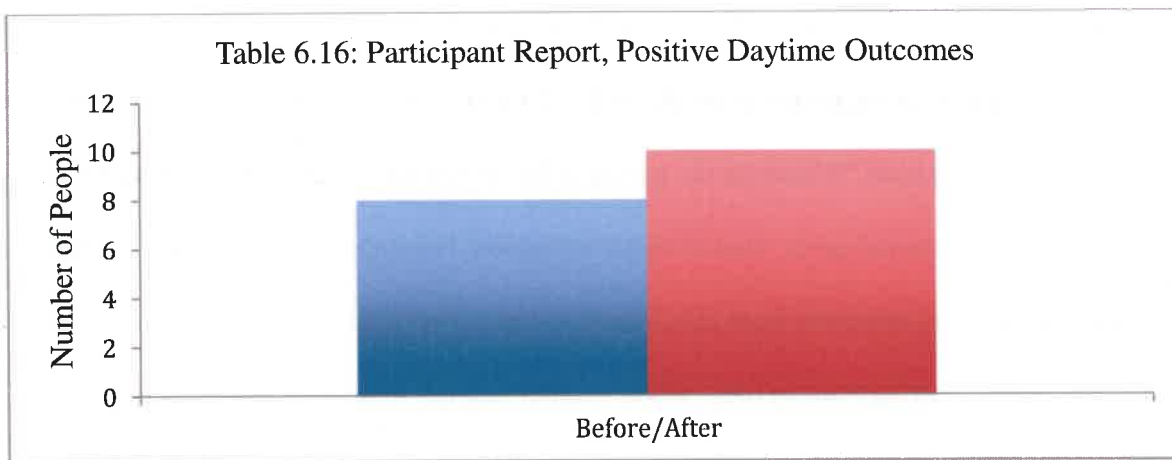
When participants were queried, “What do you hope to learn?,” one responded that she wanted to hear “Whatever the universe has to tell me.” Four wanted to help the researcher as a personal favor. One of these expressed, “no expectations,” while another conceded, “Getting anything from my dreams seems far out.” One participant anticipated that she might, “Go forward in life,” while another wanted to understand recurring dreams, to dream more vividly, and to control her dreams. One dreamer wanted input on symbols, while four people hoped to receive guidance from God. One woman hoped to overcome her fear of dreams, a benefit which she later received. Outside the Charismatic group, few people expected to hear from God. Early in the project most participants expressed surprise that their dreams had compelling meanings.

When participants were encouraged to reject the wrong meaning of a dream, the following results were ascertained.



It was my conviction that it is vital to be able to reject the wrong interpretation of a dream. Hotel recounted that she had shared a dream with a young man, who suggested that it meant that they should become romantically involved. From this she determined that he could not be trusted with her dreams or her company. The ability to discern incorrect dream meanings first asserted itself with five participants in this project.

When asked to describe a positive outcome as a result of a dream such as breakthrough, healing, or reconciliation, a number of desirable events occurred.



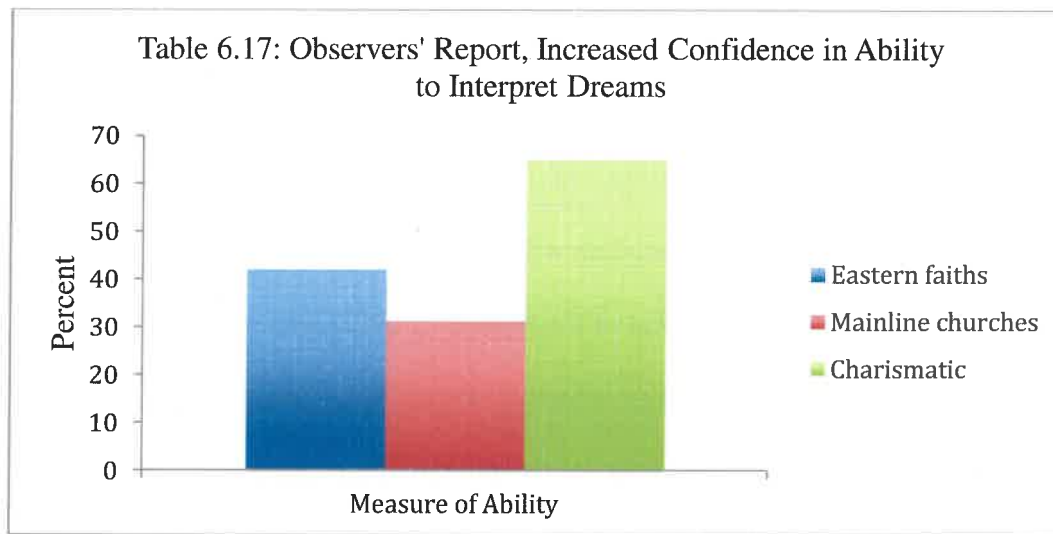
History and Scripture support the power of dreams to initiate repentance, sanctification and reconciliation. This is the work of the Holy Spirit. Eight participants had experienced these things before the project and two participants first experienced this during the project. Of the remaining two participants not listed on this graph, Juliet experienced peace and ended a toxic relationship.

OBSERVER SUMMARY REPORTS OF PARTICIPANT BENEFITS AND PARTICIPANT FOLLOW-UP SURVEY RESULTS

This section reviews the twelve participants together as a group, as reported by the four observers who witnessed all seventy-two interviews. The observer questionnaire

asked significantly more questions than the participant questionnaires and demonstrated positive, but more measured gains. The essential observers commentary concerning the biblical and pneumatological compatibility of participant interpretations was integrated into the discussion of individual results as already discussed.

The observers indicated increased confidence in participant ability to understand their dreams.



While it may seem confusing to see “Mainline churches” with a smaller increase than the other groups, with the exception of Hotel, they had the weakest interest in this project. Nevertheless, they increased in confidence by 31.25%. Two of these participants were very busy, but expressed real joy at the discoveries of meanings to their dreams. All three participants expressed a significant change of opinion about the source of their dreams. Hotel, who spoke strongly about the subconscious initially, asked God for an answer and received her answer in a dream that night.

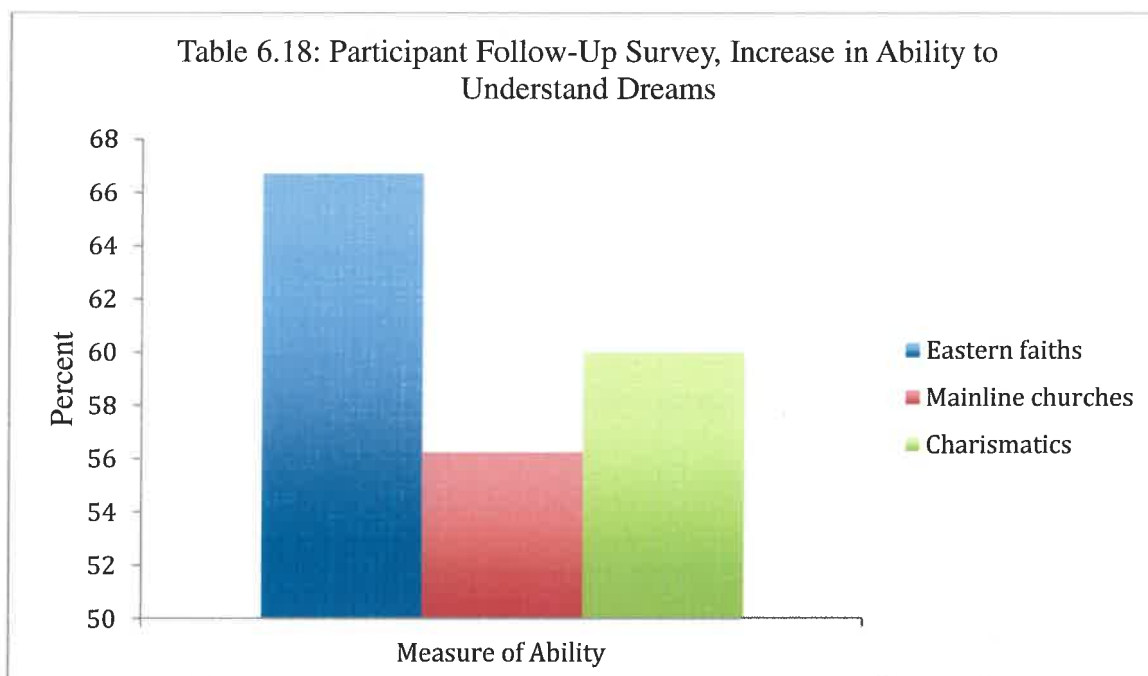
The Eastern faith participants took the project very seriously and were assigned a 42% increase in confidence in their ability to understand their dreams. Their increased

confidence to understand their dreams did not necessarily mean that their interpretations were biblical, although they had valuable insights. Their candor was daring.

This chart, drawn from observer summaries, attests to a phenomenal 65% increase in confidence among Charismatics. The observers probably gave significant weight to participants' pre-test reservations followed by avowals of increased confidence in dream interpretation, and observers probably weighted participant interjections and celebrations. While dreaming and breaking through to meanings requires great emotional energy and left participants with still more questions, the context associates enjoyed the luxury of simply observing a divine process.

This discussion would not be complete without considering the participant follow-up survey, which followed the completion of the project by about eleven weeks. It offered a self-evaluation regarding the key objective; the ability to interpret dreams. All twelve participants affirmed that the project was helpful and that they gained great confidence in interpreting their dreams.³³

³³ Asking participant to rate how much they increased in ability demonstrates their perception of confidence, but does not quantify their ability to interpret dreams.

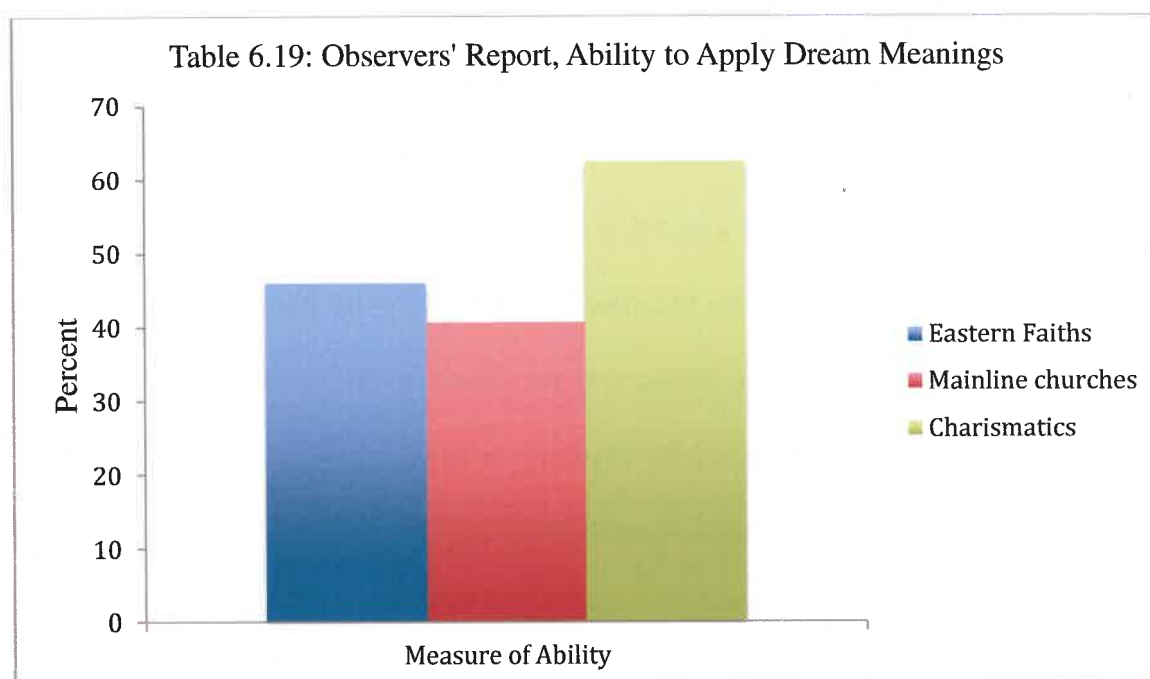


The Eastern faiths group reported a 66.7% increase in ability to interpret dreams, which is the highest rating in the chart. In the Mainline churches group, the participants advanced a 56.25% increase. The agreement between the two charts occurs in the Charismatic group. Whereas in the previous graph the observers asserted a 65% participant ability to unravel dreams at the end of project, the participants registered almost the same score at a 60% expanded facility. This increase corrects the pre-test and post-test graph, which suggested a 5% loss in ability.³⁴ Similarly, decreased dependency on others for dream interpretation rated 67.5% from the observers in this group. The variance in these results is only 5-7.5 points, or a 10% discrepancy. It seems well supported that the participant pre-test self-reporting was inflated and the participant post-test reporting was accurate.

³⁴ Wattoff tells the story of the man who began a *Sozo* session with high pre-test scores, coming in, “just for a checkup.” During the ministry time, the Holy Spirit reminded the man about a painful past event that he later claimed to have forgotten. As a result, his post-test scores were lower than his pre-test scores. Wattoff maintains that this does not demonstrate the ineffectiveness of *Sozo*. Instead it illustrates the inaccuracy of self-assessment, and perhaps suggests that post-test scores tend to be more accurate than pre-test scores.

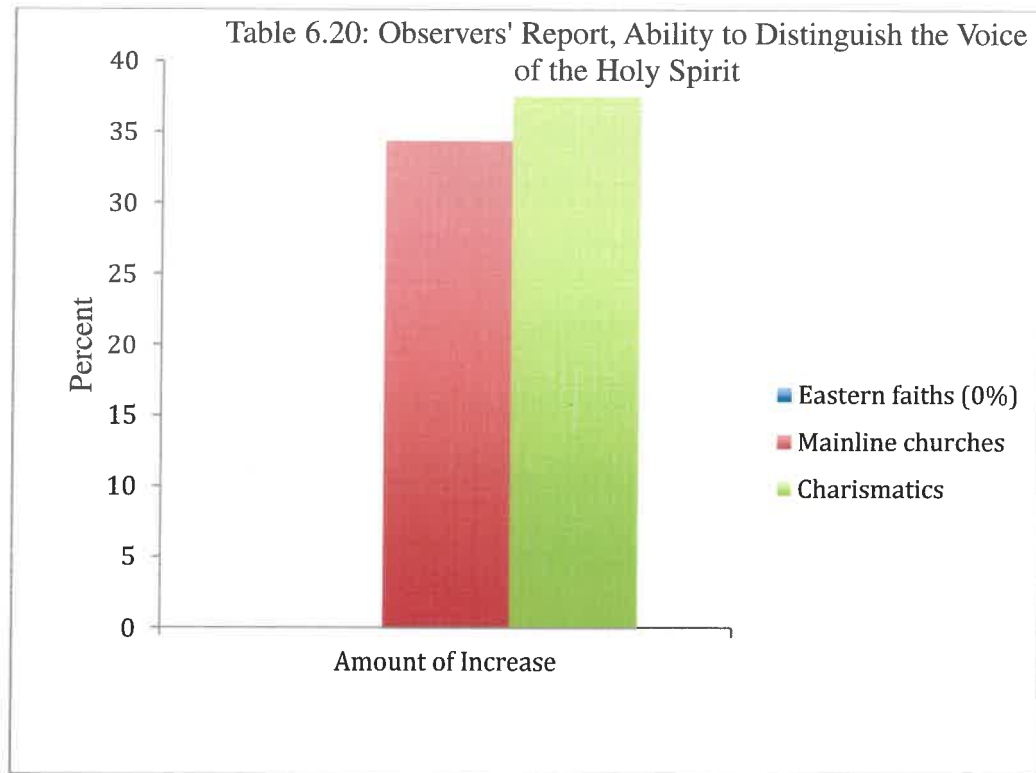
Some two months after the project, the twelve participants attested to an average 60.4% increase in ability to interpret dreams. With several low scores of 50% and several high scores of 75%, the entire group evidenced a huge boost in confidence. While increased confidence is only one part of expanded ability, this strongly suggests that in just six weeks a benefit was received in the primary goal of the project.

The observers also reported a strong willingness among the participants to apply interpretations to their own dreams.



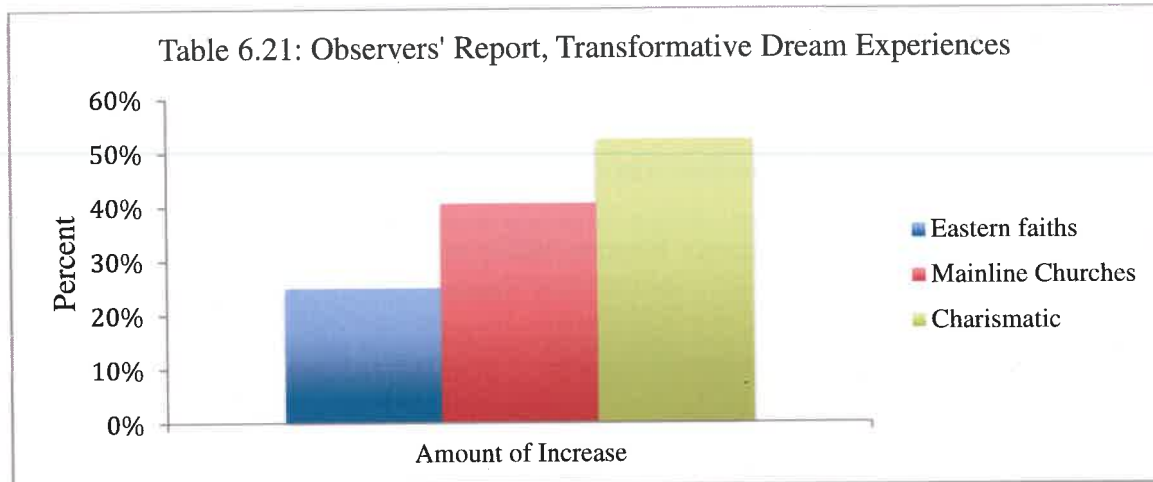
The Eastern faith participants in this study spent much time in spiritual exercises and attested to applying their dreams about half the time, or 46%. The Mainline churches were assigned a slightly lower score of 40.63% ability to apply their dreams. The observers asserted a high score of 62.5% to the Charismatics in the implementation of their interpretations. In general the observers felt that all participants took action to apply their dreams.

When asked to determine increased confidence in ability to distinguish the voice of the Holy Spirit from other thoughts and impulses, observers asserted significant progress among the Mainline Churches and Charismatics groups.



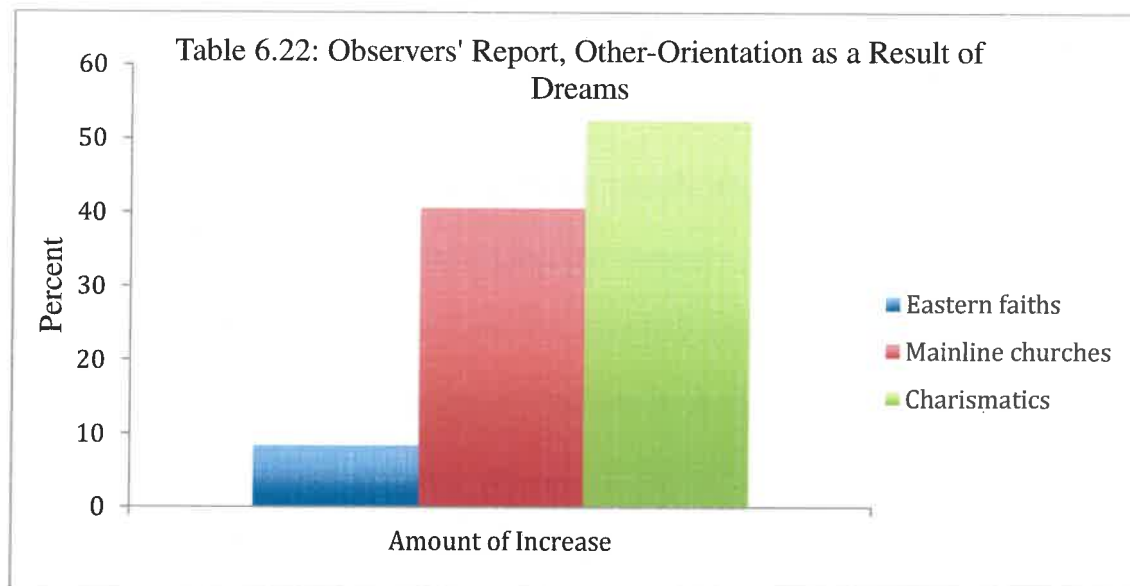
This seems to be a significant outcome for the nine Christian participants. Those from Eastern faiths greatly appreciated the opportunity to discuss their dreams, and to receive alternative insights into their dreams. We often wondered if the people in this group heard the voice of the Holy Spirit but suppressed it.

Reporting increase in transformative dream experiences that reversed destructive thoughts, words or deeds, initiated new constructive capacity, or led to reconciliation in relationships seemed to produce significant results throughout all three groups.



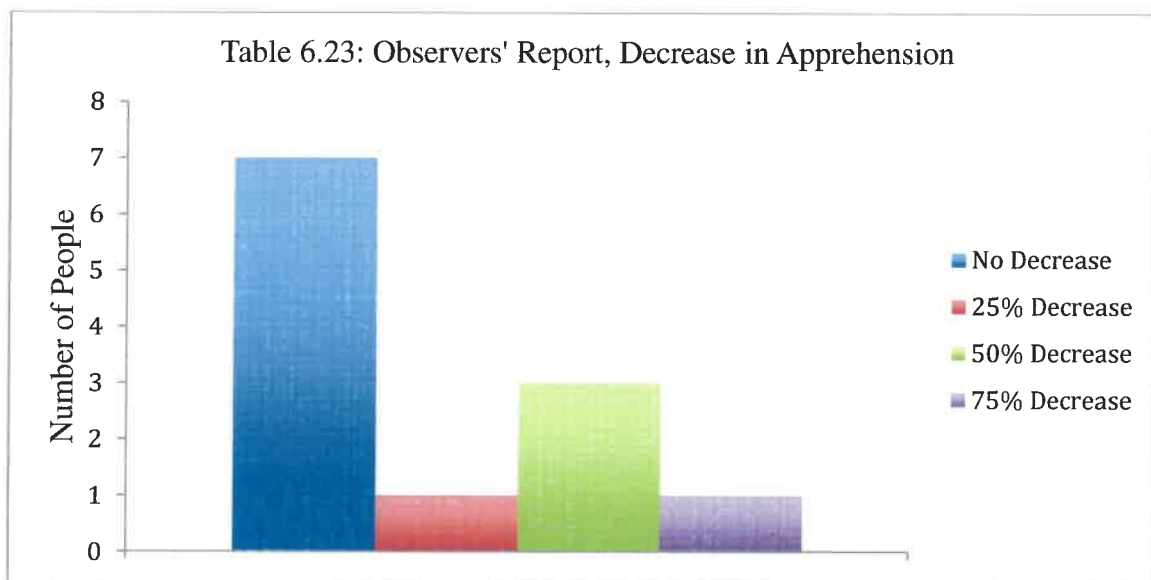
The stair-stepped results mirror the belief systems and expectations of the three groups regarding personal encounter with God. The average increase of 25% among Eastern faiths represents a significant participation in the goals of this project. One participant seemed to significantly stabilize emotionally during the project and began to care for herself again, and a second participant gained significant maturity in her relationships. The Mainline Churches group received a 40.63% score for increase in personal growth. This indicates a significant benefit to a group with a sincere faith in Christ. The highest score of 52.5% for the Charismatic group seems consistent with their pre-existing familiarity with similar exercises and their expectation that God speaks directly to them.

Ask to gage increased other-orientation as a result of dreams; sense of mission and purpose, observers asserted stair-stepped gains.



At 8.33%, the Eastern faiths group result demonstrates a pre-existing other-orientation in one of three stakeholders.³⁵ Frequently speaking about love, they seem primarily focused upon knowledge and peace. The Mainline Churches result of 40.625% and the Charismatic result of 52.5% align with their expectation of encounter with God.

Fear seems to be a common reaction to many dreams.

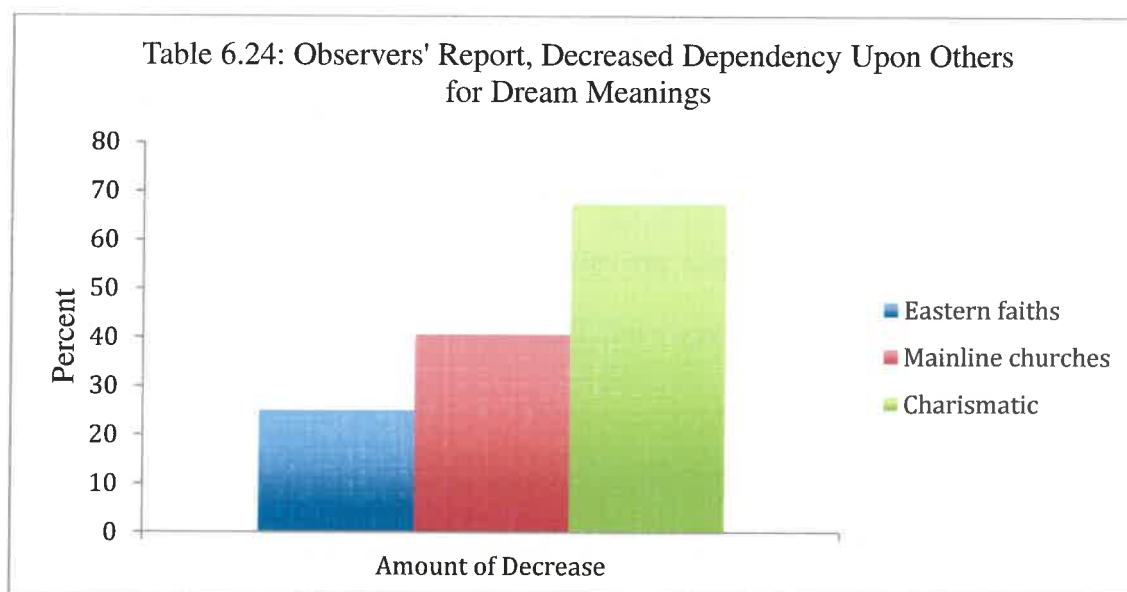


³⁵ The score of 25% given to Charlie was averaged against the two others in this group, who did not demonstrate an increase.

Of the participants who showed no decrease, four Christian participants had no troubling dreams, and one is a Christian prophetess who understands spiritual warfare.³⁶ The remaining two accepted the demonic despite terrifying dreams and visions. Asserting a 75% reduction in fear in Echo, his observer felt that his troubling dreams became specific instruction for prayer in his ministry. One person from each of the three groups attested to a 50% improvement in this area: Golf, Alpha and Charlie. Charlie attested to a significant decrease in anxiety since she more frequently considers possible meanings and works toward practical applications, instead of simply reacting in fear. Bravo contrasted “living in the light” to fear, which prompted her score of 25%. These results in this area suggest that fear, a universal response to some dreams, should be addressed as a necessary skill in Christian dream interpretation.

In the final summary, observers quantified participant gains concerning decreased participant dependency upon others for dream interpretation.

³⁶ Phil Bowler, email, June 6, 2015. Bowler affirms, “It is significant in your project that the Christians reported fewer nightmares. I think (it is) because God's presence in them keeps some of that at bay. Yet even the ‘bad’ dreams can be revelatory.” Perhaps some nightmares derive from resistance to the will of God or to welcoming the demonic, meaning that those who are submitted to God don’t receive these troubling night visions.



This final chart indicates significant progress for every participant in the key goal of this project: equipping others to interpret their own dreams without help. The observers assigned to the participants from Eastern faiths asserted a solid 25% decreased dependency on others for interpretations. Charlie expressed a desire to overcome fear in her pre-test survey, and evidenced an improved ability to fully consider disturbing dreams. It may have supported her emotional availability to make a difficult key career decision and to take better care of herself. Discussing disturbing dreams seems to have a calming effect, for instance understanding that warning dreams call for action in order to avert the topic addressed in the dream.³⁷

³⁷ Current research with nightmares seems inconclusive. The continuity theory proposes that nightmares serve as a safe place to practice coping skills. Dante Picchioni and Daniel S. DeBrule, "Once a Nightmare, Always a Nightmare?," *International Journal of Behavioral Consultation and Therapy* 1, no. 4 (2005): 384, accessed January 20, 2014, <http://files.eric.ed.gov/fulltext/EJ844411.pdf>. Surveying 412 undergraduate students, Picchioni and DeBrule followed "the continuity hypothesis, if nightmares serve a beneficial function, they should be correlated with other waking coping mechanisms." This presumes evolutionary adaptive behavior, in their words, "emotional problem-solving," and precludes the possibility of nightmares being messages from an external God. They conclude, "The conclusion of this study links the negative effect associated with dreaming of losing an intimate partner with beneficial effects on waking emotional functioning." David B. King and Teresa L. DeCicco, "Dream Relevance and the Continuity Hypothesis: Believe It or Not?," *Dreaming* 19, no. 4 (2009): 207-209, accessed February 4, 2014, <http://psycnet.apa.org/hartzler.emu:2048/journals/drm/19/4/207.pdf&productCode=pa>. King and DeCicco also subscribe to the continuity hypothesis. They studied 197 undergraduate students to determine, "the

The philosophical disconnection between monism and dualism often stunted dream interpretation. Remarkably tolerant and patient, three participants at worst did not respond or casually disagreed, allowing the discussion to continue along different lines. I demonstrated love by celebrating gifts and calling in the participants and focused instead on releasing holy dreams through prayer into their stories, which seemed to be remarkably effective in a few cases.

The reported decrease of 40.625% in the dependency upon others for dream meanings among the Mainline churches group affirms solid progress. Two of the four stakeholders were completely new to dream interpretation and the other two expressed that their dream journey had previously been a strictly private venture. Whereas the observers were generally conservative in their praise, they identified significant progress, which was corroborated by the participant follow-up survey.

The result of 67.5% decreased dependency upon others for dream meanings among the Charismatic group attests to the significant number of dreams that the participants interpreted. These stakeholders were enthusiastic in their praise for the project and all asserted that they gained much. This significant increase seems to be related to possessing the tools for dream interpretation before the project. Once they understood that the Bible and the Spirit could be fully trusted in this new skill, they quickly enjoyed breakthrough interpretations.

relationship between dream-related beliefs and both dream content and waking life measures of health, mood, and self-construal,” or more simply put, “our dreams reflect our waking experience.” Acting out the dream a la Gestalt constituted the only therapeutic suggestion in either study.

LIMITATIONS TO THE DATA

The testing devices in this project lacked consistency in their mechanisms for measuring progress. The pre-test and post-test did not measure the participants' ability to interpret specific dreams. This suggests that the participant self-reporting was highly subjective. When the observers rated participant ability to interpret dreams, particularly the observer who served eight participants, this comparative evaluation had some validity, although the specific scores remain disconnected from specific dreams. In contrast to Craig Keener's discussion of the statistical improbability of certain verifiable premonition dreams, dreams that initiated desirable outcomes constituted one measure of valid dream interpretation in this study—the result suggests the source.³⁸

The Likert scale of one to five was somewhat foreign to Western math in that zero normally serves as the starting point at which nothing exists; yet the scale began at one. The tests also lacked one modifier: “always, sometimes, occasionally, never,” is four choices, while one through five actually offers five choices. The lack of a fifth modifier created additional subjectivity in the scoring. While a scale of one to five seemed less intimidating, it lacked sufficient granularity. Zero through five would make more sense, although a scale of how many dreams were interpreted would be more concrete.³⁹ Inasmuch as most people are familiar with percentages, it might be simpler to ask what percentage of their dreams they are able to interpret.

³⁸ Keener, 883-884. If the Holy Spirit gave the dream and the interpretation, then the effect upon the dreamer should reflect the redemptive purposes of the Holy Spirit as suggested by Acts 2:18, 21—prophecy and salvation. Statistical verification seems an empty pursuit in this vein of study.

³⁹ In an obvious connection to percentages, Wattoff advised, “Zero through ten would make more sense.”

The follow-up survey seemed more normal in its language, asking direct questions about the continuing ability to interpret dreams, and the amount of progress that the participant felt they achieved. However, like the pre-test and post-test, this tool was also lacking set levels of ability from which Likert scores could be assigned, so that scores carried the same value between participants. Furthermore, differing personalities, faith expressions and interview environments would seem to color expressions of self-evaluation. Highlighting the significant personal relationship with every participant, Dorothy pointed out, “All twelve of them loved you, so how could they give a negative report?” Some of these stakeholders changed my diapers when I was an infant, while others worked their way into my heart during the project.

This discussion would not be complete without mentioning the ultimate variable in the data generation; every dream was original, every participant had different struggles and gifts, and the intended meaning of the dream carried an enormous range of possibilities, meaning that no two dreams or interpretive discussions could be compared.⁴⁰ If this were true social science, a homogenous group of people in similar environments would dream the same dream, and then they would interpret in the same setting.

The brevity of the study seemed significantly inappropriate to the complexity of the activity being studied, particularly for the Eastern group. While the five participants in the Charismatic group were familiar with Scripture and had experience similar encounters, some of them only needed one meeting to learn this model. The Mainline Churches group had a more varied exposure to Scripture and to immediate encounters

⁴⁰ A comparable drug test would administer unrelated chemicals to dissimilar subjects in various environments, without a control group, and then seek to compare the results.

with God, and approached the study with much more doubt. Some of them were more passive than others, leaning on the facilitators for interpretation. Some participants do not seem inclined to continue the effort of interpreting their dreams.

Because the participants who pursued Eastern faiths reported regular verbal attacks from Christians, and refuted that any of their dreams pointed to Jesus, I avoided confronting them, which tended to obscure dream meanings.⁴¹ To say that I adequately modeled Christian dream interpretation for this group would be false. I do not regret doing interpretation with this group, only that it requires more time than the other groups to establish clear findings.

In sum, the complexity of transferring this method of dream interpretation largely precludes compelling data generation in six weeks. To fully support such results, it seems that progressive or longitudinal complementary psychological, sociological and spiritual studies would be required over a significant period of time.⁴² A follow-up study could attempt to document ability to understand dreams as evidenced by participant interpretations before the study and then document progress in interpretive acuity as a result of continued exposure to this model. Using this approach, the researcher could somewhat mitigate the objectivity in the results, since it would measure actual ability to interpret specific recorded dreams. It bears consideration that a methodology that aims to increase the perception of the voice of the Holy Spirit defines a mystical goal that

⁴¹ Foxtrot reported a vision in which Jesus touched His third eye and then touched her third eye. The researcher understood this to be a sublimation of the historic Jesus under the higher truth of enlightenment. Some people have used Jesus as their spirit guide, in the same syncretistic fashion that people place a statue of Jesus next to Buddha on their mantle.

⁴² Nancy Hekkema feels that in order to assert causality, a true experimental design would have “treatment and control groups, and statistical analysis that goes beyond descriptive statistics.” However, the action research value that all participants should benefit from the study contravenes the use of a control group. Charity is not scientific, while science may at points be horribly uncharitable, such as in some double blind medical studies.

probably precludes empirical quantification.⁴³ This project proposed an effective methodology for coaching others in finding dream meanings that frequently created measurable desired outcomes for the participants, such as improved mental health, social support, intimacy with God and physical healing.

THEMES

Search the Scripture Together

As Stephen suggested, if one of the tools for this discovery is biblical symbolism, then it behooves the facilitator to lead participants through Scriptures that relate to the dream under discussion, but this approach must not turn the exercise into a Bible study. Instead, it would be a process of connecting appropriate passages to specific dream images, both discerning whether or not the passage applied to a specific dream, and teaching how to transfer stories to symbols. In a group of more than three people, one person could be assigned as the Bible correspondent.

Keep a Journal

Despite the generalized resistance to the keeping of dream journals, several participants insisted in their post-test that journals were integral to their success. They observed that their dreams generally faded to nothing unless they immediately preserved them in writing. Given that the project intends to foster in the dreamers the ability to interpret their own dreams without help, it seems necessary to promote the habits of

⁴³ Not all truths are empirically verifiable, such as love, trust, relationships, or dreams. This does not diminish their importance, or put them beyond the reach of study.

writing both the dream and its interpretation. The Virklers insist on the importance of writing in hearing from God.⁴⁴

Gain Mastery

Theologically, this discipleship model, an intensive transfer of an integral set of values from one who models them to one who earnestly desires them, suggests a methodology for this project which focuses on a full transfer of skills. This assignment of values and habits occurs one person at a time, over a long period, rather than as introductory knowledge, such as may be gained through a book, webinar, seminar, or one weekend retreat. Furthermore, the transfer of Christian dream interpretation demands responsible use of images from the Bible in dream interpretation, and an experiential and theological understanding of the person and work of the Holy Spirit, particularly how He speaks. Finally, a true transfer of biblical dream interpretation would locate people in community where dreams would be honored and submitted to the counsel of others, and offer mentorship in dream interpretation as an outreach.

Expectancy

Following the maxim, “Whatever you feed grows,” it appears that the number of dreams and visions that may be experienced follows expectation and nurture, not religious belief. Those who received the greatest number of nightly visions stated Charismatic, Catholic, and pantheist as their faith base. They shared the common trait of

⁴⁴ Virkler and Virkler, 23-27. The Virklers quote Habakkuk 2:1-3 as a divine model for hearing the voice of God. In their opinion, “I am convinced that anyone who uses all four keys” (stillness, vision, spontaneity and journaling) “at one time will hear God’s voice! *Two or three keys at one time are not enough; all four keys are necessary.*” Their recommendations certainly hold true in this endeavor.

prioritizing revelation, and all three entered the study with some confidence that they could interpret their dreams. Wattoff celebrated this reclamation of a gift formerly lost to the body of Christ.

Delta experienced and expressed the project differently from any other participant. In her words, “The Lord said, ‘As you believe, so be it done to you.’ He will help me and I will receive the interpretation.” Perhaps her greatest asset was her expectancy that God is only good, and that anything that He says or does will benefit her. From that childlike eagerness she practices a post-Pentecostal pneumatology in which the Holy Spirit speaks and she hears, resulting in an enviable relationship with God.

While at least two participants struggled with sleep loss, not receiving dreams weighed on people. Remarkably, every time people asked for dreams, they received them. Hotel, who previously maintained that dreams came from the subconscious, asked God for an answer to a specific question in a dream, and received that answer. When I prayed for Juliet in the middle of the night in my home, she received a flood of dreams in her home. When I stopped praying, the dreams subsided. Bowler captures this expectancy,

We need to be active in re-claiming our inheritance in the Lord. It seems that many Christians do not believe with Joseph that - the interpretations of dreams belongs to the Lord. Like Joseph, we should be telling people around us - tell me your dreams and God will tell me the interpretation (Gen. 40:8).⁴⁵

When dreamers researched their dreams before the interview, or contributed pieces to the process, it became much more probable that a meaning would be derived. Those who continued to seek a dream meaning after the meeting sometimes gained more. At each

⁴⁵ Phil Bowler, email to author, June 6, 2015. Bowler supports, “The project is a beneficial one as it re-awakens the value of dreams. This truth, seen in the Bible, has been sleeping in the church.” Expecting God to speak includes not being offended or discouraged when we have to keep on knocking and continue to ask. Hearing from God merits perseverance.

step of the process, expectancy preceded breakthrough for both the facilitator and the dreamer.

A Generous Spirit

All twelve participants had differences in faith, but Bravo and Charlie in particular cultivated receptivity as a value during the project. In the pursuit of interpretation it is inevitable that conflicting beliefs and practices will surface, but it need not hamper the cooperative effort to find useful dream meanings. Self-expression at a deeper level allows incongruity without immediate resolution. It can be held in tension; more answers will come later. Most of the participants entered the study with little or no expectation beyond hearing from their subconscious, yet gladly attached faith to dreams that pointed to the divine. Juliet understandably needed respect for her beliefs in order to not feel stressed, yet she fully invested herself in the study and practiced vulnerability. Foxtrot completed the entire study with passion despite having served as the facilitator of any number of similar activities; this was role-reversal for her. That required humility.

The project results were hampered by my unfamiliarity with Eastern religious practices. Not charging for services, as seems to be the norm at New Age events, seemed to strengthen the project. Buying coffee for participants seemed to be an efficacious gesture, particularly in single digit weather. Given that each of three participants practiced variations of different faiths, it required a number of meetings to acclimate to each person. For this reason, it seemed essential that the facilitator exude grace. With more meetings the relationships became more natural, and exchanges became less

guarded. The results of this project suggest that the facilitator should avoid confrontations with those from minority religious groups.⁴⁶

Decreasing Fear Increases Comprehension of Metaphors

While some struggled with fear, all the participants initially tended to react to the literal images and emotions in their dreams. With practice, every one made at least some gains in the ability to consider dream images. Those from Eastern faiths did not change their belief system, yet they too began to consider their dreams as riddles and metaphors and thereby found useful applications. Charlie evidenced the greatest benefit in this area, which matched one of her early aspirations.

Holiness and Wholeness Are the Big Picture

A study like this presumes that God is making people whole. This means that He wants to heal their emotional traumas, as experienced by Bravo and India, he wants to convict and free from sin, as expressed by Echo and Delta, he wants to heal bodies, as witnessed by Delta and Hotel, and he wants to reveal His goodness and kindness, as demonstrated by the thrill, even tears, that followed visitations. Affirming, “God’s kindness leads you toward repentance” (Rom. 2:4, NIV), the facilitator of dream interpretation must embody charity, releasing grace without making demands.

⁴⁶ Foxtrot had joined the New Age movement but became offended by their elitism toward Christianity. As a Gnostic enlightenment religion, it makes sense that they would feel superior to all other religions. The kindness of God brings repentance, not the sharp tongue, or intelligence of the messenger.

Patience

This model for transferring biblical dream meanings produced modest gains in six weeks. Despite the promises that all who seek will find, no shortcuts lead to a deep knowledge of God. Dream interpretation requires diligence from all who attempt it, including a willingness to wait on God without apparent results. Those who hope to lead others must look to God. Participants might not make significant gains in short periods of time, they may filter out certain dreams from the discussion, and they may refute correct interpretations. This demands of the facilitator a determination to serve in such a selfless way that regardless of the participant's speech and behavior, they will be loved.

The six interviews with Charlie turned into a dozen meetings, and through that friendship with a woman less distant in years, more personal information was exchanged, and more significant conversations began.⁴⁷ While the project demonstrated significant gains in transferring dream interpretation with Charlie and seemed to convey significant emotional benefits to her, the graphic warning dream that powerfully demonstrated the effectiveness of this approach was interpreted at the eleventh meeting and was enthusiastically confirmed by Charlie at the twelfth meeting, long after the conclusion of this study. While I spoke with candor during the interpretation of the warning dream, the follow-up meeting promoted love and hope. This meeting made evident the practice of Christian dream interpretation with power without offending someone from another faith, but it required the context of unfeigned friendship and more time.

⁴⁷ This project began with a pre-test and then jumped into dream interpretation. No introductions occurred. At points this strained the interpretation process. Beginning this process with a retreat could provide opportunity for these personal preliminaries. To her credit, Charlie decided to welcome more voices into her story, which exhibited itself in graciousness.

Urgency

A number of the interviews were rushed or interrupted, despite the manifest desire of the participants. Jobs, school and family sometimes asserted priority over the desire to explore spiritual realities. College spring break, doctoral classes, and sickness interfered. While some participants suggested a project lasting a year, others suggested just four interviews. That a total of seventeen people completed seventy-two meetings in precisely arranged trios demonstrated a shared sense of transcendence placed on hearing the voice of God, and a value attached to this effort.

Nobody Knows Me, Really

Dream interpretation fosters access to people's most privileged self-disclosure.⁴⁸ This project repeatedly demonstrated the human desire to be heard at the deepest level, to be known and affirmed. Dreams expose the raw edge of humanity, which finds solace in sharing those dangerous visions. The comfort seemed palpable even when dream meanings remained veiled.

This model conditions the facilitator to listen.⁴⁹ Personal discovery consumes time, and ill affords extraneous conversation. Nor does it allow the luxury of debate or unsolicited theological discussions. If there is to be benefit from dreams, there must be complete focus upon that task. True listening considers the significance of statements and follows up on those remarks, which leads to further active listening. While listening

⁴⁸ The dynamics of a culture of shame were not discussed in this study. This seems to be a weighty topic that directly relates to this project. Even spouses were often unaware of the issues discussed in this project.

⁴⁹ Sir Walter Mack, United Theological Seminary Plenary, August 18, 2015. Mack observes that the letters for "listen" and "silent" are the same.

expresses love, it is also a discipline. Gene Lancaster expertly recounts this process, “God has prompted me again and again to just listen. Listen, listen, listen. Listen to them, and listen to God at the same time.”⁵⁰

CONCLUSIONS

It seems reasonable to assert that the thesis that Christian dream interpretation could be modeled and transferred in six weeks was barely to reasonably well manifested among those of Eastern faiths, modestly to substantially validated among the Mainline Churches group, and well documented among the Charismatic group. To assert that more than six weeks training was needed among the Eastern and Mainline Churches groups seems evident. In a retreat or small group setting, teaching and activation in hearing the voice of the Holy Spirit could greatly accelerate dream interpretation. With those who would not be offended, the facilitators could suggest Bible passages that may shed light on participant dreams as part of the interpretive process. This would teach biblical symbolism in the context of participant dreams.

That much more action research should be done among the Eastern faiths group seems an understatement, including the development of a comprehensive plan for the transfer of Christian dream interpretation. Given their reverence toward dreams, it is disappointing that no Muslims participated in this study. Facilitators would do well to hold onto love as their guide since this work demands such vulnerability from its clients. This study asked the fundamental question, “What does my dream mean?,” earnestly pursued answers, and at times produced epiphanies. It demonstrated a method that democratizes a field too long ruled by specialists, training up an initial prophethood of

⁵⁰ Gene Lancaster, private conversation, Staunton, VA, September 20, 2015.

believers. This project introduced a potent model to a dozen people, and created in them greatly increased confidence that they can understand their dreams.

During my doctoral defense, the committee engaged in an extended discussion about the New Age, Wicca and pantheist participants. From this lively exchange and from the response of my peers to the project, I gained two directives for future use. Their questions and observations suggest that in future studies I should only offer a limited duration to the study, perhaps ten meetings, so that stakeholders who can't make sense out of the model might enjoy some benefits from the model, but not be expected to continue the study indefinitely. I also realized that my instructors and peers were unsurprised that followers of Jesus were able to recognize the voice of the Holy Spirit in their dreams, but they eagerly desired to learn more about how those outside the kingdom of God hear His voice. From this I determined to conduct my next dream study only among followers of the New Age or Islam.

RECOMMENDATIONS

This study could be replicated with intentional variations, with larger participant pools, and over longer periods. The evaluative surveys and the intake process used in this study should be revised and beta-tested to mitigate the subjectivity of the key question, "I understand the meaning of my dream."⁵¹ Other scales such as The Attachment to God Inventory, and the Development, Refinement, and Psychometric Properties of the

⁵¹ Documenting the percentage of dreams that the participant interpreted correctly before the study would generate much more precise data. If participants brought their last ten dreams and interpretations to the first meeting, each dream could be weighted at ten percent, thereby establishing an actual numeric beginning baseline for the participant's initial ability to interpret dreams. Partial scores could be given for partial successes, provided that the same scale was used for dreams before and during the study. The ratings from ten dreams during the study would then offer a concrete comparison to the dreams before the study. A greater number of dreams would create more accurate data.

Attitudes Toward God Scale (ATGS-9) could be adapted and used, particularly with a Christian audience in a longer study. Perhaps sociological tools could also be used in longitudinal studies, in an effort to graph the well being of the participants. The desired life outcomes outlined in this study seemed to be a legitimate measure of success, and should be further detailed and refined.

Private weekly or biweekly meetings with New Age, Buddhists, Wicca, Hindus, and Muslims could generate much insight. A study of six to twelve months would likely generate more conclusive results. The researcher and the observer should be familiar with the beliefs and practices of the participant. This study could easily fit into a traditional church small group structure, provided that not more than four participants met with two facilitators for four to twelve weeks. The immediate application of biblical symbolism and prayer over each dream should accelerate the process. This method seems particularly well suited to retreat settings. Churches could profit from incorporating dreams into small group practices, within the guidelines specifically articulated in Scripture. The pursuit of further knowledge in this vein should perhaps focus upon attaining greater benefits through improved approaches and training rather than straining for empirical knowledge, which may not be attainable. This means that the attainment of beneficial life outcomes seems far more substantive than better data collection.

Those more versed in dream interpretation need to mentor those less experienced in dream interpretation offered to those from other religions. Mentors also need to offer leadership of overseas trips to equip the Church overseas in hearing the voice of God. There seems to be much call for this type of overseas ministry.⁵² Successful ministry with

⁵² Streams Ministries recently completed a large training meeting in Mumbai, India, teaching people how to hear the voice of God, and how to interpret dreams.

the New Age and Islam in America should inform similar ministry to the great religions of Buddhism, Hinduism, and Islam in the 10/40 Window. Given the intervention of the Holy Spirit who has already chosen people from every tongue, tribe and nation, and considering the discipleship emphasis of this model of dream interpretation, the opportunity for this type of ministry seems immense.

APPENDIX A
QUESTIONNAIRES

I. Participant Pre-Test

- 1) Circle one or more faiths that describe your current belief or practice:
Agnostic, Atheist, Buddhist, Catholic, Hindu, Jewish, Mormon, Muslim, New Age, Nothing, Orthodox, Other (please specify), Protestant, Unaffiliated, Unitarian, Wicca.
- 2) What is your attitude toward dreams?
- 3) Do you have a book or training that tells you how to interpret dreams? If so, what is it?
- 4) I currently journal my dreams:
5 every day 4 several times a week 3 occasionally 1 never
- 5) I understand the meaning of my dreams:
5 always 4 sometimes 3 occasionally 1 never¹
- 6) Why are you participating in this study; what do you hope to learn?
- 7) Describe an “aha” moment when the meaning of a dream spontaneously came to mind.
- 8) Describe a time when someone else proposed an interpretation of a dream that you rejected.
- 9) Describe a positive encounter in a dream, such as a message, meeting or emotional bond.
- 10) Give an example of a dream that has challenged your personal belief system. How did that change your beliefs?
- 11) Describe a positive outcome as a result of a dream, such as mental or physical breakthrough, freedom from addiction or compulsion, or reconciled relationship.

¹ Bradburn, Sudman, Wansink, *Questions*, 324-326. This question was essential to the study. Calling it a “common mistake,” Bradburn, Sudman and Wansink warn against the use of “sometimes” and “occasionally,” which were used in this survey. They similarly caution that, “many, most, numerous, a minority of, a substantial majority, a considerable number of, a large proportion of, a significant number of, and several” constitute unclear modifying adjectives and adverbs. They further instruct, “Multiple-choice items are the most popular type of survey questions because they are generally the easiest . . . to answer.” Perhaps the answers could have been: 8 out of 10, 6 out of 10, 4 out of 10, 2 out of 10, 1 out of 10, none.

II. Participant Post-Test

This is qualitative research in a new field; therefore your comments about this method of transferring dream interpretation will affect the conclusions and recommendations for further study. Your unique participation and observations cannot be replaced. Both positive and negative comments inform more effective future study, even if you are the only participant with a given opinion. While negative results are undesirable in large quantitative studies, disproving the hypothesis or modifying the project design in a small qualitative study such as this is an equally successful result.

- 1) Has your attitude or commitment to dreams changed? If so, how?
- 2) Do you have a book or a method that you use to interpret your dreams?
- 3) I currently journal my dreams: daily, several times a week, occasionally, never.
- 4) I understand the meaning of my dreams, always, sometimes, occasionally never.
- 5) What did you learn about dream interpretation that was useful to you?
- 6) Describe an “aha” moment when the meaning of a dream spontaneously came to mind.
- 7) Describe a time when someone else proposed an interpretation of a dream that you rejected.
- 8) Describe a positive encounter in a dream, such as a message, meeting or emotional bond.
- 9) Give an example of a dream that pointed out a mistake that you made.
- 10) Describe a positive outcome as a result of a dream, such as mental or physical breakthrough, freedom from addiction or compulsion, or reconciled relationship.
- 11) How do you intend to pursue dream interpretation now?
- 12) How has your ability to interpret dreams changed?
- 13) Have you gained confidence that you can interpret your own dreams without help?

- 14) (Ask in a conversational manner) If you were to conduct a similar study, what changes would you make? Would you do more or less of anything? How long would the study run? Would you do intensive meetings, such as a weekend? Would you offer written resources? Would you offer lecture-style teaching? What kind of people would you seek for your study? What would the perfect facilitator bring to the study?

III. Observer Final Summary

I. Participant Gains

- A. Increased participant (please rate 5 through 1, with 5 = most increase in changed behavior; 1 = no change):
- 1) Confidence in ability to understand their dreams,
 - 2) Willingness to consider a greater range of experiences, such as dreams, dream fragments, words, visions, daytime impressions, divine appointments...and willingness to connect seemingly disparate events to a dream message,
 - 3) Teachability, or amenability to change, especially in receptivity to knowledge acquired only through dreams, and in their willingness to apply their dream interpretation despite lack of other indicators,
 - 4) Ability to connect symbolic dreams to practical daytime needs and responsibilities or application of interpretation,
 - 5) Confidence in ability to distinguish the voice of the Holy Spirit from other impulses and thoughts,
 - 6) Interest in a personal God, as opposed to a yin/yang force, or a shift in relationship to God that is more immediate and gratifying,
 - 7) Interest and authority in prayer in response to dreams, or initial experiences of praying in response to dreams,

8) Transformative dream experience that reverses destructive thoughts, words or deeds (repentance), initiates new constructive capacity (sanctification), or leads to reconciliation in relationships,

9) Interest and ability to interpret the dreams of others,

10) Interest in understanding the Bible as a basis for themes, symbols and a trustworthy source of knowledge for what pleases and displeases God,

11) Other-orientation as a result of dreams; sense of mission and purpose,

12) Willingness to differentiate (discernment of spirits, interest in correct understanding of orthodox Christian belief and practice, ability to submit dream interpretation and application for advice in an adult manner).

B. Decreased participant (5 greatest decrease in attitude, 1 no change in attitude):

13) Apprehension due to negative dream images without seeking interpretation,

14) Dependency upon others for dream interpretation, and

15) Inclination to accept dream interpretations without review (lack of discernment) or propensity to reject difficult dreams or interpretations that address character flaws.

II. Summary doctrinal and pneumatological evaluation by researcher, context and professional associates (pick 1, 2, OR 3)

1. Negative Result:

The participant interpreted his or her own dreams but the applications seemed shallow, without significant practical application, they were opposed to biblical meanings or the person of the Holy Spirit, thereby indicating that they did not come from the Holy Spirit?

In what ways were participant interpretations doctrinally questionable or in opposition to the person of the Holy Spirit? Did their interpretations consistently validate Eastern beliefs, such as the importance of detachment?

2. Null Result: the participant did not interpret any of his or her own dreams.

3. Positive Result: He or she interpreted his or her own dreams in a manner that seemed both biblical and in line with the person of the Holy Spirit:

Due to their dreams, what unexpected insights did participants make, which led to repentance, holiness, reconciliation, forgiveness, healing or other desirable results?

In what ways did participants derive comfort, encouragement or instruction from their dream interpretation?

What changes did participants make in religious affiliation or improved attitude toward Jesus Christ?

Did participants from other religions move up Addison's progressive scale?

Asking forgiveness of sin and having faith in God,
 Challenge and decision to act,
 Awareness of his or her need for God,
 Positive attitude toward Christianity,
 Grasps the cost of the Christian faith,
 Awareness of the basic facts of Christianity,
 Interest in Christianity,
 Initial awareness of Christianity,
 No effective knowledge of Christianity,
 Awareness of spirituality,
 No belief or interest in spirituality.²

III. Please suggest mechanisms or changes that would increase the benefit to this participant's ability to interpret their own dreams? What elements of this project seemed to serve the needs of this participant? What did the participant gain through this project? How successful or valuable was this project for this participant?

² Addison, *Evangelism*, 82.

- IV. Was this a positive experience for you? What did you gain through these six meetings? Did your confidence and ability to interpret dreams improve? What could be done differently to accommodate or accelerate your role? Would you like to serve similarly again, or perhaps take a more active role?
- V. Do you have any input for how best to facilitate dream interpretation for this participant, or how the project could have been improved? Do you have suggestions for how the facilitators could best prepare to serve someone like this participant, or navigate through these interviews?

IV. Participant Follow-up Survey

- 1) Since the project, have you remembered fewer dreams, the same, or more?
- 2) Since the project, have you journaled your dreams less, the same, or more than you did during the project?
- 3) Do you feel that a) the project was never beneficial, b) the project was helpful for those few weeks, but any benefit has been lost, or c) the project was helpful and continues to be of benefit?
- 4) Did the six week project make you a) less confident that you could interpret your own dreams; b) have no impact, or c) make you more confident that you understand the meaning of your dreams?
- 5) Given question 4 above, state how much you changed in your ability to interpret your own dreams. If the project caused you to have less confidence in your ability to understand your dreams or created confusion; that would be a 0, indicating a decrease. If you never understood your dreams before the project and still have no clue about any of them, or if you understood some of your dreams before and understand about the same amount now, that would be 1, indicating no change. If you never understood your dreams before the project and now always understand them that would be 5. If you understood some of your dreams before the project but our meetings gave you skills, helpful attitudes or habits, or you learned things that cause you to get more out of your dreams, that would be a rating between 2 (lowest) through 5 (highest). Regardless of your starting point, this is a measure of the decrease or increase in your ability to interpret your dreams, from wherever you started the project.
- 6) Have you interpreted dreams for yourself or others since the project ended?
- 7) If an advanced study were offered, would you participate? What if it was more demanding, such as requiring a weekend retreat, or that you interpret and name your own dreams before the meeting.

APPENDIX B
PARTICIPANT INTERVIEW SUMMARIES

Alpha

Pre-Test

1. I believe in the Bible and live by it. I'm not connected to a Church. I believe in the Holy Spirit.
2. God gives so much and we miss it. I jumble stuff up and "puke it out." Seems a lot of leftover, but to think there is something real there is exciting and beautiful. Also a place where you resolve a lot of things on an emotional or subconscious level.
3. Not really, maybe read one book and you sent me one and I haven't dug into it, so no.
4. Since you've asked me to praying to remember and I have been. Arthritis interrupts my sleep due to pain, so that has screwed my dreams. I have been remembering a dream a night. I write them down for you.
5. Sometimes, usually some kind of emotional hook. Mom had a rifle and she was shooting at us. The next day I was thinking about how I was hating everyone in my house the day before and the dream was about me as a mom. In that dream I was just glad that I got away.
6. Because you're my brother and I want to help. It's interesting, would like to hear from God and not just be a jumble. Something I've prayed for a lot, give me vision, direction. You spend a lot of time sleeping, it's more than just for our bodies.
7. Question number five was pretty clear. That was a simple one.
8. When I told the dream about Mom to Paulette she said, "Well, we have a lot of forgiveness to do," and I knew it wasn't about Mom.
9. I always forget my dreams because I don't write them down. I used to journal in Bible reading. Over and over He said He wants to be close, come to me and I will love you. I'm sure that I've had that in dreams before, I'm here, I'm here, don't walk away from me.
10. I don't know if I can answer that.
11. That's hard to say, but I'm sure that I've had dreams when I was mad at somebody but I realized I wasn't mad at them...I realized that it was my problem.

Meeting 1
January 7, 2015, telephone interview

Dream

We had a rock garden. We jumped the fence and ran through the yard. I apologized. There were big rocks, and it was important that we move them. Some neighbors were nice. Some were not nice. I saw a pile of painted rocks, round red ones and white slabs.

A: life is hard—they were impossible to move, it was lovely and arty.

G: Terrific observation.

A: It's kinda' like art; keep moving.

Dream

(On Christmas Eve) I went through two wooden doors, but they opened up and down, like a guillotine. The second one had a code, twenty-seven, to open it. It had a witch behind it, with the cure for arthritis. I punched in seventy-two, the door slammed shut, and the witch disappeared with a poof. The first door opened on its own and I walked through it. That was no big deal.

A: I have been fighting pain, so maybe this is about looking for a magical cure. I have been to many doctors who couldn't help. I went to a Chinese doctor; she helped, but I ran out of her medicine. I was 27 and mom was 27 when we got married. The witch felt dark, and the door was scary, like death is scary. I read that arthritis is related to bitterness, but I don't see it in me. It started with carpal tunnel when I did massage. I always want to do for others, but I have to set limits.

G: Perhaps this is an invitation to ask Him to rescue you.

A: He trusts us to resolve problems. This is a way of figuring out things.

Dream

We went to a small theater, but our friends left. I went on stage because I knew the pianist. A group of people came in. They were poorly dressed, very gaudy. They had sea turtles with bright pink Mardi Gras shell and skins. The turtles weighed 300-400 pounds and were on a leash. They wanted to come to Alpha, but they were afraid. Behind the turtles were foot-long chameleons.

A: Sea turtles were our beach buddies in Hawaii; you could get very close to them. My son loved chameleons, and had a whole cage full of babies.

G: A common meaning for turtle is defensive, because of the shell. Chameleons hide to fit in. Those are negative meanings.

A: They change colors with their emotions. The hot pink and the people were icky, and they mistreated the turtle. The turtle was scary but not the chameleon.

G: Take these two creatures to God in prayer. Ask if He has a gift for you.

Dream

Mom and Dad were ill and needed to go to the hospital. Ellen DeGeneres said, "I'll take you." I was outside making a phone call. Mom was dancing to the music, painting pink angel wings and then she fell down a chute. She left behind a completed painting of the angel wings. I sat with the sassy children. One asked, "Are you ever going to be out of menopause?"

G: Where do you see pink?

A: Flowers, sunsets, tongues.

G: New skin, youth, feminine. What was your feeling?

A: It seemed frilly and happy. My last memory of Mom alive was with (sister) on Mother's day a year before she died. She was in the front seat of (sister's) truck singing this bad country song at the top of her lungs, then laughing. I had never seen her so happy before. In this dream I had the same feeling with her and the angel wings. In heaven it's all good.

G: Did you ever doubt that she was in heaven?

A: No. The sassy children are from my life. Even in church I get roped into helping in children's church. So many of these kids come from broken homes and act like the spawn of Satan. I don't have the heart for it.

G: I don't think that the dream is about Mom and Dad.

A: It all seems so happy, then ends unhappy. You're very insightful and deep. I don't take offense easily, or keep secrets. It's nice to get insight. The more open you are, the more insight you get. I hate secrets.

Researcher Notes

Alpha has an active dream life, and has for quite a long time. She is comfortable with dreams and very open to being loved and guided through her dreams. She is not defensive and does not recoil from a possible rebuke, but she does not assume the worst of her dreams. She was wonderfully secure in our exchanges, which created a more natural dream exploration. She shared a variety of dreams, from dark to bright, which indicated a serious interest in finding more meaning and less fear of rejection from the facilitator.

The last dream with the angel wings and Mom brought forth an amazing memory of her mother. The dream clearly points to her mother's eternally wonderful setting. This kind of reassurance is very much the kind of healing message that the Holy Spirit gives.

Meeting 2

January 14, 2015, telephone interview

A: I have lots of dreams, it's just they're all so broken up I forget 'em, or it's just so hard to write it down. My sleep is so messed up.

G: What's going on?

A: It's just pain.

G: Can I pray for you? (Prayer) He gives rest to those He loves, and you're his favorite. Peace. Revelation by day and by night.

A: Thank you, that's a prayer I say every night, I say, "God you say you give rest to those you love, and I know you love me."

G: I would encourage you that sometimes fragments, nonsense words, just weird stuff can be really productive, not in and of itself, but it can be an opportunity for God to speak to you the next day. Sometimes it's a huge logical leap, like you could never defend it to your husband, that that nonsense word means you should sell your car. That's kind of how faith works. If you know the voice of the Holy Spirit, and then your husband says, "Well actually I was wanting to sell the car, but I was afraid to ask you." Well, then cool, you know that was God, wasn't it? That's what maturity is in Christ, is learning the difference between your own voice, and crazy stupid ideas. He wants us to know His voice. I think a lot of times dreams pose the question anyway and He's waiting for us to come during the day and get the answer.

A: So you're encouraging me to write down dream fragments?

G: Because it's the Holy Spirit who leads you into all truth and yet He asks us to have faith and so that means pressing in when it doesn't make sense. It's a very difficult thing to capture dreams when you're waking up in pain, so I'll be praying for your healing, like today. I wanted to ask you if you had any impressions.

A: I was thinking that it was really cool; it was profound. Pictures that you gave me of what things mean, I don't know it just made me happy. Like, wow there's so much great stuff and I'm not getting it, and I could be getting it. I guess I felt a little punch, because I'm always so busy that I don't stop enough to mull over things. And I wish I had more time to do that but I can't. It's just too (hard) to get myself going, I get to read the Bible, and I get to pray, and I get to, you know I have all these things I do. It's like one more thing. I would be happy if I could really you know suck as much as I could out of that, because it would be really cool. It's really amazing to me, like you seem really wise, insightful, that you know what you know God, and that you can plug into people. It's all very personal, you know, the dreams are, and it's very much about my life. It was interesting to me how it's easy to miss that and to think you're just dreaming about someone else. You know, that's a funny theme, and not really connecting it to yourself. So, it's all very exciting and interesting. I'm happy about it. Another kind of perception I had at the end of it: God cares for us, and it's just one more way that He speaks and says that He cares for us and loves us. And that's so precious. It's so precious. And I don't want to diminish anything that He says to me, or any way that He speaks to me. It pains me to think that He could be speaking to me and I'm so oblivious that I wouldn't even hear it. So, that's not something to take lightly or to ignore.

G: right. I think it's a little bit like learning to read. Dreams are like books, they're stories but they're written in a language you can't read. But when you learn to think metaphorically and learn to connect them to the images of the Bible. On the up side, as you become better at it, then your speed and comprehension increases. I don't foresee that you're going to become less busy, but I do see that you have an incredible prophetic calling, and anointing. I really want to see more for you. I see you as a spiritual momma to young women. I see young women coming to you for advice in crisis. But I see new-minted pennies, girls like Kristen coming to you saying, "Teach me how to hear the voice of God, coach me on how to hear from God about my calling." Because you have such a prophetic gift I see God speaking to you through dreams and visions, just plain talking to you conversationally during the day on behalf of other people. I think the more other people come to you and ask you to help them the more outpouring you will see prophetically. I believe that God is giving you more.

A: That's cool, that's a really big encouragement. I don't see it that big, but it makes me think that I need to join a church and be giving more in that way. I have pretty many people in my life from the teaching that I do and just different things I do. I've been kind of ambivalent about being in church for a long time because I just watch church on TV. But I think I should be part of a church. Thank you, that's beautiful, it makes me want more.

G: A great church would facilitate all that. God may show you these women at the market.

A: In the day-to-day stuff you have a lot of opportunities. It is amazing how even just you go to the grocery store...it was like for a few weeks everywhere I went I would meet someone who has a huge, hard life. This lady stopped me in the store asking me how to tell if an avocado is ripe and then she started telling me about how her husband was dying of cancer and she's was the only caretaker, and she was old and he was waiting and she had to hurry, and going on and on and on. I said, "Oh my word, your life is so hard, can I pray for you, what's your name?" It was like everywhere I went I was meeting people like that. There's so many people, and you look at people, and you think, especially in southern California, there's lots of very pretty on the outside looking people, driving their tiny cars that look like everything is in place. But you start talking to them and you find out the husband's living in the garage because he cheated with the secretary, and on and on and on. Everybody's got these big horror stories. I'm just really impressed. I always remember how Dad used to say, "Not, I'll pray for you," but pray for the person right then and there. It's cool that you know the goodness of God everywhere you go. It's like that book, *Walking on Water* by Madeleine L'Engle. It's all about creativity translated into many different things, not just art. She said God gives everybody creativity, He's the author of it, so it doesn't matter if they're a hard rocker, heavy-metal guy, if they're super good at what they're doing, guess who gave it to them, God did. And they might not know it, but you can still appreciate it. That's a God-given gift, and it's beautiful. People just don't realize the source of everything. It's a cool perspective because it's not like you have to hole up in this little Christian bubble and never look out, because God's everywhere, even when people don't know it. And this dream thing is kinda' like that too. He doesn't only love us; He loves everybody. And He gives to everybody. And He pursues everybody. So it's just so beautiful.

G: So often I've been given the interpretations to my dreams when I was at work or driving down the road.

A: Yeah, it doesn't have to be a guided meditation. It's kind of one of those things where you live in expectancy, saying, "What is God doing, He's got something funny up His sleeve."

G: Expect Him to show up in your day, despite your deficiencies. That's part of the walk of faith, not that you become strong, but that you become more dependent. You have more access to His strength, but you're still weak. It's from independence to dependence on Him. That's the journey to maturity.

A: Maybe that's why we get weaker and weaker as we get old. We get wiser.

G: We have less and less choice except to depend on Him.

Meeting 3

January 21, 2015, telephone interview

A: At first I prayed, "Please give me a dream," but now I have so many dreams. Writing them down was difficult. The overriding thing was fear, walking in the dark. I woke up and thought that I'm not aware of being afraid.

G: You remember the fear but not the images.

A: Most of my dreams have lots of people, family. My dreams feature brothers and sisters, piles of them, always. I wrote down one that was really vivid.

Dream

We were at a beach party, right on the beach. The waves were really big and we were playing in them at night. We weren't worried about it. I was pregnant. I wanted to know how I got pregnant. Then it hit me that I'm fifty-seven and this is not a good thing.

A: I was so glad it was a dream.

G: What do you think?

A: I've been thinking about relatives a lot. I'm not sure about the big waves. Another recurring dream, I'm always at the beach and this wave is so big that I know I'm going to die. You never have that dream? I'm not sure if it has a meaning.

G: I'm holding onto Acts 2, that He's going to pour out dreams. I think it would simplify this if we just talked about being pregnant. Do you have a sense of that? It's probably not literal. It's a metaphor for what?

A: I wasn't ready. It was chaotic, not in control.

G: If you go with ocean as humanity, sea of people, the world. These doors open to the ocean. Don't mix condemnation in here. The waves could be judgment, but they could be revival or blessing. If you're a surfer, they're all that matters.

A: This was at night. The children were playing in it. That was worrisome.

G: Does the sandcastle being wiped out by the wave bother you? Does that seem like a warning?

A: It was really fancy and then it got crushed.

G: I think it's a great metaphor for a lifetime of earning and saving without ever asking God, "What do you have for me?" Not that poverty is a virtue, but death takes it all away, like one big wave. The ocean, the doors, the wave, the sandcastle and then being pregnant shows that you are not like them. You aren't perfect, but what's different about you is that you carry eternal things in you. Normally pregnancy is an image for a ministry, a season of something important. The story I see is that in the midst of Southern California culture, God has something cooking, something coming for you that's eternal, that's important. Despite the big wave, judgment image, when you're saved that judgment won't crash on you. But there are always people who are hungry for more. They are everywhere.

A: There are a lot of Christians here.

G: In the midst of people running to destruction, and building their sandcastles, God has given you something eternal and precious that He wants you to care for. If you're pregnant it means it's growing, eat more, get some rest. Prepare yourself spiritually. If you have a child that person is in your life now. A pregnancy you probably can't see what God has for you, a season to press in to hear from God, to ask God for breakthroughs in your marriage and with your kids.

A: That's good. You don't always go with my feeling?

G: An emotion can turn a dream 180.

A: The fact that I was so upset about being pregnant doesn't matter to the story?

G: I mistrust the things that I say in dreams, I feel like it reveals where my heart is. I think He's warning you not to be so stuck on, how could I possibly mentor a young woman, or join a church and lead a group of girls (daughter's) age. Maybe you need to do street ministry. Ask, "Where are you leading me?" Prophecy comforts, encourages and instructs, that should be the result of dream interpretation. The application, that's where you need to keep hearing from God.

A: You're not the Holy Spirit. You're right, it's good to be careful about your feelings. It's like you're the main character, but that's not the whole story.

G: Absolutely. You have to insert the character of God, and sometimes it's in opposition.

A: You're not paying attention, you're mulling over it.

G: He wants you to get out there by standing on your faith and taking authority in prayer. We have to take action as co-workers with Him. Pray over these people, let Him bring people to mind, and what to pray.

A: That's really good.

Dream: The Bug

I saw a big bug on the floor, so I yelled, "Squish it!" Then I realized that was wrong. As I looked at it I saw that it had iridescent colors all over its body, then it puffed up, like a teakettle, a round one. Then it fanned out these beautiful wings. I said, "Oh look, it wants to go snorkeling," because it had a facemask.

A: When I woke up I didn't know what it meant, but I thought, "What would Gerard say?, and then, Who is the bug?" I realized that the dream was about me, about my pain

and how I want to die. I was the bug. But the Holy Spirit was saying to me, “No, there’s beauty.” He was really beautiful. He puffed up because he is important.

G: I’m so glad that you got the interpretation to this one, because I had not idea! What’s with the facemask?

A: I love snorkeling and scuba.

G: (later) The bug has wings because you get to fly in the supernatural because the Holy Spirit lives in you, and you need the mask because the ocean is the world, He calls you to it and you are surrounded by His Spirit.

Researcher Notes

It seems remarkable that Alpha experienced a significant increase in dreams since the beginning of this project. Two factors seem to be the obvious possible agents: her increased expectancy that she will receive dreams, and my daily prayer for her to receive more dreams. This aspect of the project merits further study, despite the number of variables that cannot be controlled.

In this session I was fairly directive, but Alpha easily engaged in the search for a clear meaning to this dream. Her panic at being pregnant seemed to dominate her thinking, so my ministry-oriented meaning took her by surprise. Perhaps I demonstrate an agenda to turn her attention from her difficulties to the needs outside her family constitutes an inappropriate presumption, but I’m not sure that neutrality is possible. The Scriptural principle of the kingdom of heaven, and my personal history with unhealthy, ingrown local churches predisposes me to hear dreams in that light. Furthermore, Alpha demonstrates real spiritual maturity in many areas, so ministry is not foreign to her.

Meeting 4

February 4, 2015, telephone interview

Dream

I was driving a big, empty school bus in Hawaii, and I didn’t know how to drive it. I was going down a steep road, trying to slow down, scared. It was very pretty, all green, palm trees, going down to the beach. I went to a stranger’s house, we ate together on the beach. They were Hawaiians, but it was like I belonged. The woman said that she would drive, she knew how. We found out that we had to crawl through a small square hole to get up. I doubted that big Hawaiians could get through something so small.

A: It’s about me, school bus/out of control/connection to children, Hawaii/as home, not so much past.

G: I see a reassurance that despite being out of control He wants to feed you and love you, comfort you. The Holy Spirit is often depicted as a woman, and the small opening speaks of continuing lack, so that He can be great. This is reassurance that as you grow in dependency on Him, He will bring more things into order.

Dream

I was cleaning our house frantically, I was tired and my husband's mom was coming to visit. I realized that it was our second house, and we didn't even use this one.

A: Do what's useful. I worry about cleanliness. Some of it you do have to let go.

G: What if house was a metaphor for life?

A: The things in your life that are unnecessary. I think I understand this one. Katie said much the same, now I'm hearing it again.

Researcher Notes

She is very excited about where this project is leading. She is very appreciative of our time together. She nailed the meaning of the second dream with great confidence. She wanted help with the first dream, although she was on the right track initially.

Meeting 5

February 11, 2015, telephone interview

No transcript at participant's request

Researcher notes

Alpha had no dreams due to interrupted sleep all week. While she was very apologetic, I affirmed that the bug dream was the purpose of the project, to demonstrate that she can interpret her own dreams. She looks forward to our meetings as her weekly spiritual "vitamin pill." She has benefitted from the support that these meetings offer. She observed that she looks at dreams differently, sees them as metaphors, and has a heightened expectancy that she can hear from God, even during the day. She prayed for someone with a similar physical ailment, that he would be healed, in anticipation of his visit. I observed that it would be just like God to use her to bring that healing.

Another benefit to these meetings has been the contact between the observer and the participant. While the participant is a key person to the researcher, Kristen does not have much exposure to this person. These meetings have offered Kristen a privileged window into the life of a godly, wise woman. They have also allowed Kristen to bless both the participant and the researcher. It is unclear how Kristen is benefitting from this study, other than building a relational bridge to the participant.

It bears mention that all of these meetings are task-oriented, meaning that the interaction is overwhelmingly one way, even with those participants who are normally ministry-oriented. This means that these interviews offer a relational one-way window, similar to the observation rooms constructed for police interrogation rooms, or church sanctuary infant/mother rooms. Where this dynamic seems most artificial is in the relationships that cross faith bases. The three participants who name Eastern religions have yet to ask the faith background of the researcher, perhaps in part because they do

not ask this question even of themselves. These three participants came from an event previous to the project, at which the method of interpretation was explained to be an ancient Hebrew approach, which is similar to that practiced by Joseph and Daniel.¹ In retrospect, the researcher realized that these Old Testament figures might not be familiar to these participants. They probably heard, “old” and “Jewish,” observed the researcher’s big nose and gray hair, and accepted the explanation as credible. One of these participants, one of the few persons able to complete the final questions on the survey, was at a great loss to answer question one on the pre-test survey, when it was beta tested.

Meeting 6

February 25, 2015, telephone interview

A: To me it seems very deep, and it’s amazing that you can interpret any dream. You don’t know people that well. It’s a gift from God.

K: It’s been interesting. I’ve learned a lot. I have been journaling and trying to figure out what I can, or go to my dad.

A: It would be fun to have a journal of your life. It’s a whole level that most people ignore. I went to a meditation garden; I want to live there, it was lovely. It had little places to hide and sit, it’s free, and it overlooks the ocean. He makes beautiful things, and maybe no one ever sees it, and there it is waiting for you.

Dream

I had washed all the wood floors throughout my house.

A: That was just a dream; I was so bummed. I don’t know if there is any interpretation there.

G: I’ve had short dreams that were powerful.

A: That’s encouraging. I’m important enough that I’m on His list, on His to do list.

G: With you, it better be short. If I’m wrong, I’m used to it. What would be metaphor for wooden floors.

A: Foundation.

G: Great. What if we add your feelings about your floor to the metaphor.

A: I’m always frustrated that it’s never clean enough. It’s too hard to do. It’s such a big accomplishment.

G: When God looks at you He sees holy, whole and beautiful.

A: I hear something in there about effort, how God wants us to lean on Him.

G: Cleaning the floor is the least of your impossibilities.

A: If I hired a housecleaner she would just need to clean the floors. That’s a good metaphor.

G: What do you have to do to clean them?

A: Wash them. There’s lots of sand.

G: So perhaps this is an invitation to come and be washed.

¹ While this may seem duplicitous, the effort to be inoffensive is similar to statements made in almost the same circumstances by Bob Hazlet and Doug Addison.

A: I like that.

G: I love the shower metaphor because you're not doing it; you just enjoy it. If you have opportunity to be with Jesus take it.

A: I did that. I journaled on the beach for an hour and then went to the gardens for an hour. (Daughter's) school forces me out, but allows me time alone. It's been a blessing. You know how a day goes.

G: The Holy Spirit imparts His nature into you.

A: It's a contradiction, but it's not.

Dream

Dad was there. He had Mom in his arms, but she was dead. He held her up and then she came alive. She was really happy, everyone was happy. She was laughing. I said, "I'm sorry I was a bad daughter," but it didn't matter, she was just happy.

A: I thought Mom is in heaven and she's happy. Dad was connected to her and it was all good. The joy was otherworldly. I was surprised by my apology; it's what my daughter says. Maybe regrets of when your parents died, I should have enjoyed her more. She would call and talk for an hour non-stop. I wanted more from her. That was one of my big fears with my children. I don't want them to dread my calls. It made me sad, but it was such a hard one.

G: That point connects beautifully with the last dream of being washed. Up to the apology, what do you think Kristen?

K: God knows when we need a comfort dream.

A: That's good. I just read *A Field Guide to Burying Your Parents*. It was good, very moving, all the things that you go through. You are still kids; you still have your place. It's a reality of life not to be shied away from. I should be a raving evangelist because the people who don't have a hope of heaven, it's pretty stark.

Dream

(In my dreams there are usually a lot of people and commotion.) This mist came on me. It was cold, like effervescent bubbles popping on me. I was scared. It was so clear.

A: It woke me up because it was so clear, and I said, "That was scary and cold." I have no clue. It was emotional. It wasn't concrete; it was a mist. It surprised me that it was scary. I'm not afraid of water. It was a spirit.

G: Let's run with that: it was a spirit. If you're afraid that tells you a lot.

K: Mist tends to conceal things. Maybe that's why it was scary. It was concealing something that shouldn't be concealed.

G: It appears so harmless.

A: Even pretty, like little rainbows.

G: A real girl dream, with demonic overtones.

A: Wasn't Satan beautiful?

G: So how is this useful? Let's say this came from God.

A: I'm not sure. Ask God what's being concealed. Something I'm afraid of that's being covered up.

G: Something beautiful. Are your prayer gardens demon-infested?

A: The place we went today, I like to think God is for them.

G: Yes.

A: It's another thing of washing. Embrace the Holy Spirit and not be afraid.

G: Do godly people encounter fear when they encounter the Holy Spirit?

A: God is also awesome, powerful and terrifying. "Woe is me, I am a man of unclean of lips," is how I'm going to feel.

K: That makes sense.

G: So is it fear of the demonic or fear of the Holy Spirit?

A: It was really beautiful and powerful, but it was cold. It was powerful enough to wake me up. It's a healthy fear if we really see God for who He is.

G: So if that's right how do we manage cold?

A: Maybe it's a call to worship, to repent.

G: The closer you get to God; the more you have to repent. I like it. You didn't have to interpret this dream to go to the beach and to go to the garden today.

A: I don't like cold; it makes me unhappy. Maybe that's part of the dream.

G: What's really terrifying about God is when He shows up and our hearts are cold.

A: Romans talks about a spirit of stupor. I don't want to be that. It becomes normal. That should make us shudder with fear.

G: With God our bad is not in comparison to other people's bad. God is jealous for us.

A: It's love that He cares so much.

G: When been with God forever it is easy to take things for granted.

A: It's easy to be complacent. You get cold and don't notice it.

G: (Reads Romans 1:29-31)

A: Murderers and rapists didn't make that list; it's all attitudes. 1984 explained double-speak as a way for the government to control the people. That's what they were saying, you reduce everything to meaninglessness and then they believe anything you say.

G: You are not getting standard stuff. There's a quality and a depth to your dreams that is remarkable.

A: This has been fascinating and helpful.

Post-Test Survey

- 1) Yes absolutely. I realized, especially after today, that God speaks even in small ways. I don't have to be completely clear for Him to get through to me. Even a small vision can be a big message. It's profound, not to be taken lightly. Look for His voice, it's so easy to ignore, but it's astounding.
- 2) No. His name is Gerard.
- 3) Occasionally or several times. It depends on what I get.
- 4) Occasionally or sometimes.

- 5) God wants to talk to me and He wants me to hear Him. It's a big way that He wants to communicate to me. It's so beautiful. Notice what you are feeling. I don't feel like I'm very good at symbolism, but even that, put yourself in different part of the dream. The mist thing was cool. That was big.
- 6) The bug dream; get over wanting to die, blossoming. That was really clear. That was the main one. I woke up, I thought, "What would Gerard say?," and then I thought, "Who is the bug?," and the bug was me. It made sense. I wrote it down and looked at it. It was pretty quick.
- 7) Now I can't remember, something about Mom, when India said forgiveness (see pre-test). You have been amazingly not like that, you don't impose on people, that's important to success in this. It's a skill.
- 8) All my dreams today, the one with Mom. That was comforting.
- 9) The bug one was confronting my desire to die, to be diminished.
- 10) The mom dream was reconciling, dealing with regrets. Carrying your parents is a big part of the fabric of who you are. If you can reconcile that, even after they are gone, that's a big deal. All the secrets they held become a big deal. They pass them on to you. It's so complicated, then it affects the relationships that we have with our children and other people.
- 11) I'd like it to be ongoing. I'm going to have to keep calling you. I hope to gain constant insight until the day I die.
- 12) Yeah. I'm not super confident, but I'm more confident than I was before.
- 13) It would be really cool to go to an island at the beach with some huts and sit around at night and talk about it and make really good food. Everyone could go away from their life and take lots of naps so they would have lots of dreams. The way you did it was great. I admire the diversity in the study that gives a bigger picture. That's a cool picture of how it should be. The way technology is, it's cool that you could cross-country. Ideally a retreat, but that's not always possible. Weekend workshops. One of the big draws for me is a deep connection, someone who wants to talk about you. Who doesn't want to talk about themselves? That's unusual and desirable. Ideally face to face. Time set apart with no distractions to just focus on this, no hurry to the next event. I'm sad that it's ending, but it's good (six weeks), I'm glad it wasn't shorter. We developed a relationship, it got better and better. If it was too short it wouldn't have felt this good. It's okay to talk as long as you listen a lot. Sometimes we didn't interpret your dream. Did that bother you? You're not God. If you could see people like that you would be unrelatable and dangerous.

Researcher Notes

Dream interpretation with Alpha was particularly gratifying. Her dreams seem uniquely loaded with holy messaging and she is quick to see the meaning in them. Her bug dream was a difficult dream for me but obvious to her, so she provided the entire interpretation, as she did with other dreams. Conversely, she was very unguarded and suggestible with other dreams that were not clear to her but made sense to me.

Kristen's role as observer seemed particularly satisfying as well. While her demeanor was retiring, her relationship with Alpha was genuine, and her commentary seemed particularly crisp and meaningful. Kristen and Alpha have a relationship outside of this study that was greatly deepened through the intimate sharing in these six sessions. Kristen and Alpha both entered this project with a desire to help me, but they also shared a sincere interest and an increasing delight in hearing from God in a deeper way through dreams. Because Kristen served as observer for two mature and articulate Christian women, she witnessed a very high level of revelation and appropriate application, which perhaps served as a real accelerant to her awareness of the breadth of territory of dream interpretation. Hopefully Kristen leaves this study with an open door to the spiritual journey of an older godly woman.

I too have experienced a depth of relationship with Alpha that is surprising and new. I have known this woman my entire life, yet after six conversations I have gained an experience of her sincerity, depth of insight and theological acuity that was not evident before. I have also been able to see her prophetic gift in the context of eleven other participants, which has only served to accentuate the initial assessment I had made before the study began. I judged that she had a clear prophetic call, and after discussing her dreams at length I am convinced that my initial perception was correct. Furthermore, her facility with language points to writing and speaking ability, which I affirmed to her.

Being heard in a supportive context seemed to be a primary benefit to Alpha. In her situation she is often nurturing and supporting others, attempting to meet their needs. Having someone who actively listens to her seemed to be of real help and solace. Affirmation and meaningful discussion of her gifts and calling became something that she anticipated. Alpha's difficulties were not noticeably ameliorated through this project, however she repeatedly expressed enthusiasm that she gained confidence in hearing the voice of God.

Observer Final Summary March 21, 2015, Staunton, VA

- 1) 4. I think our first session she didn't have any idea or much confidence. She agreed to participate in the project as a personal favor.
- 2) 4. The bug; she didn't attach much significance, and then she thought about it and she decided that it was important.
- 3) 1. She was already teachable and open to growing. That didn't change.
- 4) 3.5. The dream about the floors became a practical call to holiness.
- 5) 3. The bug; her first impulse was that it was a bug. After thinking she realized it was more.
- 6) 2. In the second meeting she said, "God cares for us, it's just one more way that He speaks, and tells us that He loves us and speaks to us and that's so precious...it pains me that He's speaking to me and I might miss it . . . that's not something to take lightly."
- 7) 1. NA

- 8) 3.5. The dream where she saw her mom and dad in heaven and apologized for being a bad daughter, then her mom laughed. When she considered the dream it reversed a destructive thought that she had been a bad daughter her whole life.
- 9) 1. NA. She seemed more interesting in connecting people to me.
- 10) 1. No change. She started the project with great maturity in this area.
- 11) 2. She already had a sense of mission and purpose. I think this project renewed her energy or passion. She said that she sees herself as an evangelist. In the last interview she referred to death, "I should be a raving evangelist because the people who don't have a hope of heaven, it's pretty stark."
- 12) 1. She was already a discerning person. Before the project someone had misinterpreted a dream and she knew it was wrong. She interpreted her mist dream without help.
- 13) 3. The mist scared her at first. What she came to was a fear of God and a call to repentance. It's hard to know how much was the result of the project.
- 14) 4. She was pretty dependent on you at the beginning and by the end she often came with the interpretation, seeking confirmation.
- 15) 1. Not much change, she wasn't inclined to accept interpretations without review or to reject dreams that addressed character flaw.

II. Both the bug dream and the dream about her mom brought healing. With her mom she felt healing, maybe forgiveness of herself. With the bug dream she experienced healing. She learned to value her own life more.

In the second interview she said, "I don't see it that big, but it makes me think I need to join a church, and be giving in that way . . . I've been ambivalent . . . it makes me want more." Shortly after the project concluded, her husband was invited to a church that they seem to really like. Perhaps they have found a new church home.

III. Having access to *The Divinity Code* would help (she had it but didn't use it). More time in general. Six weeks was a good start, they got a feel for it, came to the point where they could accept that their dreams came from God. In terms of interpreting them they need more time to gain confidence in interpreting their dreams.

IV. Personally, with this particular participant, I loved getting to know her on a spiritual level, hearing how she hears from God and sees the world. Just getting to know her. It would have been interesting to see the difference with face-to-face interviews (these were all by phone).

Follow-Up Survey

- 1) Fewer
- 2) Less. I have journaled a bit.
- 3) Definitely C. I feel more capable; I have hope that God will speak to me.
- 4) C. I felt like a dummy, I missed so much. I guess it's because you did it so much.

- 5) 3.25. I have my moments, I use stuff you told me. Realizing that you can pray and ask the Holy Spirit to show me. I never realized that before, that is huge.
- 6) A little of both.
- 7) Absolutely. That would be cool. That's the future; you could train more people. People do yoga retreats, all these retreats, (why not dream retreats?).

BRAVO

Meeting 1

January 11, 2015, telephone interview

Pre-Test Survey

- 1) Roman Catholic.
- 2) I think they're wonderful. I think they're interesting.
- 3) No. I read Freud's *Interpretation of Dreams*. I've taken psychology classes and I've studied some Jungian psychology. I've thought about dreams in an academic light. Not that I agree with all their stuff, but it's still interesting.
- 4) For you, I am. No, I haven't ever before this.
- 5) Sometimes.
- 6) Because I love you. I don't have any expectations.
- 7) A long time ago in college, or maybe a little after that, I had this recurring dream about a scary room that was in a house. It was like an upstairs place where I didn't usually go and I went there and it was scary and then after a whole bunch of times I figured out, and then after a long time I had it again in a different time of my life I figured out that it was about learning different things about myself. It was like when I first got involved with Lee that I was dreaming that a lot, and so it was about big parts of me that I hadn't known about, that I was learning about in my life, or that I didn't know what to expect and were a little scary. It was a scary hallway, or something like that. I finally figured that out, but I had the same dream a bunch of times. It was scary to go there but nothing bad happened, and then I realized that it wasn't, but I had to do it a bunch of times before it wasn't scary. Well I guess I had to figure it out when I was conscious and then it wasn't scary any more. It's kind of straightforward symbolism.
- 8) Nothing comes to mind at all. Sometimes my dreams are really straightforward, like Costco is in my dreams because I need to go pick up some salad. Sometimes they're just blatantly clear like that. It doesn't need any interpreting.
- 9) Seeing people who have died. The first time I ever had a patient die, he came to me in a dream. That's all he did and then I knew everything was okay. Seeing people like Mom and Dad, [people] that you have a history with. And A. And H.
- 10) I think sometimes when things are really scary, you know really frightening. I believe in goodness, so I find that kind of challenging.
- 11) The recurring dream, that was really helpful. By dreaming it, when I realized consciously I figured out the unconscious, so then I didn't have the dream any more. I got the two parts of my consciousness together.

B: I have to tell you, my, January ninth, what I wrote in the morning. Slept poorly, cat puked, no dreams. That was my worst morning. Every other day I had something else.

D: How long have you been journaling then?

B: Since Gerard said to start, which was January fourth. I did some before that. I started November 28th, and I did it till December fifth, when I found out that I wasn't on yet. Oh my gosh! This is an awful dream on December fifth! It's an awful one. I had forgotten it.

Dream

S. and I were watching or following a wicked man who picketed his wife after a stroke, skewered lengthwise, blousy shades of brown, not through her body, and carried along lengthwise and lifted her through the air through the gloomy mess that was the place they lived in, their home, and the streets around. He insisted that she was not capable of anything, could not move volitionally, or speak. Somehow, we got her down to the ground, how is not part of the dream, and got her on her feet so she could walk and talk again. The husband lost his evil powers or faded away. Before the dream there was a small brown decorative pumpkin. We have one our neighbor gave, but this was somewhat different. After the dream there was a small decorative pumpkin made of just lines, with spaces in between, like it was made of wires, and a candle inside somewhere, visible, and the lines were bright sparkly and pretty, but it was pretty emotionally neutral throughout the dream.

B: Isn't that interesting? I couldn't interpret that at all. In the Harry Potter movies one of the things the bad guys did was float people through the air and then blast them to smithereens. So that's where that image of floating someone through the air came from. And the thing of course about people having a stroke and saying they can't do things and then me saying that they could that's just really a lot like rehab. (The skewer) was through her clothing, not through her body.

G: In healing circles, you know how people have images that pop into their head, and then they'll pray, and they see a lot of healing? They see a lot of people who have been skewered, who have bars. It's very common in healing that they'll be praying for someone in healing and they'll see a bar of metal, not a literal one. They will pray in the name of Jesus to remove that bar and the person will be healed

B: That's kind of what happened except we didn't pray, when that lady was healed, in the dream.

G: He was incredibly controlling, right? I haven't read Harry Potter and there's a lot of things I don't know in terms of religions, so forgive me, but my understanding of witchcraft and even of Voldemort is that the problem is control, that they have control over you? They want to rob you of your humanity? That's the practice of witchcraft. As opposed to a healer, whether it's a physical therapist, or somebody else who restores your liberty to make your own choices.

B: That's what Harry Potter did.

G: Right. That's the contest between Harry and Voldemort, right? So in this story, the husband robs his wife of all of her identity and humanity? And then supports it that she had a stroke, so "It's not my fault." And then he even robs her of gravity.

B: Yeah, that's a good touch, isn't it? Yeah, she has not connection to anything she can have control over.

D: I, you know, I, um, I'm not sure if I can speak, I'm not real clear on what my role is, to just observe, anyway, but I, I, I think it's a really positive dream. I see it maybe differently.

B: no, don't apologize

D: Well, sometimes I'm several steps behind everybody else.

B: It's okay, we'll all get in the swing of things as we do it.

D: I think it's a great image of what you do. It totally speaks about what you do as a physical therapist; you put people back on their feet. And there's all kinds of, I would imagine, influences and things, people, preconceived ideas, whatever that would perhaps hinder them from being back on their feet and having mobility and independence. That's what you do. So it's a really cool picture.

B: That's uh, that's nice! That's a nice and it fits. It rings true to me.

D: yeah. I know that that's important, that it has to ring true to you. Sometimes I'll tell Gerard something, and he'll go maybe this, and I and I say, "I don't think so, I don't think so." And as he talks he'll eventually hit on something and I'll say, "That's what it's about."

B: That's interesting. It all goes together well.

G: So, is it fair to summarize this dream to say it's the spiritual side of what you do.

B: It is, and it's also the thing of that little pumpkin at the beginning of the dream, and then it being a light thing at the end. I thought that was, I mean looking back and talking with you guys about it. Remember I said there was this little pumpkin that was brown, and at the end the pumpkin was covered with pretty shiny beads and there was light shining through it.

D: Isn't that a cool image!

B: yeah, it is. And it's interesting to me that it was an emotionally neutral dream. That surprised me when I wrote it down.

D: And yet when you told us about it, your first comment was negative.

G: You have more tools in physical therapy than you realize. It's a spiritual life that you carry, even authority to bind things in the name of Jesus.

B: I'm aware of that, I'm very aware of that. This is January fourth. This is the dream. This is the real-life part. The night before this dream, we talked to (daughter), and her ex-boyfriend has a two year old, who was attacked by their Husky dog, probably about the same height she is, face to face, so she needed a hundred stitches. That night I had just finished reading *Lila*, which is a book by Marilynne Robinson, and I'd stayed up late finishing it.

Dream

Two women, I was one of them, but sometimes I was in the third person, one of the people, we walked down a long country road, wandering or heading somewhere,

some big change. It's set mostly in a barnyard type place, it was a big open place with barns and stuff, corrals, and then we needed to get out of there.

So an unidentified young man, he was someone you know in the dream but not after it, got in the driver's seat of this van and I got in the passenger's seat after we loaded the dogs into the back. (That part is like what they do at (relatives) all the time, hauling the dogs all over.) We started to drive but the entire windshield was blocked. We couldn't see out of it at all, and he started to drive and somehow saw out the sides. Somehow he and I realized our problem, so he stopped and reached out the driver's side window and pulled the sun-shade thing that was on the outside of the window, so then we could see. And we were surprised to have no snow, because there had been a snowstorm. (There was snow, which doesn't make a bit of sense, because why would there be snow under the sun-shade?)

Then we could see, and then we can see the dogs, four or five of them, which actually were probably the things we had just loaded in. They were running ahead of us all happily dashing everywhere, leaving the barnyard area, and we continued driving on after them.

B: How's that for random stuff?

D: what was your feeling about it?

B: Well, it had a lot to do with the setting in the book that I had just finished. The main character was homeless and was in a lot of places. She's always having to leave places. And there was a lot of being somewhere where you weren't sure where you were and you couldn't stay there. It seemed like it was very influenced by that book, and the dog part by (daughter). It was like not having my own place. I had to leave because I couldn't stay where I was. That was the feeling, of being a transient person.

G: Your dream starts and ends on the road.

B: True. Yeah, true. But no, at the beginning I was walking, I didn't stay there. At the beginning we were walking. And at the end we were in the van. But, right, we're still going some place.

G: In the beginning you were walking down a country road.

B: The picture as we were looking at it, like people were fleeing, like in the dust bowl, in the Depression era. They had to walk and walk because they had to leave and their place is now kind of desolate. It had been home and they had to go where they didn't know where they were going. But they had to go. That was the feeling through the whole dream.

G: The barn, for a farmer, is the warehouse, the machine, you keep your grain and you keep your hay. You keep your animals in the winter; you birth your cattle. You're not a dog person, are you?

B: No. I don't dislike them, and sometimes I like them. But no, I'm not a dog person.

G: When I think of a pack of dogs, I think of a hunt.

B: Yeah, it had that feeling.

G: They're going fox hunting or something, or they're going to go tree a bear.

B: Yeah, they're ganging up in some way.

D: In the dream you, you describe them as running down ahead of you kind of playfully like dogs do?

B: Right, they're happy.

D: They're happy so you weren't necessarily scared?

B: Not at all, they weren't menacing. It's a harder one, isn't it?

G: It's kind of an unusual dream.

B: Well I don't know, maybe it is. I think that it's highly influenced by having gone to bed late after finishing 150 pages of a book. I think that it's part of it too. You know how when you're reading a book your brain goes into the voice of the author?

G: You know, some of the hardest dreams that I have had have been life story dreams. The disjointed and confusing dreams have been a God's-eye view of my life so that I can consider it from a different point of view.

B: And often times you come back to them in later dreams and fill in things so that it becomes more clear.

G: I absolutely agree with that. Jung and Freud would agree with that. One dream is hard to work with, but 1500 dreams will really give you a picture.

B: This dream feels like our life right now, with children living in Seattle and not living here any more, for the last more than a year now. I feel like there's this stability of our lives being in this really simple pattern in a lot of ways because of not having children in our home. But then also there's also this possibility that things will change a lot because this isn't happening in the next six months, but you know, if our kids settle down and have children somewhere, and especially if they were in the same area, we would probably move and be near them is we possibly could. So that thing of moving and waiting and not knowing. I've kind of been thinking those thoughts, kind of come and gone through my head recently. Of things being very settled and also things not being settled at all. And you have no clue of where things are going to go as your children grow.

D: You mentioned the Depression

B: That's in the book

D: It just makes me wonder. Is part of it this idea that you are leaving something behind?

B: Yeah. That's a good way to say it. It's kind of like a story of the moment.

D: And the ending hasn't been told.

G: You don't know who the driver was?

B: No, it was a kind of young man, someone familiar in the dream, safely comfortably driving somewhere.

G: I think he haunts my dreams too. Many names and many faces.

B: That's an interesting point there, Him.

G: I think a lot of times dreams have the question and not the answer.

B: That's a good point. I don't have to know.

Dream

(Husband) and I were staying at a hotel where two men stayed, maybe a father and a son. Two men, low rent salesmen types, met us with papers to adopt a child a cat or a dog.

B: They're adoption people and you can either do a cat, a dog or a child. And I can't even picture them now. I don't know if we went to the hotel to meet them there, we were staying there, but I don't know if that's why we stayed there, if that was the purpose.

G: You weren't real impressed with the salesmen or the offer.

B: Bingo on both counts.

D: So what's your feeling about that one?

B: It feels unfair to have no children when so many people have so many things they need to take care of, things they need to do. It's just Steve and me and the cat. It's so easy, and we need to contribute something.

G: A lot of people do have a dog or cat to fill a legitimate need for affection.

B: That's not us, it's because our kids wanted a cat. I think that if you read the news, go out the door so many people children sleep on the floor because they don't have blankets, and we're not sharing it a lot. There are so many children in need. The ultimate way, I have two workmates who have adopted children. The call, I've always, Mom wanted to adopt all the children of the world so we've always had that thought in our face. It's not something that I've ever felt called to do, but still it's a snagging thing of responsibility to people of the world, to each other.

D: The fact that they were b rated sales people, it would be easy to just say, "Yeah whatever," and not take it seriously. But these are things that matter. So don't be too quick to dismiss these seemingly whatever opportunities.

B: Yeah, I think that rings true, that was well said.

G: Maybe there is a human connection for you.

B: Keep my eyes open.

D: Pay attention.

B: Will do.

Researcher Notes

Bravo helped to wreck the Pre-Test survey assumption that none of the participants would be able to complete the questionnaire. Bravo demonstrates one expression of Catholic mysticism in which dreams and visions are welcomed and nurtured, which gave her much to discuss in the Pre-Test. The only Catholic participant in the study, Bravo demonstrated significantly more dreams and a vision in which departed saints figured prominently. While many Protestants would question the source of these apparitions, Hebrews 11 presents a similar picture. As with many related questions, the theoretical work and the research are not able to ascertain the source of any specific dream or vision other than those in Scripture. As such, this project narrowly focuses upon interpretations of dreams that could harmonize with Scripture and the person of the Holy Spirit, but readily admits both a lack of tools to discern the source of a dream and a limited ability to judge the merit of any given interpretation. The promises of Acts 2:17-18, 39 form a reasonable basis from which to expect revelation from God in a context of faith.

Observer Notes

She is an insightful, introspective person who needs little help understanding herself or her dreams. I did notice that she seemed to benefit from just talking aloud about her dreams. She was able to interpret, or mostly interpret, all 3 of the dreams she told us about, as she described them to us. Gerard offered some guidance that she clearly found helpful. I recapped for her, repeating what she had just learned for herself, and that was helpful as well.

I wondered if I spoke too much. Gerard did not seem to think so; he thought she was encouraged by my input.

Meeting 2

January 18, 2015, telephone interview

Dream

The four of us, our two girls and us left on a camping trip in our car. When we got to our first destination, which was a real, reminded me of where you live; it was green with deciduous trees, and it was hilly. Then we stopped because that was our first place. Our car was suddenly a camper thing with a camper area in the back. But we realized that I, who always packs things in real life, had forgotten to pack the camp stove, and it was cold and freezing and rainy. So we couldn't cook anything hot for ourselves, make anything warm for ourselves. We had the option to go somewhere else, but it was all chilly.

Then the dream changed to another change of scenes, you know how dreams do, and we saw these two young women, we recognized them, but we didn't know them. They were part of a large Russian immigrant family, maybe we knew them from church or school or something. Where the kids went. They were on a trip walking, so the girls and I joined them.

B: A long time ago, eleven years ago, I don't know, we had an ice storm here. I ended up walking home through these downed power lines and roads full of ice. It occurred to me that I really should be watching, and trees were snapping and falling right next to me. And it was totally quiet because power was down everywhere. When I got on the bus, we went two blocks and we had to stop because there was a downed tree and couldn't go any more. It was very dramatic. So I walked home, and of course I was sopping because I wasn't expecting an ice storm to walk home through. I was getting close to our house, maybe a block away, and I was thinking, "It will be so nice to have a nice cup of tea." Something warm. I get near our house, and there's a candle in the window, and I thought, "Oh, we don't have power either, do we?" But we could cook on our camp stove on the back porch. It was reminiscent of that feeling.

G: Why Russians?

B: We have had a lot of new patients at work these past few weeks. So that thing about comfort zone and new people. They were going on a journey but they didn't have gear or anything. It was like being an immigrant with nothing. That's what I think, I don't know, I might be making this up (laughs).

D: It sounds like who you are. You go about your business; you go about your work and you raise your children, you go to church...this one has a baby and it's kind of, as you go about your life there are opportunities and you grab them. So you're out camping, and there's a family, there's an opportunity, so you grab it... It's a snapshot and perhaps we don't need to try to read more than that into it.

G: Does it remind you of the barn and the dogs and driving them down the road again? Does it remind you of that at all?

B: The sense of, "We're going somewhere and I don't know where or why?" Yes. That was last week so I guess it's been longer than a week I just keep having these, this is a theme right now. There are always spiritual elements, always there, but it's not any earth-shattering revelation.

G: So if you got this image of, you forgot the stove, if you understand the character of God, it's wrong interpretation, for Christian dream interpretation, to say that He's saying that you always mess up, that it's your fault. That would be the accuser of the brethren who would say those things to you. He would say to you, "I've got you, no matter what happens,"

B: "I love you!"

G: "I am gonna' take care of you. You don't have to be perfect, you don't have to remember everything because I'm going to provide for you."

B: More a large inconvenience, but it wasn't the end of the world. So then we go to these people who are going on a trip basically with nothing. And we join them. That's an interesting impression, because there you are, you're really trusting then.

G: right. Jesus sent His disciples out with nothing. He didn't allow them anything.

B: Right, they even had to shake the dust off their sandals; they couldn't even bring that along.

D, G: (laugh)

G: When I first started doing this dream thing two and a half years ago, I came up with a lot of interpretations like, "Yeah, I'm always forgetting stuff and I need to work harder..."

B: huh

G: As I went along I realized that God isn't like that. So I changed how I interpreted a lot of my dreams because I realized my God isn't like that at all. He doesn't nag, He doesn't whine. He doesn't harass. So what does that mean, to you, in your story?

B: Oh. Keep on truckin'? I guess that I don't need to worry about things. Stop worrying about where you need to go what you need to do, these things will fall into place. I'm cornering myself, I feel like I cornered myself with this thing, of needing to be here, of agreeing to be here if Sharon comes, and now she's coming. You know what? That's the right place for me to be. Why am I tormenting myself about the what-ifs? I'll see my girls. But I am well provided for, and I'm going where I need to go. So, I don't have to be dreaming about this for months.

Dream

So there's this large, long-legged cat, legs like a greyhound, and very thin like one. It was the size of a cheetah, tall, and it was black and white coloring, not, blotchy, not exactly spotted, not exactly striped. It was in the back corner of our garden. There's one corner of our garden where four yards meet. Our two back neighbors and our side neighbor in our yard. The cats jump over the fence there often, going in and out of people's yards. So it was like it had jumped over into the yard. It was walking toward the back patio and it was just there. Pretty cool.

Vision

I was going to sleep, and I had this vision of faces, and they were all diaphanous, kind of ghostly, rapidly changing people, these different faces. There were a whole bunch of people lined up, like for a banquet, but all ghostly faces. If you were going to make a movie about people who had died, that's what they would look like. It was a special, happy occasion. It wasn't scary or anything. I just thought that was a kind of nice picture. It wasn't her, but it wasn't not her, because I think about her dying.

G: I think there's a whole lot of God-encounters. That's like right out of the Bible, the marriage supper of the Lamb. (Further discussion of the cat dream.)

B: Sometimes our cat turns into Julia in my dreams. It's just this whole tangle of the little ones.

G: Is the cat an invasion in your private space?

B: No.

G: I'm reaching for an application you could use.

D: I see you delighting in this creature, just like He delights in you. Others might see this as an omen, but it's not.

B: I think that too. I'm very simple-minded, straightforward. My dreams are often very straightforward. I'm very practical. I can be introspective, but I don't always make things that deep. I like the connection that you made between the camping and the people.

(Discussion about dreams that don't appear to mean anything.)

D: Don't be too quick to dismiss things. Mull it over throughout the week.

(We really didn't get much clarity on this dream, I asked her to think on the cat. She reported back the next week that she had mulled it over and didn't get any revelation.)

Researcher Notes

Bravo is one of three participants to bring up visions. She has had a number of dreams that include dead relatives, this vision did not show her friend, but she understood it to be about her. Bravo readily affirms saints, which makes visions of passed godly people a welcomed experience. This begs the question concerning God accommodating our secondary beliefs, even when some people take those too far.

Observer Notes

As always, it is a delight talking with Bravo. She is well spoken, and not afraid to share really personal stuff with us. She wasn't agreeing with a point Gerard was trying to make (that the weird creature that showed up in her dream might have some significance), but was willing to think more about it, and agreed to not be too quick to dismiss a seemingly silly, insignificant part of her dream.

Meeting 3

January 25, 2015, telephone interview

B: I thought about the cat in my yard, (the one that Gerard said might be evil) and I still felt that it was just a beautiful animal. I thought of that when I saw Clifford today.

G: You said that you always wanted a cheetah?

B: And tigers. I had an idea of the perfect husband...we were going to live in a mansion...with tigers and cheetahs walking around in the yard. That was my fantasy. There's an element of that in this dream.

G: You said something very significant about what you believe, something along the lines of, "I live in a world of conflict, but I'm going to create life and peace."

B: I believe goodness is stronger than badness, and it's in all of us.

G: When I talked about cats being evil, you wouldn't go there with me. There's this greater context of, "Who are you?" It seemed like something really important about you.

B: I think it is.

G: You have talked about how beautiful it was. But what about its misshapeness?

B: It was a mishmash of creatures, but mostly it was cat-ly. It's not clear. It had the gracefulness of a cat. Maybe it was a mythical creature.

Dream

I was in a laboratory with long counters and white-coated scientists. Each person had a microscope. One of them shoves, just to be mean, several microscopes into each other toward the end of the counter, which is where my viewpoint is, purposely knocking the end microscope to the floor, and smashing it. This sets in motion a chain reaction of things triggering each other, until finally a single being inside a deep, vaulted cavern was released. Hitting the rocky ceiling, releasing a cataclysmic poisoning of all of us, like an atomic bomb aftermath. Because we are all going to die, back above ground, we are in some sort of cafeteria, or sitting room, or lounge place, it keeps shifting, with people proclaiming their secret affections for each other, or expressing their repressed oddnesses (dressing eccentrically, etc.).

B: Before I went to bed I saw this series of an abandoned bunker/prison discovered in the woods. It was a deep cement underground thing, flooded, with suggestions of creepiness, in northern Germany. That was a yucky one. The person smashing the microscope knew what they were going to do. Okay, clean it up please! It's apocalyptic. I like the part about secret affections.

G: There's this moment of order and rightness. Everything is perfect in the world. The scientists are the heroes; order, purpose, knowledge. We are all dying.

B: They aren't dying, but they know that they will.

G: Kinda' like living. We all know we are going to die, but we don't want to think about it right now.

B: We were thinking about it. That's why we were being weird.

G: (Sister) was afraid that I was going to put her under my microscope (of dream interpretation).

B: It is revealing to tell people things that you're not clear about, then have them tell you things that you didn't realize about yourself.

G: What's with the deep, vaulted cavern?

B: In the pictures I saw from Germany, they found it by the pipes sticking out of the ground. I kick myself for even looking at it.

D: If where the dream starts is key, at the beginning there was order.

B: That's a good point, each has it's own. They are respectable people.

D: The picture of order. Very quickly, it was one microscope and then it was the whole world.

B: We have power to do great harm to ourselves as humans.

G: How fragile it is; Mom and Dad dying. I'm still in denial. How does smashing one microscope kill us all? I'm stuck on this deep cavern. I know you saw some disturbing images but...I think it's the same Jesus telling parables. It's like revelation with a test, "I'm going to tell you a story, but I'll put some doubt in there for you." It doesn't bother me when images from my day show up in my dream any more than getting words in English, not German. That doesn't necessarily mean it's from God. The cavern speaks of the deep stuff, the real you. There's a part of us that's eternal, significant and powerful. Secret and repressed connect to deep cavern for me. A good storyteller circles around. Back to the microscope, look closely, if you look within there's a prize here that can give life. But it doesn't really say what.

B: That was lovely, like weaving something beautiful. Like a tapestry. I think you got something in that.

G: I see you as a white-coat scientist. You are so dedicated to physical therapy. I don't want to reduce this down to work, because dreams are usually big. Secret affections and repressed oddnesses sounds like a book title.

B: This is in line with the dark rooms I didn't know dreams, and the visit from (family member).

Dream

I was scared to go into the dark basement in my house. I turned the light on and I went anyway because I had some large candles. I was putting away Christmas stuff. I went down and put them on the workbench and came right back upstairs.

B: I was nervous about things going wrong, but when I was awake I wasn't. The candles were the decorations. I turned the basement light on. I didn't put them away in their permanent place.

G: When you woke up you felt like you knew what it meant. How did that work?
 B: Every time I dream about going places in my house that I'm scared to go into, every time it's about people or changes that I'm worrying about, uncomfortable with, unknown.
 G: Like, "What's going to happen with (family)?"
 B: And (family, family, family)? I prayed really a lot that she would agree to come because it's super important that she come. It's reconciliation. It was a battle for (family).
 G: We're back in the basement again, the deeper stuff.
 B: Yeah, totally. To me, it's more the darkness.
 G: When did you start praying about this?
 B: At least a week ago. I had all these plans, and made the space for it, and it all came in a different way. That's how God does things.
 G: This is (such a great example) of what I hope for through dream interpretation.

Dream

In an airport waiting room, like the lounge area of a hotel, the extended (family), someone gives each of us (immediate family) a wrapped gift from (sister). The gift was some special food, a favorite of (a third sister). (Sister) had made the food in memory of (third sister). There were lots of your (Gerard's) kids, but they were really little, you had six of them (it was impossible that they were that young, toddler, third grade and under, really little).

B: It really was about family. This is the same (as the dream above).
 G: It was at an airport?
 B: It was very shift. They were waiting for people on a trip.
 G: (Clarifies which family members).
 B: Lots of us, it shifted around. A visit with family. Growing into family doesn't just happen because you have a biological connection. This was a very profound visit that tied together many people.
 G: (Tells story of thinking that Bravo would never have children.)
 B: What a gift. It's the greatest gift of my life. I didn't expect that either. I expected to be the best auntie for the rest of my life.
 G: The dream speaks of the thing in you that treasures family.
 B: There are loose canons, variables in this family. It's an exponential number of dynamics. Mara means sadness.
 G: Maria and Mary, I have beloved one. One of my favorite Scriptures, "How blessed are you among women."
 B: Right, I agree, that's a lovely Scripture.
 G: It's funny, a wrapped gift from (family) but it fits the meaning.
 B: We're good about giving gifts.
 G: Food as a metaphor for strengthening.
 B: And sustenance. Also, "I love you;" we make things to eat.
 G: You were talking about empty nest being too easy. At an airport you don't control who comes and goes. Part of your identity is holding extended family together. Moving

forward you have opportunity to pull off wild successes like this. Over time you can be a force for sustenance of a family.

B: That's a sweet way to say it. It's true. In family things, there was an element of making the effort, committing to possibilities, and pray. Whatever shape it takes, it will happen, or it won't happen.

G: There's a whole collection of virtues that you need to pull that off. I think this is a partial answer to that empty nest dream.

B: I like how you put together the scary place with the microscopes, bringing it to light.

G: God is so good, so even though the dreams seem dark...He could tell us what to do, but when you're really powerful you just drop hints. Also without faith it is impossible to please God, so by highlighting the problem it asks, "Do you trust me?" The goal of my study is to get people to interpret their own dreams in such a way that it's meaningful and helpful to them. It's not to prove that I'm good at this.

B: It doesn't feel like that. What it feels like is having somebody else listen to you. We're listening to each other, and it's coming out of that. It's lovely.

G: Your interpretations really ring true to me. I know you're not asking (my permission) but I'm just confirming that. This is exciting.

B: I think we should do this for six years, not six weeks.

Researcher Notes

This interview began with Bravo confirming that she continues to see the cat from a dream as a thing of beauty, not a threat. This meaning assignment seemed a pivotal point in the interpretation of a dream, turning it from a warning to an affirmation. This demonstrates Bravo's confidence level in the abstract task of negating wrong meanings, a behavior I hope to encourage. It also illustrates Bravo's willingness to apply herself in the search for revelation.

This meeting was particularly enjoyable for all three parties involved. With her first dream I was able to offer a clear interpretation that seemed entirely acceptable to Bravo. It then digressed into a discussion that was fun, tender and personal. We didn't discuss this, but the microscope dream feels so important. We also didn't discuss this, but it fits so many other apocalyptic dreams being given to many people. Not only does this dream seem like something the Holy Spirit would say, but it seems similar to what He keeps saying to many people

Bravo's second dream fits a long history of repeated dreams on a similar theme, so she felt entirely equipped to interpret this dream. Her interpretation seems correct, helpful, and beneficial. This dream fits a larger waking story in which Bravo coordinated a pivotal reunion of family members, and despite multiple variables, most of which were out of her control, hosted an event with tremendous positive emotional impact for a number of people. The dream seems to have served the purpose of reinforcing Bravo's relationship to God in the midst of an important life event in which Bravo played a major role but lacked the ability to guarantee its success. She weighted heavily the choice that

she made to make this a matter of prayer. Her adroit reception, interpretation and integration of this dream into her waking priorities speaks of depth in her spiritual life.

The third dream also demonstrated Bravo's freedom to move from dream to significance. I did pursue a piece-by-piece discussion of the dream, but it was unnecessary to explain this dream. This dream also led into a very personal exchange regarding the marvel that is her immediate family today. This led to a suggested meaning for the empty nest dream, but there was no discussion. It appears that the participant needed to end this interview, a consideration that should always be kept in mind.

Observer Notes

Bravo said she thought more about the cat creature mentioned last time, and still believes it has no significance. Gerard clarified some general things he was learning about Bravo; that she works at living in the positive, recognizing evil, but not focusing on it. She confirmed this, and he pointed out how this was affirmed in her dreams. She really appreciated that.

Meeting 4

January 31, 2015, telephone interview

Dream: A. Grieves Alone

A.'s family gathered to bury B. The scene was dark, as if we were in a cave, everyone milling around and talking. A. left and came back with a small handgun in order to shoot himself. In this gloomy place, his face was spotlighted. He was going to shoot himself in the head. Bravo fled, but felt selfish and guilty. He told everyone to get out before he starts shooting. Bravo ran to a nearby bus stop with a 3-sided enclosure, and went to the back corner where it was safest. It was light in the enclosure and everyone squished in.

B: I don't know what's going to happen to him. He has guns. Years ago, I remember when (brother) was little we got chased by bees, and I let go of his hand and ran. I don't know if he was stung, but I felt ashamed. There were probably forty people in the dream. The actual service was lovely; I just don't go for burials. In the dream context that's what the cave was, a burial place. In real life he took the burial papers out of his gun safe.

G: In the natural this is not good, (but we have to get away from being so literal).

B: We do have dark spots, so if you work thought things, then they are finished.

G: We tend to avoid those very things because they're not fun.

B: I was very uncomfortable going, but it was a good thing, and it was nicely done. I was fearful about going, and I'm worried about A. Maybe that's all.

G: A. means good-looking, rock, or noble. Now that's interesting, A. and (your name) mean the same thing.

B: A little one.

G: What if A. is (your name)? I've seen curses, we curse ourselves, "I should have done this, I could have done that," it's just as bad as cursing someone else. That's the terrifying

image in this is A. committing suicide, and then he chases everyone away. It makes me think of how we attack ourselves. In our research they said we are not allowed coulda', shoulda' or woulda'.

B: That's a good guideline.

G: Do you have an inkling?

B: Talking about it helps. It's my role to help A., and I didn't do it, that I immediately kept going. I'm not fulfilling the role I set for myself. The dream ended before anything else happened.

G: Is this a message about letting go?

B: Or is this a message about keeping in touch with him? At the funeral he said, "Now I'm never going to see you again." He and B. had both said, "You have become as dear to us as one of our children." So I think that's a mandate.

G: It could be showing you how alone he is, that he still needs you, but also that you take too much responsibility for outcomes, beyond what is humanly possible?

B: It's probably both. He has family; he's not abandoned.

G: Do you struggle with compassion fatigue?

B: I'm a big sister!

G: This is a huge problem for nurses.

B: I came home from work, my sister in law called, and I told her that I was sick of being nice to people. I was just tired. But it's my role; I've always been the big sister. I was thinking today I should send him a note. I guess I need to be open prayerfully, to go the right way, but I don't know what the right way is.

G: If you could pray about it more and stress about it less.

B: It's ongoing.

G: The bus stop is three sides, you are in the light, and you are protected. I'm going to take this as a promise, leaning on the goodness of God. He always has another gift. He's so good. I say this ends with a prophecy that He's bringing you into a kind of lighter, easier brand of care giving and (name)-being, where your burden is light.

B: I'll take that. You're right, that's where it ended. It's a reminder to live in openness.

G: Walk in the light and you're not going to be consumed by the darkness, death and pain.

B: Sadness.

Researcher Notes

This project has often been frustrating because I expected to bring striking revelation to my participants. While the discussion about metaphorical thinking and the occurrence of exceptions to the rule was harmonious, it rankled my sense of failure. My insights connecting the meaning of A. and the observer's name was readily received by Bravo, and implied an identification of needs for both people. The promise at the end of the dream also seemed to ring true to Bravo. However, a compelling case could be made from this interview that she is not looking to me for answers, rather she uses our time together to expand possibilities and test suitable conclusions in an ongoing inner conversation. This behavior seems to be often repeated throughout the participant base, especially among the committed mystics; a loose hold on possibilities in a larger

exploration. This exhibits itself in an open consideration of outside contributions but a lack of conviction attached to any specific possibility, and an expectation that the truth will fit into a much larger whole. Therefore, a true mystic may not give feedback even when they consider the exchange to be valuable.

The facilitator needs to lay down their need for affirmation and remain focused on the express desire of the participant. The process of hearing both the dream and the dreamer in an atmosphere bathed with prayer will produce the desired fruit of transformation, in God's *kairos* time. Some clues that should be respected in order to honor the participants' needs would be: show sacrificial goodwill toward cancellations and meeting changes, honor their requests to continue or stop the interview—including interruptions, never lecture, shorten stories and explanations by the researcher as much as possible—tell abbreviated dreams to make points and don't continue digging when the participant asserts an interpretation that the researcher finds dissatisfying. The researcher must possess the equanimity to allow for no apparent agreement, or even silence or disagreement, when he or she asserts interpretations that seem compelling.

The beauty of this interview bears mentioning: the participant entered the study to help the researcher by sharing an ongoing mystical journey. Her comments and attitudes in this meeting were sincere, insightful, and full of charity toward the researcher. While these meetings require love on the part of the facilitator, they are transformed when the participant practices that same charity. This work can proceed in colder emotional climates, but those relationships will not produce the easy exchanges found in this interview.

Observer Note

Bravo wants to help you with this project.

Meeting 5

February 7, 2015, telephone interview

Dream

We were in a large open lobby of a hotel where we were staying. It was the (husband's) family or High school class reunion. (Sister) and the girls were digging out buried grapefruits, like picking potatoes. R. wanted to spend time with K. J. is talking with us in front of the Fred Myer department store. (Daughter) catches up with me on a sunny, hilly street with pretty vistas so that we can walk together. J. told her that she had CT and J2. wants to know what that is. J. had just told us she had MS, as we circumvented a pothole, then going down a steep hill.

G: journey setting, R./one whose fame shines brightly, K./spotless and pure, J./God has favored, J2./young. This seems like a life story dream. It would be like God to show you a mirror and tell you how much he likes what He sees.

B: It felt like a bunch of elements of her ponderings. I had looked through the photo album. It felt like a newsletter, except for the buried grapefruit, the huge hill, and Julia seeking comfort. The grapefruits were sweet and the ending was a beautiful place. Other dreams have a public building, in the common waiting area; a recurring theme. Also staying in a hotel. It seems not to be trusted that our life is so stable. Growing up we moved a lot, and in my grown life. Our kids are in a transitional stage. I think of retirement. An underlying puzzle, mystery of what is to come. I rarely dream without family. I have learned to see things as coming from a loving place of goodness. I appreciate that.

G: The fear of the apparent literal meaning doesn't need to dominate the process.

Dream

We were on the second story of the (family). They had just given us apricot jam. There was a huge apricot tree with much fruit. I asked if we could pick some. It wasn't even a question; they are always generous.

B: This is about generosity.

G: The second story points toward Jacob's ladder, your access to God. This is a statement about how much He loves you.

B: I agree completely. Six weeks seemed like a long time at the start, now it doesn't seem long at all. What happens after we're done, can we still talk dreams?

Researcher Notes

Bravo is very much an intellectual, with a long-standing interest in dreams. She is the only person I know who actually read Freud's *Interpretation* and at times seems dismissive of deeper meanings, her mind still moored to the model of dreams as simple subconscious expression, which is where this meeting appeared to begin. However, the ending to this interview clearly demonstrates an earnest desire to pursue a spiritual journey that continues to include dreaming.

Observer Notes

It's clear that she still tends to view her dreams as images or events from her daily life that roll around in her head at night. However, she is able to consider some things, even on her own, that speak of a metaphor approach. Today, she made a connection between many of her dreams: that quite a few of them take place in a large, public, lobby/room in a hotel, airport, etc. Gerard spoke about these dreams being about her life, as a journey.

It was encouraging to realize that she is gaining something from these sessions. She asked Gerard if, after the study is over, if she could call him about dreams. That seemed really significant. That was exciting, too.

Meeting 6
February 14, 2015, telephone interview

B: It's cool to write the dreams down. If I don't remember them, that's all right too.

G: You're hitting on a huge topic of rest.

Dream

A bunch of our family was at our mother-in-law's house. I'm in the living room with some small kids, with cartoons on a small TV that I wanted to turn off. A ladybug is flying holding a wedding ring. I'm following it with a glass; catch it against the wall, put my hand over it. B. and R. and a young P. were sitting together in a window seat. B. pulls the ring from the bug leaving a small blob of pink gel. She was happy to have her ring back.

I'm in a very large class, maybe a hundred people, in chairs and tables. It's a meditation class; I had missed the last class. We are facing the lady instructor. A large man came to the front and called my name, without knowing who I was. He said he needed me to get a finch. I said, "I can do that," mimed catching the finch and handed it to the man. He accepted it with, "That's just what I needed."

B: The second part is that I understood the ethos of what was asked of me, not just the words.

G: A spiritual thing?

B: The bigger picture.

G: Do you ever look at a dream like this and feel like God gave it to you?

B: It all comes from God. Recognize that that's where we are, seeing through a glass darkly. How do we have life?

D: B./strength, hill, Jesus, R./royal descendant. There's this covenant between a royal descendant and Jesus that needs to be renewed.

B: Having another child is another step.

G: It's quite a bond. It's like you are renewing the covenant in this family, since the priesthood is now universal.

D: Start with the first line. M./gentle strength, C./purity

G: I see a comparison between you and M. in a flattering way.

B: She is amazing. I haven't been tested as she has. That's hard to receive.

G: It's like an inheritance.

B: We inherit a legacy, blessings. That's lovely and profound.

D: I see you as a person of strength. I see that as you, definitely strength. The man calling out your name, "rock," to restore a covenant. This role you have taken in the family, holding people together.

B: We improve on our upbringing by being loving parents.

Dream

I'm in a building or a house, talking to P. about a conference she just returned from. Then we are in a restaurant or hall with N., with a bar in the back. In an adjacent room, through the doorway there is a raised stage, but not formal, deeper than wide. At the back of the stage is Mom playing the piano, and a man playing the accordion. They offered to play for me, so I sat in a folding chair, put my feet up so close to the stage I couldn't see, smiling and enjoying. When they stopped we were back in the restaurant. Mom walked toward me with her hand out, and I walked to her, then I was holding N.'s hand. I told her that could be Mom's hand, and she said, "That's not funny." I had such a strong image of the hand. I turn and Mom has passed, with her back to me. As she walked away I said, "I love you, Mom."

B: I woke up crying. I don't know. It was nice to see her. It made me happy to hear her play, but there was no music. Mom never talked. People in my dreams never talk. It's a lovely presence.

G: P./noble, aristocratic, N./favored graciously.

B: That fits N. She is lovely.

G: You lost mom and got N.

B: No, we are on the same path of aging parents.

G: You are noble and favored, but this ends with grief.

B: I see that this hurts you too. It's not fun stuff.

D: It's a heart-wrenching image, facing this again.

B: It's about appreciating her and her music, and going through that grieving. The big thing is honoring, remembering. There are people who still love you so that you are able to keep going.

G: That's so helpful, thank you. Do you remember our neighbor?

B: Our neighbor J, was our generation.

G: Life is short. The key word for time in the Bible is, "today." "If you hear His voice today, do not harden your hearts."

B: I'm sorry to snicker you with that dream.

G: You really zinged me with that one.

Post-Test Survey

- 1) Attitude? I have bigger picture, more grace-filled. More light. I appreciate it a lot.
- 2) No.
- 3) For this study I remembered all that I remembered. Sometimes once, sometimes every day. 1-5 times a week. I never wrote them down before you asked me to.
D: Do you think you will continue to journal? Sometimes, it takes effort and time. I think that I will, because it's so interesting. If you make the effort to write and reflect, it's a window. I never saw a value before, so this taught me that.
- 4) Usually, not always. But if you think about them, talk about them, then I understand more about them. Putting it in writing or speech reveals things to you. There is value in that process.

- 5) To be open to the godliness of it. Sometimes things look scary, but you can live in the light.
- 6) I realized that in the last couple months my dreams included family and traveling and being in public. I think it was last week when we talked and I was looking at my dreams.
- 7) When you maligned the cat I disagreed; it wasn't evil.
- 8) I saw Mom in my dream. I regularly see my family in my dreams, usually people who are still alive.
- 9) I will look through my dreams.
- 10) I think the hugest thing from this is feeling way more in touch with you and Dorothy because of spending this time together, discussing deeper things. When you say out loud that we are living, sleeping, waking in God's light, it makes you more aware of that. It's a faith-deepening thing. It is something that I have been aware of. It matters. Put your mouth where you want your feet to go.
- 11) Talk to you now and then, write stuff down.
- 12) If you were to conduct a similar study, what changes would you make? I like it being a conversation and a visit because it's very personal.

Researcher Notes

Before the first interview with Bravo I exchanged quite a number of emails with her. While the issue was never addressed squarely, I felt strongly that she wanted to help me but was very worried about being condemned for her beliefs, forced to submit to a religious program, or to otherwise feign a brand of spirituality that was not genuine. I believe that she is willing to endure real sacrifice and inconvenience to help me, but she is not willing to lie about what she believes or her identity, nor did she enter this study willing to argue. I was concerned that she would bring to me dreams that were painful to deal with, since I have had many difficult dreams of my own. As it turned out, I felt that her dreams were mostly in the realm of guidance and identity, which are relevant issues for her. However, these dreams did not strike me as confrontational, so I was happy to speak into them without fearing affront on her part. I was, however, guarded in my language in comments. I hope that did not stilt the project or rob her of value.

It strikes me that people may often have a set formula for an acceptable dream, much along the same lines as choosing a children's book. I find it hard to believe that I am the only person receiving dreams that expose personal sin. I suppose that this editing of dreams happens immediately upon waking, meaning that these dreams are quickly buried in the sands of time. Remarkably, a few participants have shared some rather shocking images. My feeling about them is that they value a possible valuable dream meaning more than my respect; their journey in dreaming matters more to them than our relationship. Ironically, metaphorical thinking with biblical imagery usually negates any shame associated with violent or sexual imagery.

I have noticed with others, and wondered with Bravo, the effect of family members who do not subscribe to divine encounter in dreams. In her case, her husband has been nearby or verbally connected by speakerphone during these interviews, yet he espouses a materialistic metaphysic. It would seem that she would have to be willing to stand her ground to defend any points we make, with which her husband disagrees. Normally she goes to spiritual and social events without her husband, but perhaps because they otherwise connect deeply, she saw this as something that could also be held in common. It seems obvious that he allows for at least some differences without harassment. This tension between spouses is perhaps universal, to some degree.

In terms of dream interpretation, I see real progress in Bravo. Her initial premise that dreams are ongoing unconscious processing of significant waking events seemed to control her thinking initially, but only modify and inform it at the end. Without agreeing to the idea of divine messaging, a topic which I tested repeatedly and in this interview, she resolved to embrace dreams as a legitimate part of a larger journey toward godliness. She seems to greatly appreciate the emphasis upon the goodness of God, particularly in the dark dreams, which opened dreams as a welcome vehicle for pursuing wholeness as part of her larger spiritual journey. She correctly identified that the process of recording and discussing dreams opens the mind and the heart to more of what God may be wanting to say. Bravo did not feel the need to defend her dreams or her interpretations, which aptly expresses the mystical element in this endeavor.

Bravo repeatedly expressed the emotional bond that the sharing of dream meanings elicited in her. It would seem that this affect is evident in many counseling situations, with the accompanying moral onus upon the facilitator to protect personal information, safety, and researcher/participant boundaries. Since the project design inserted observers into every interview, and the participant is not an at-risk person, these boundaries seemed easy to protect. However, in similar settings where a third party is not required, those who practice dream interpretation should take pains to guard boundaries, particularly when mixing genders.

The level of influence that the researcher enjoyed varied with each participant. Bravo was generous with her praise. Early in the project she stated, "It's not every day that you get to talk about yourself for an hour," which points to a basic human need to be heard. Furthermore, the level of enthusiasm for the project points to a sense that dreams can lead to valuable personal insights. The absence of dropouts and a total of two missed appointments across all participants were remarkable. Culturally this is a hot topic; experiencing God is a current trend. To be given a context in which the participant feels safe, both personally and spiritually, seems to be perceived as a real gift by Bravo.

Observer Final Summary
March 26, 2015, Staunton, VA

- 1) 2. She said, "usually, not always . . . if you think about them, talk about them, then I understand more about them." I don't know that I ever saw her interpret her dreams. All I can go by is what she said.
- 2) 2. I suspect there is an increase in that. She came in without giving it a whole lot of thought.
- 3) 2. She was so affirming, kind, excited about the time she spent with us. How open she is, I don't know. She was willing to hear what we had to say and to consider. Since she came in not thinking much of dreams then spent six weeks talking about them I give her a 2.
- 4) 1. Overall I felt she wanted to spend time with us and she loved talking about herself, not because she's egocentric, but because everyone loves that. I think she really wanted to spend time with us and really wanted to help you. This was something she could give to you.
- 5) 1.
- 6) 2. I'd like to think that is a 2. I'm thinking of dreams when her response was, "I like that, thank you."
- 7) 1. I can't think of any examples. She is a prayer. I don't remember her praying as a result of a dream.
- 8) 2. She talked about the dream when she saw her mom; that was comforting. She said, "It was about appreciating her music, going through grieving. The big thing is honoring and remembering."
- 9) 1.
- 10) 2. Just the fact that she took it seriously. I don't think she expected to get a lot, but I believe she did.
- 11) 1. Her words were, "There are always spiritual elements there, but it's not any earth-shattering revelation."
- 12) 2. Not the first two, but the last two. She certainly is able to submit her dream interpretation in an adult manner.
- 13) 2. She said in the post-test, "Sometimes things look scary, but you can live in the light."
- 14) 3. You didn't ask me about correct.
- 15) 2. I think so.

II. 2; null result.

III. The elements that served her were being able to talk about herself. She's not egocentric, but everyone needs to feel that their thoughts count, that what they have to say is worthy. I don't know that we could have improved on that. She really enjoyed that part. She was very reserved at first. She volunteered with reservations.

IV. Yes. It's a window into someone else's thinking, someone whose viewpoints are pretty different than my own. When I talk to her I don't feel that our faiths are different.

When we talk about faith issues we manage to stay away from differences. There was enough common ground. Kudos to her for making it pleasant. I would do it again, but I like my role of listener, observer, with freedom to enter in when I feel that I have something to say. Hard to say if my confidence improved; it probably did. Experience is always helpful.

V. I don't think that more time would have helped her. She is very secure. She doesn't want to argue, cross swords, so even if someone more different facilitated, she would still make it easy for them. I don't know what I would change. She would have appreciated face-to-face more, because she values people.

Follow-up survey
May 13, 2015

- 1) Fewer. I just read that if you intend to remember your dreams you are much more likely to remember them. It's an assignment that you give to yourself.
- 2) Less. Way less.
- 3) C. Even though I'm not journaling, now I have a different way of looking at my dreams that is much more positive and life giving. It was definitely worth it.
- 4) C. More confident. It also opened my eyes to the worth, value of discussing dreams with someone else who is interested in looking at them. Usually it's a superficial response, or no comment, there's not a discussion. It was cool to come up with some different avenues to follow.
- 5) 3, middling. In the past I have had repeated dreams, then it finally dawned on me what it was about. Often my dreams are very literal. Sometimes my dreams take some thinking. With you and Dale I learned some different skills or ways to see. So it wasn't a quantitative difference, it was a qualitative difference.
- 6) Yes. I haven't thought about them as much.
- 7) Yes, with you. Yes, but it depends.

CHARLIE

Meeting 1
January 11, 2015, Harrisonburg, VA

Pre-Test

- 1) Buddhist and Wicca.
- 2) Something's trying to tell you something or teach you something.
- 3) *Zolar's Encyclopedia and Dictionary of Dreams*. It's an old book. It's very generic. Basically it says, "oh, you dreamed about fire, it means this, or you dreamed about stairs, it means this." But I don't know that I particularly like it, I think it's been packed away ever since I moved. I guess it's more like one of those dream symbol books. I don't really think that, I dream about stairs, you dream about stairs, Dorothy dreams about stairs; that

dreams are going to mean the same thing in every dream. It didn't give me the answers that I wanted, like my stairs were on fire. Well it didn't, I want to know why the stairs are on fire and what it meant, not what fire meant and not what stairs mean.

5) Between sometimes and occasionally. The ones that I can remember vividly I keep thinking about them throughout the day. Most of them are ones that really kind of bother me, but like I said in the email, most of the time I think I saw this on the news or oh I saw this on TV or I just read something about this in a book. So I just kind of blow those off, they don't really mean anything.

6) I hope to learn not to be afraid to get into these dreams and figure out what they're trying to tell me. Some of 'em, I don't want to know. The dream with the trees, I was more afraid of what else was goin' on in the dream that I didn't want to sit down and think about it.

G: That's pretty common. You're not the only one with dark dreams.

C: I know. Oh, it's a good point. No I didn't.

7) My high moment would be the Christmas tree dream. Trying to figure out that I needed to figure out where my roots are, where I wanna' root. I had a dream one Christmas. I guess it was probably 15 years ago or more. I was dreaming about something else, and all of a sudden whatever I was dreaming about stopped and I was in a white room full of people dressed in light. And people kind of the people parted and I saw one of our patients standing there talking with somebody, and he turned and looked at me and smiled, and then somebody passed in front of me and he was gone, and I went back to what I was dreaming before. When I got to work, then I found out that he had passed, so I kinda' think that's what that was. It wasn't that there was a strong emotional bond to him or that situation, and I don't know why it happened the way it did but that is something that I remembered all this time.

8) I had one where it was dark and I was in a like a horse-drawn flatbed carriage, like they used to transport goods, I guess. It was a long driveway with big pines or junipers. In the middle of this yard was this huge tree and there were people hanging in the tree. I grabbed them by their feet to cut them down, and everybody that I was cutting down I don't know if it was them or their spirit staying there with me. And I went to this last person to cut them down and they all stopped me, and they all said, "No, leave him," and I said, "why?" They said, "He's the evil one, leave him there." And that bothered me that I had to leave somebody. I had a therapist tell me that was a past life; I was remembering a past life, because it was too vivid and too very detailed to not be. So I don't know, I don't know if that was past life or not. It bothered me that I left him there. I'm a mother hen, I feel like I have to take care of everybody. That's one of the things at work, I'm always cooking or baking for the boys.

G: I can see why the therapist went past life, because of the old-time carriage; you're not old enough to have seen one of those... But I think a more obvious place to go would be in your past, this is a picture of childhood, a picture of an emotional event. Hanging of other people so it's not your trauma. I don't believe that I am the dream interpreter; I believe that the dreamer is the dream interpreter. I'm the pot-stirrer. I feel like even if I'm wrong, that, that people are aware enough, spiritual enough to say, "No, that's not it." To me the trauma was not your trauma it was other people who have been, had their breath, their life strangled out of them and you are a nurturer, it's part of who you are, it's

a good thing, and you come along and say, "let me try to make this right." And then there's this one person who they say, "No, don't make it right for him, he's different." And then you're upset about that, because it's against your nature to not help people, even bad people.

D: But the truth is, some people can't be helped. So that was a pretty accurate picture.

G: And then, even if, even if they are dead, there's a death, you know death is a metaphor, there's a thousand deaths in a lifetime, before your body caves in. So, you see the deaths that people die, and you come to them, but it's too late, they're dead, so you cut them down and you nurture them because not all of them is dead. People lose things physically, mentally, spiritually, relationally, and they're gone, they can't get 'em back. They break up with their boyfriend and then they're traumatized and he's gone, there's nothing anybody can do; it's a death. You know, you get fired from your job, you know you're laid off and you have to beg for money, those are deaths, they're painful and you can't go back. It's like being hung and strangled and you're dead, but someone comes along and cuts you down and says, "I'm not going to leave you up there hanging, get back up, let's cut this noose off your neck..." If you push it off to a former life, it's like a free pass, and I don't give free passes to anybody.

D: So not only was it a picture of your life, things that have happened in your life, like you referenced your brother, having to beg, and the death that represented. Now that you're in a very different place in your life you really are that person that's cutting others down from their trees. It was somebody else's trauma, now you are on that side of things. In other words, cutting people free and nurturing them back, sometimes with a check and other times in other ways like scrambled eggs and bacon.

G: And what I remember so clearly about you, from our last long conversation was that you really have a burn to change things.

C: I took down my horseshoe. I read somewhere if you hang a horseshoe in your bedroom it's supposed to help with bad dreams, unpleasant dreams, that sort of thing. I had this series of really bad dreams and I hung it up and I hadn't had one for the longest time, until the one I had last weekend. So I thought well, I'll take down my horseshoe. And I took down my horseshoe and that's all I did last night was dream and I'd wake up and I'd be awake for a while and I'd go back to sleep and I'd dream again.

Dream

I was at the mall. The outside looked like this mall but it was different. Some crime had happened, and there were sales papers lying on the ground. I was told to go pick them up because they might be evidence. And somebody, I don't know who the other guy was, said, "Oh no, no, no, they're just sales papers, just leave them be." To me, it was exactly the opposite; he was acting suspicious. I said, "I'm going to gather up these sales papers." There were notebook pages of my handwriting, but I had ripped them out of a notebook, so I could take notes in this notebook but not have all these personal journal papers. They were laying on the ground. So I picked 'em all up, and whoever it is that I was working with in this dream said, "Oh, here, let me see those, let me see that writing." I said, "No, it's mine! I'm not sure how it got here, I'm gonna' go put it in the car." And when I went to my car I opened it 'cuz I had the hatchback.

I opened it and was putting the papers in and here comes this woman. Somehow she unlocked my door, rolled down the window and all of a sudden I had a luggage rack on top of my car. And she had rope and she was feeding it through the hatch, up around the luggage rack, and I said, "What are you doing?" She was rolling my windows down and I couldn't figure out how she was rolling the windows down because the car wasn't started. But she was rolling the windows down about an inch and inch and a half, feeding the rope through the windows, and she said that she was doing something because I needed to help save mankind, or something. And she was tying the other end of the rope to her car. She had started to pull out of her parking place and her car had died so she was kind sitting half way out of her parking place. And it was a beat up old blue Buick. And somebody said she was crazy.

I was told that I wasn't gonna' be let out on my own yet because I was still being watched to see if I was gonna' screw up. That wasn't quite the language that was used in my dream but pretty much that's what it was saying. And then I was in an office. I have no idea what happened to whatever it was I was working on, but I was in an office. I guess to get my review.

G: Was it distressing?

C: I had another dream, I think it tied into past life distress, and I had a dream that tied into that, where I was guilty of a pretty serious crime.

G: The crime at the mall was committed against you. That's why your journal papers were strewn. But she said you were supposed to change the world, and then they said she was crazy. And then you were put in doubt, like you were going to screw up.

C: I think they told me that she was speaking nonsense.

G: What is the mall in terms of metaphor?

C: I don't like the mall.

G: So, here you are cleaning up someone else's mess again. This one's closer to home. You're not given any specifics on what happened or who but again, the dream's about you. Crazy lady is in your head. I think the whole dream's about you; it's certainly not about the mall.

C: I worked at the mall for a couple of years, 20 years ago. When I was picking up the sales papers off the ground, I missed some. And I had to go back and pick those up. I can't remember what kind of sales papers they were. They were brightly colored sales papers. The notebook pages weren't like I had ripped a couple out and then had to rip a few more out. They were all ripped out at once.

G: It does sound like the crime was committed against you, a theft of your story.

C: This medicine that I started taking it was a real struggle to decide to go back on the medicine. I had talked to some friends about it. I think they all agreed that it was the best thing, but my favorite person in the world asked me if I was okay with this decision and I said I guess I have to be. So, that could have been part of it. I went through some major changes, life upheavals in the last three years, and was very proud of my self. Then I just thought to myself it was a really hard decision. I did work at the mall those couple times. Those pages were taken from me.

G: I think that who we really are is down deep and hidden from you. Freud says that the dream is hidden from you and you can't know what it means unless I tell you what it means...

D: He, being Freud.

G: The dream is not obscuring it, it's revealing it. The problem all along was that there was this wound, this disappointment.

C: I spent yesterday with one of my best friends, who sent me a text message on Friday that said, "I don't know what decisions you have to make, but I hope they come easy." I had posted on Facebook about making decisions. I had talked to another friend. I have spent the majority of my life behind walls because I don't want to show people who I am. I have certain demons that I don't want people to see, because they're gonna' look at me differently. There's this one guy at work, for some reason I shared things with him and found out that he had gone through the same things. I told him I don't know why I told him, there's a trust. Maybe we knew each other in a past life. He has been one of the people in the past few weeks who is the only one I can talk to. My best friend who lives locally, I couldn't tell her because I thought she would look at me differently. When I got back I was angry with her because she didn't ask me how I was doing. She sent me a text that she was sorry that she had been trying to get her life back together, well no one noticed me, only (friend) did. After that discussion and her not saying, "Are you okay?," I was really irritated when I got home. I go so irritated yesterday when I got home I almost said, "Just take me home." I didn't want to get out of bed. I was just a little frustrated, that's what the papers were. They wanted me to come over they had Christmas presents. I didn't want to go. I still have bags of Christmas presents I haven't wrapped. I still have presents to buy. I just don't want to go over it's Saturday. I'm already dreading going to Donna's on Wednesday. So it's I think part of that is, again the papers, not wanting anybody to see what's going on in my head. If I go over to Donna's, they're going to ask questions and I don't want them to know. Working at the mall having, I'm the only one on my job who does what I do. The papers I give to pull their work from, they're kind of sales papers, because that's what they ship to the assembly plants. I'm territorial, I only let certain people in my space, so maybe that's part of what it was, trying to take everything that's mine.

G: Crazy lady was trying to take control of you, she had your car by the horns. Cut yourself free. I like where you're going.

C: They keep telling me I need someone to fill in for me. It's part of relinquishing control, maybe that's what it was with the car. Letting someone else have control.

G: You're relinquishing control to someone who is incapable.

C: the person who is doing my job is doing it for the wrong reasons. Doing it so you can go up in the office and look at a girl is the wrong reason, especially when you're both married.

G: Where did the dream end? In an office?

C: I wasn't allowed to be on my own yet.

G: No matter what level of civilization there's always risk, reward and difficulty. It would be nice if we could sit in the lotus position and eat strawberries.

C: I can do half lotus.

G: I can do strawberries. For me there are no bad dreams. I don't fear my dreams because the dream states the problem but doesn't give the answer. The beauty of a bad dream is that this is something I need to deal with.

Dream

I had two dreams where I was barefoot at work. My first dream I was barefoot at work. (I have the long table, the tall table and the ticket table. My computer table is attached to the rack so my back is to the door.) I realized I didn't have any shoes and I couldn't figure out where they were. I was trying to cover up my feet because my pant legs were long. I kept asking the guys to borrow their shoes. Everybody had small feet. I said, "I cannot believe that none of you have my size shoes." I went through the plant to go to the bathroom. There was stuff falling from the ceiling. One of the ladies said something about toxic substance. It was a dirty yellow color. I'm standing in the bathroom with no shoes.

Another time my flip-flops had disappeared. I went to Debbie's office because she had shoes. I found a pair of socks. She said, "Don't you have a pair of shoes in your car?" I went to the car and the shoes were gone. (I had two dreams where my shoes were gone at work. I have to have my toes and heels covered.)

G: Are your feet ever bare?

C: As soon as I come home the shoes come off.

D: The shoes provide protection. Did you have any sense about the dream and what it meant?

C: I was thinking about it today. I had these dreams months ago. All of a sudden I realized I wasn't necessarily barefooted. It wasn't the tops of my feet that bothered me it was the bottoms that were going to get dirty. Our floors are disgusting, sawdust. My soles were bare.

G: So it was getting dirty not getting hurt. It's interesting that your concern is not that you're unprepared but that you want to stay clean.

D: Is your soul pure, in terms of who you are, your mission, your calling.

G: You're going to the bathroom to be purified. I've heard people say that the bathroom is a metaphor for all that's course and rank in life. But it's part of being human. Yet on the way there you get rained on. You do something good with your friends but don't feel free to share that you're dying on the inside. So even though no one is nurturing you, you are giving and doing but no one seems to care about you. Are you going to be bitter and stop giving?

C: No, that's not who I am. I think it's because I take care of those boys a lot.

G: They're living on TV dinners and beer.

C: I haven't lately. During the summer it was too hot. For a while I was baking everyone a cake for their birthday. I made red velvet cake, and everyone else ate it but him and by the time he got it there was one piece left. So I made another red velvet cupcakes. I haven't done it this year.

G: Baking, giving, energizes you, although recently you've been kind of flat.

C: Yeah. I'm so indecisive about what I'm going to do about life in general.

G: Decisions are exhausting.

D: The need to get it right. Some people can make a decision. You're a lot like me in that way.

G: Let's go back to your bare feet. On the way to the bathroom and you get this toxic yellow on you. If you hide in the office you're not going to get anything done. In terms of having an influence it's ok to be like you. Certain projects are better for certain people. Maybe part of it is that you can do this job barefoot, you can do things without a downside. Maybe what you bring to this story is insight into how to do things so that they come out as desired. You'll work longer and care more than anyone else. I wonder if this dream is an affirmation of the person that you are. We tend to underestimate how much influence we have. Were you wrestling with something?

C: I'm always wrestling with something.

G: I do see the bigger context of wanting to make some decisions, wanting to gain clarity.

D: We have a home in process. Some stuff I don't know when he's going to get to it. This house was run down. Order in my home is huge. Over the years I have had to learn to be okay with less and less order, which is hard for a melancholic. This idea that sometimes you have to get dirty, sometimes you have to live with disorder. We tore apart the office so the huge shelf and the books are everywhere else. So I stack the books neatly instead of throwing up my hands. That's what I think of getting your feet dirty and how awful that is. It's okay that you don't like it. It's important that you don't like it because there really is gross stuff that you have to beware of. Sometimes it's kinda' necessary, and it's okay.

C: I had to leave work at nine to go to the doctor. I knew already I would come back to a mess. I get this text, "I got you locked out of your computer, what's your password?" So I said, "This is my password." I walk in and he says, "You have to call the help desk, I locked you out of your computer. I tried the password about twenty times." I said, "I gave Troy my password." He said, "Yeah, I know, I know." I told him, "You stood right there when I changed my password. I left it the same except the last part so it would be easy for you to remember." I had to call the help desk. I have certain things that are done certain ways. I will have to stop and go through everything and straighten everything out and put everything away before I can finish. My supervisors ask me, "Why are you here so long?" I don't care; I have to get this done. I was told, "What happens if you don't get it done?" Then it will be there the next day. What's the worst that can happen if I don't get it done? The worst that can happen is that at some point I'm just going to have to finish it. It's just going to get bigger and I will be here forever trying to get it done. I did that for a week. On the fourth day I had so much stuff to do that I couldn't stand it. I will be the first person to offer to help, but I will be the last person to ask for help. If I ask for help I'm viewed as not being able to do my job. So I don't ask. So I understand your organization problem with your house. I've been told for months that I'm supposed to get help. It sounds good, my supervisor tells it to his supervisor to make him look good, but I know I'm not going to get it. Twelve hours is a lot better than fourteen. Those weeks when I was working 75-80 hours, it was bad. I was so exhausted. If I had too many people in my area I had to leave it. That's the big joke at work, "Oh, I'm sorry, I'm in your space."

G: Are you getting enough sleep, food and socialization? Are you taking care of yourself?

C: No, I'm not. I used to go to bed between seven and 7:30 just because I know that I require a certain amount of sleep. I'm going to bed eight, nine, ten o'clock. There for a while I was making sure I ate lunch. I eat once a day. That's been for the past several weeks. I haven't been to the grocery store since the 18th of December. I don't want anything. I used to cook every night and eat the leftovers for lunch. I can't tell you the last time I cooked except Christmas breakfast. It's hard to cook for just one person. I just don't feel like it. I have two friends I hang out with, right now I'm tired of taking care of others, I want to be taken care of. One friend it's almost identical conversations, so I started being very short. I couldn't deal with it. I'm not really taking care of myself.

G: I'm not asking for completely unselfish reasons. I am very excited about your participation in this study. I'm very excited about your insights. You don't come into this thing empty-handed. You're not average. I can't live on a meal a day; I'd have no energy.

C: A couple months ago I started eating better. I cut out caffeine. A couple weeks ago I decided to buy some coffee. I had a cup before I left for work, my heart was beating faster and my hands were shaking.

G: Thank you for entrusting us with such personal information. It's funny that you said that you're not a real open person, because that's not been my experience of you at all.

C: It depends on the comfort level, I think. I have difficulty telling M, who has been like a sister. The strange this is that I have no problems sharing with S stuff and I've only known him for nine months. I don't know how to explain it. Maybe (it's) a partial soul connection. I think we knew each other in a past life. It's funny that you mentioned that you are a pot stirrer. When I had a had the past-life hypnosis that one time, when I came down the steps, there was this older man, had a long white beard, standing by a fire, stirring a pot, and he looked at me and he smiled and nodded his head. Then I walked through this room full of sleeping people. So when you said you're a pot stirrer that's the first thing that popped into my head.

G: I'll work on the beard.

Observer Notes

Charlie is very introspective. She wasn't quick to offer her own interpretation. She listens carefully to our input, without accepting or rejecting it. She has good dream recall.

Meeting 2

January 18, 2015, Harrisonburg, VA

Dream

I had some sort of laser gun. Not only could it shoot lasers but it did other things. It erased mistakes. I was using it to plant flowers. I was shooting and it was making these planters with flowers on the left side. On one side of the street were all pretty and perfect,

but the ones on the right weren't, so I needed to fix them. I needed to make sure they matched the left side, everything needed to be perfect on both sides of the street. I erased the ones on the right side of the street, but I don't know that I ever planted any flowers on the right hand side of the street.

There was some man, I don't know who he is, he didn't look familiar to me. I shot at him, because he didn't believe that I had a laser gun. I shot at the ground, beneath his feet. It was asphalt. There was a hole. Well, then I used my gun to fix the hole. I went back to my house. It was my old house. I couldn't get the door to shut, which was true in real life. The door, you had to shut it in a certain way to get it to lock. But I couldn't get it to lock. I put all of my weight against the door, to hold the latch shut, so I could lock it. He was outside. He had brown hair, with a leaf blower, or a weed-eater. He looked at me through the window and I went up the steps.

What troubled me most during the dream was that when I was going up the stairs there was a landing and then you went up the rest of the stairs. There was a nail that stuck out of the wall about an inch, inch and a half, about four or six inches off the ground, two inches off the wall. It was just there. I thought, "Oh, that's kinda' weird for a nail to just be sticking out like that." I couldn't, it bothered me for some reason.

Then I went back up the steps, I think that might have been when I was trying to plant the flowers because I was upstairs looking through the window. But the, in my old house the street ran parallel to my house, but my dream the street ran this way, so I could plant the flowers going up and down the street like this. When I was planting the flowers I was looking down the street. They were brick planters, I don't know that they had flowers in them, like blooming flowers, but there was some kind of plants in them. The ones on the left hand side of the street were perfect, and the ones on the right hand side of the street were not directly across from me like I wanted them to be, and they were all misshaped. I had to fix those so they would look right. I thought, "I don't like guns." I used it to shoot lasers, but I also used it to plant flowers and make collections.

C: I even typed 'em all up in my phone and I emailed 'em to myself and tried to print them off so I could look at them later. I read through them before I left the house.

D: Was the man a threatening person?

C: no! But I remember that when he looked in the window he just kinda' grinned, using his leaf blower, I think it was a leaf blower, whatever it was he was doing. But it wasn't like he was in the grass using it, he was on the pavement, on the street. There were no cars on the street. I don't remember seeing any other houses.

G: I think this is a really complex dream, I think there's a whole lot going on here. Would you agree that it's about you?

C: Yes. I need to fix things. Fix the hole in the ground, fix the planter, the flowers.

G: You fix things. How deep does that go?

C: Everything I can possibly fix, and then some. At work I have to take care of everybody.

D: The boys at work.

C: Yeah, friends in general. Rather than, my friend's cousin has been having all these problems that I've been sending all these words of wisdom to. I told her that I have been giving her all this advice, but I felt like I couldn't help myself. Helping her helped me, I got strength to say, "Okay, I need help, I can't do this any more. Thank you for that." I know I need to stop focusing so much on everyone else and focus on me. I know I need to go to the grocery store to buy milk. I know I need to go to bed on time, which I've been doing.

D: In dreams, guns are often metaphors for words.

G: Laser is focus, flower is new life that comes before the fruit. Window is prophecy, seeing through into a more significant sphere. That window is a big deal, because even though you are locking this guy out he is looking at you anyway. The leaf blower is quite an image. It's wind, so it's a very specific image. The force that's coming against you is wind, it's breath, it's movement, it's change, it's spirit. Steps are a metaphor for a spiritual journey in the right direction. The nail, you're stuck. You see people for what's precious about them. You see life for what it could be. It's a really really powerful ending. To me it describes a journey; it describes a conflict. I'd focus on the laser, you're being focused; this is a specialization.

C: I feel stuck. Trying to figure out which direction to go in life. One of the older gentlemen at work keeps telling me, "Don't get stuck, don't settle, don't just accept what is, you're too smart to stay here." But at the same time, I make good money, I like where I live. Everybody's here. I get caught on something where I can't go forward like I wanted to, which could be the nail. I was supposed to go back to school. I was at work one day, and I said to a girl, "If I can't get out of here on time to take a yoga class, I can't get out of here in time to take a real class."

G: That is a total message of hope. You are working on you right now. You can't build those flowers if you can't get out of bed. In your story you bring forth life.

D: Was this man looking in offensive? Was it scary? Was it bothersome?

C: No, it was more of a kind of a, "Okay, I'm still here, I haven't left. But I'm going to go on about my merry way." Like he was just passing, like he walked by the window with his leaf blower, smiled, and kept going.

G: Yeah, I've seen him before. You previously told me about a really dark dream. You were running away from those dogs. There were all those dead leaves. What if this guy has come to blow those dead leaves out of your dream? Would it make it easier to walk? Would it make it easier to think?

C: Could be, because it was the total opposite of the other dream, it was always dark and cloudy, nighttime. This was bright and sunny, and clear. So it had

G: I think this is important that you're not alone, in the metaphysical, in the spiritual. There are other players and you have help, you have friends, you're not alone in this story.

D: I am absolutely blown away by this dream; you have no idea. I am blown away at what...

G: (to Dorothy) You were about to start crying over there.

D: I can't even tell you. It's just such a beautiful picture of you and what's happening. What it speaks, what it's screaming to me is how important you are. Right where you are, right now, you're important.

G: So generally, when the dream is in the past, the issue is in the past, so I'm looking for a name for that nail. I don't know if it was necessarily in that house, but in that era. Interesting the doubter, putting you in your place, telling you you're stupid. Who's this doubter, if that's a wound in the past? Someone holding you back, someone who told you you're stupid?

C: That was my mother.

G: You never talk about her.

C: I don't. My grandfather passed away. My grandfather's death was the end of the relationship that I had to have, with my mother. I haven't talked to her since January of 2010... He didn't believe that I'd shoot him, is what it was. I had this gun, I don't, he didn't believe that it was the kind of gun that I kept saying it was. I remember shooting the ground right between his feet. He just looked surprised, and then I fixed it.

D: Then a little bit later he was outside your window and smiled.

C: The door, the front door has a window in it. That's where he was, he was at the door as I was trying to lock it. I looked up and there he was, just smiling.

Dream

I was trying to put on my nail polish. The owner told me, he said, "Charlie, you need to hurry up, and pick a color." I picked one and it turned out to be lip-gloss instead of nail polish. The girl in my dream doesn't work there, but she took it and punched in the number of the lip-gloss into the computer and said, "Oh, this is nail polish number ninety-nine." So I picked it up and the nail polish matched the lip-gloss, so I couldn't figure out why she was saying it was the same color. I picked another color, and she was going to cut my hair.

She said, "I don't have a chair for you, to cut your hair. She told me to sit in the chair, but sit all the way up. I said, "Could I sit on the footrest," and she said, "oh, sure." So I put my feet in the water and I was sitting on the footrest trying to pull my hair down. I said, "Just trim it. Just cut off half." She said, "okay." So I was trying to comb my hair when she started to cut my hair. I said, "What did you just do?" She had cut right here on the top of my head, she had cut all of my hair off, except for half an inch. She had left a third of an inch on the top of my head. And she said, "Oh, I thought that that's what you..." I said, "No, cut it off the end." I said, "It's okay, the hair will grow right back." I said, "No, really, it's okay. It will grow back, it's hair, it's no big deal." Then she cut the rest of my hair, the left, again it was the left and the right. She was cutting the hair on the left side of my head.

My friend E. walks in and says, "I have a present for you." It was a hairbrush. On one side of the hairbrush it was natural bristles, on the other side it was those plastic, wide bristles. She started having a fit because this woman had cut my hair wrong. I said, "It's just hair, it will grow back, no big deal." Then I started thinking about how long it's gonna' take to grow back.

I was at my old house again, in the bathroom. I was brushing my hair to get ready for work and I realized that she had cut the left side of my hair but hadn't cut the right. I was trying to get ready for work and I could not get my hair up. I had all sorts of hair ties. I had stretch hair ties, I had new hair ties that were still on the card. Then I had some sort of lace, I had no idea, that's not going to wrap around my hair. I couldn't get my hair up. Finally, I don't even remember if I got my hair up. I remember looking in the mirror and seeing all this hair sticking up on top of my head, and I thought, "Oh, she really screwed it up, (but) it's hair and it will grow back." Out of the bathroom and sitting on the dresser was the hairbrush E. had got me.

On the steps my grandpa was standing there. He started to say something about E. and how E. had flown somebody in with a private jet, to fly her down here, and he didn't think it was right, or something. Then I was in the car, I never went to work. I was in the car with E. and she handed me a fast-food bag, whatever she had ordered wasn't in the bag. She said, "Oh, whatever is in the bag, I'll take it." I handed it to her, and I cannot remember for the life of me what it looked like, but I remember in the, what I had written, whatever it was it didn't look appetizing, but she ate it anyway.

C: So this one, nail polish wasn't the right color. She messed up my hair, twice, and I accepted that. Here E. was with the wrong food, and she accepted that. Nothing in the dream went right, but it was all okay. I didn't get my nails done, when I was sitting in the bathroom trying to brush my hair, I go, "Oh, I forgot to get my nails done." She cut half my hair and I left. The right side was, I kept looking at it. I remember looking in the mirror and like coming out of each side of my hair, I was like, "This isn't right, this side is much shorter than the other."

G: E. is whole, universal, and P. is little, which infers humble.

C: P. is little. P. is very short.

G: Cutting your hair would be mourning, or take a vow; it's a sign of humbling, being humiliated, or being Brittany Spears, which is all the same thing. But it started with getting your nails done. Who gets their nails done? Like a wedding, a ball, or dress-up.

C: I usually go every two weeks.

G: There are a texts that say hair is a woman's glory... Any sense of a deeper meaning?

C: I accept everything that happens, that it happens for a reason.

C: If I'm in a hurry and I get stopped at every light, I'm going to sit there and complain. But then I'll say, "There's a reason that you're stuck at this red light... There's a reason everything happens." I think sometimes I'm too accepting of what's going on.

G: That's what I get out of this dream. You've got E., and she's flying people in on private jets, she's bringing you food, she's gunning for wholeness despite the people who do really wrong things to you. Despite all that, there's E.

D: It's like a two-sided brush. Like, "Okay, you have problems, I can help you deal with that."

G: You do see people. That is your gift. People are craving clarity, and they're not getting it. Having insight is the answer. That's why I'm doing this project, because I'm getting such input about which way is up. It also releases me from worrying about what's coming down the road. These little course corrections can add up to a large difference in

destination over time, without knowing where you're going. That's the metaphysics behind what I'm doing.

Observer Notes

Amazing dream time—mostly because I felt so strongly that she is being pursued by God Himself! Jesus showed up in her dream, and Gerard was able to connect it back to a previous dream that was more disturbing. It was so blatantly obvious to Gerard and I that He was showing her today, in her more recent dream, that He is with her and taking care of her. It almost brought me to tears, realizing that this dream stuff is REAL! And that God is using us to speak this truth into their lives. Charlie gave no indication that she understood the man in her dream to be God, but I told her that I believed she would discover, by the time our 6 weeks were over, what it is that holds her back from moving on in her life (Nail sticking up out of the floor in her grandparents' house.). It was also encouraging to hear that she is writing down her dreams. I don't know if she was doing that before.

Meeting 3

January 25, 2015, Harrisonburg, VA

Dream

I was at my mailbox. My mailbox was so full it was coming out from around the mailbox. I thought, "Oh, that's a lot of mail."

C: No emotion to this dream.

G: What does it mean?

C: I think there is an abundance of news coming.

G: Good news or bad news?

C: I don't know.

G: What if I told you that you get to choose what's in the mailbox, but you have to speak it?

C: I think it's something that's going to help with these decisions that I can't make.

G: That would be powerful. So, guidance, clarity, help?

C: There was a black plastic package that was sticking out. My mailbox wasn't completely shut because there was so much stuff in it. There was a shipping bag in there.

G: (Asks about her tattoo with the quote: "I have been one acquainted with the darkness.") For me there's a literal meaning that you have a gift at night, that most people refute. You have a gift of sight. What I'm talking about is the black package in the mailbox. Black is lack. Part of the truth is that you're not enough...that's the reality of living. It's a truth to embrace. Receiving the dark package is not something everyone is willing to do.

D: I appreciate that you responded calmly, mature, from a place of strength.

G: Can I wish something in your mailbox? Love. I want some love letters from really great people who really love you. There are a lot of kinds of love and I'm for all of them in their place.

Dream

I came out of the office. There were metal stairs and scaffolding that went through the plant. Everybody in the plant was there, on the stairs and the scaffold, to look down on what was going on. I saw E, one of the girls. I went up the steps. The stairs and scaffolding were orange. I walked up the stairs, holding onto the railing, because everything was open and I could see down through everything. Part of the railing that I was holding onto was loose. I was in a panic. I didn't think it was going to fall, but I wasn't sure. She said, "Here, hold on here." That part was sturdy, so I was holding on with both (hands) in this panic, that everything was going to give way and I was going to fall.

One of the guys, G., was coming out of the cafeteria and he was going to retire. Everybody started to applaud but me, because I couldn't let go of the scaffold because I was scared.

C: I think I stopped not quite half way up the stairs, maybe a little more. I was starting to panic over which direction to take. I have decisions that I'm putting off making. I'm afraid I'm going to make the wrong choice.

G: Orange is warning. Metal is sometimes money. Scaffolding is temporary; you're not where you're going to be forever. The stairs are a spiritual metaphor, or functional of moving up in your career. I generally go with the meaning of a name. E./noble—how to hold on/not fall/you have a strong moral code, G./spear. All seem to point to work.

D: E was encouraging you to hold onto what is noble.

G: What do you know for sure?

C: I don't know anything for sure. How can you know anything for sure?

G: What would you be willing to suffer for rather than give up?

C: Two years ago I gave up the security, which was the house where I lived, for the majority of my life.

G: Do you own what your grandparents tried to invest in you?

C: I'm more stable.

G: What about values?

C: Those changed, as I got older.

G: When you turned eighteen you put a lot of things in question, that you had blindly accepted until then?

C: Yes. There are some things that you just don't do.

D: Where does that come from? Experience?

C: Yes.

G: (Tells story about a married man who refused an offer from another woman, which ended that friendship. He then dreamed that he was stuck to the ground and crows came and ate him alive. That greatly confirmed his decision to stay with his wife.) There are

certain things that you don't do. You can, but there's a consequence. That was a real tragedy. Cause and effect, is that what you are saying?

C: (Tells story about eighteen year old she is warning about consequences.)

G: This dream is about you holding on. Let's just say Gary is spear, retiring, applauding. How does that apply? Let's say it's a work dream. This guy at work (daytime actuality) telling you not to settle, that's powerful.

C: I asked for a raise. He asked (the impossible).

G: You're being given a shake. You've hit your ceiling. Take it as a gift. Maybe Gary is you, taking your spear running, screaming at the enemy. Go back into the battle.

G: They're applauding Gary, who's going to war. Maybe it is about you leaving this plant, going after something dangerous and big. You can be really comfortable in this culture but it can be spiritual death if you're stifled. What are you willing to fight for and not give up when you don't get it? That's your spear. This is a pivotal moment.

D: Where do you think your dreams come from?

C: I think they are divine messages.

D: More dreams.

G: That mailbox. Come on!

C: Gotta' open my package.

Researcher Notes

Charlie exhibits significant dream activity, recall and interpretive ability. She seems wise beyond her years, perhaps because she deeply considers what she learns, she seeks revelation from the divine, and she values relationships. She has been remarkably willing to practice our version of dream interpretation, particularly our insistence on metaphors. She seems very open to receive our interpretations of her dreams, but also guides our discussion with details that modify meanings, and with her own instinct about the application to her life. These meetings have been very satisfying. While Dorothy has questioned whether the dreams of some participants come from God she has not struggled with this question with Charlie.

I met Charlie at a New Age fair where I offered dream interpretation and we talked about her dreams at length. Recruiting her for this study was tenuous. Adding Dorothy was similarly tenuous, but it was required by the project design. Dorothy was insecure about her ability to relate to Charlie, so there were a number of early relational hurdles to overcome. With each meeting we have become increasingly comfortable with each other. Both Dorothy and I are genuinely fond of this thoughtful, deeply spiritual and very pleasant woman. I think that this meeting was the turning point for us in terms of seeing her as a friend. I sense that meeting for coffee on Sunday afternoons has been a real treat for all three of us.

The project design never considered the long-term effect of these interviews on the persons involved. This is a deficiency in the theoretical work, born of inexperience. Early drafts of the project design addressed follow-up, but the ideas expressed were insubstantial, and therefore cut out. Several issues seem relevant:

- those who want to continue the relationship should be honored,
- participants generally seem to have grown in their desire to understand their dreams, but will likely want further personal coaching and resources,
- these relationships potentially offer a potent relational bridge to further work with other people, and a potential for partnership in which the participant becomes the assistant with a new participant.

Many of the participants exhibit a profound facility with Scripture, and a seasoned familiarity with the Holy Spirit, so they have great potential in offering dream interpretation to others. Another participant has a wide circle of friends in a Catholic context that seems to embrace dreams and other mystical experience. Given the depth of history of Catholic mysticism, this seems to be a significant potential avenue for ministry. One observer is related to a local Islamic Kurdish immigrant subculture, and several participants regularly participate in Eastern religious circles that could readily be entered by the researcher. While a disproportionate number of participants are women, a number of men have been identified in all the different circles, who exhibit significant dreaming and recall, and might be interested in learning dream meanings. It is not too late to take action, making the most of a greatly improved circle of sympathetic relationships.

Meeting 4 February 1, 2015

Dream: Throwing Vegetables at a Zombie

I was at a grocery store with E. in the canned food aisle. She went to the next aisle. A zombie was coming toward me, so I threw the great big cans of green beans at it, but I could only throw them about two feet. I tried throwing smaller cans but that didn't work either. Finally, one got too close, so my can hit the zombie in the head. I picked up a jar of sauerkraut, but I dropped it and it broke. I started grabbing food to take with me: I took some sauerkraut and a package of instant mashed potatoes to eat. I hit a zombie with a shopping cart.

G: What do you think of zombies? Are they coming?

C: I believe anything is possible. I believe that we are going to be our own undoing.

G: There's the zombie concept right there.

C: I believe it's going to be a nuclear annihilation, and I believe we will cause it ourselves.

G: Smaller countries are joining the nuclear club.

C: I was not scared. I just needed to leave.

G: Do you feel that's what it's about or is there maybe something else?

C: I was throwing vegetables; someone was talking to me about eating better. I was my own zombie, because I haven't been taking care of myself. Maybe that's why I wasn't angry or scared. Maybe it was my own subconscious saying, "Hey, you better take better care of yourself."

G: You're alive, but you're dead. They don't want to hurt you, they just want to eat your brains.

C: Voodoo zombies were reanimated to be slaves.

D: If you didn't go literal, the vegetables are a more literal interpretation, which isn't a bad thing, and some dreams are very practical. But often they are metaphors. Dead but alive, live but really dead; what's this about?

G: I would rather assume that all dreams are messages, important, and just packed with gold bars, and if I unpack it I'm gonna' be rich, rather than assume they're all pizza dreams, psychic junk, because I've had so many dreams that really were pure gold. If I'd never had miracles come out of my dreams, I wouldn't go there. It doesn't bother me to bash away at a dream for an hour and not get anywhere.

D: The goal is, in six weeks can we help you so that you can dig on your own and make a little more sense, and glean something useful.

G: She's been digging for a long time, we're just cheerleaders. What you said is interesting. You're not crazy to go there. If the vegetables stand for taking care of yourself...

D: The way to combat not really living is to take care of yourself.

G: I tend to be beyond spontaneous, but this week it struck me that a little bit of structure would really help me. Exercise, physical chores...

D: You're talking about taking care of yourself.

G: Sleep, exercise, good food.

D: (To Charlie) which you've talked about before.

G: It's funny that you hit this guy in the head.

C: That's how you kill a zombie.

G: The whole zombie thing focuses on your brain.

D: We throw out these possibilities. It seems like you always listen, you always nod, but I wonder what you think.

C: I mull it over in my head. Everybody has insight. Everyone interprets their experience differently. It's interesting to hear how someone else interprets what's going on. I learned early that there are two sides to every story.

D: I appreciate the fact that you seem open. You don't just eat up whatever someone tells you, but it shows wisdom that you consider what others say.

G: In a typical relationship there is information that overlaps and information that doesn't overlap. People that don't talk a lot you don't necessarily hear from them.

D: Did the dream leave you unsettled?

C: No.

G: Some dreams are not flattering. They are unpleasant because they tell me that I need to change. I dig in a dream, push the person who had the dream out alone, and trust that they are going to hear what the dream actually meant. I can't do that part for them. Having come to the point that they actually understand the dream then they have a decision to make, "Am I going to embrace that?" Just because you see something doesn't mean you own it. That's a lonely place. Best case you can get timely, specific information about what matters now.

Dream

I was at work, cooking in the oven, in the warehouse. My friend's four-year old T. helped me to cook two kinds of French fries, and I told her, "Don't touch the stove, it's hot." She had a plate ready for the French fries, but I told her they weren't done yet, and I put them back in. There was a square bucket with a lid on the floor, with corn dogs in it. I could see them, but I couldn't figure out where I had seen them (and my alarm clock woke me up).

G: Did you find the corn dogs?

C: I found them, but I didn't get to them. The oven, the warehouse and the bucket all hold things. I think that I took them off the pan and put them back on. None of the boys were there. It was just me and T.

G: Let's talk about oven and the warehouse.

C: I spend half my life baking. I need my space.

G: What if we use barn instead of warehouse, as a symbol of wealth, means of production. Warehouse as a metaphor of the contribution of a life. Why do you call the men at work, "my boys?" Single women don't talk like that, but you do. It's cool, that's a values statement. Your commitment to finishing the accounting is a values statement.

Oven can mean several things; organic versus cooked up.

D: Storehouse is what you draw from in your life, for support, emotional well being. Are things changing?

G: "Don't touch," doesn't seem incidental, as in, "Don't go there."

C: I don't like corn dogs.

G: It's junk food. It's meat.

D: The meat of an issue.

G: Four is order, four corners and four seasons. Two kinds of French fries, two is a witness. Are there things in your heart that you know are important, even if others tell you they are unimportant? Warehouse, oven and "don't touch" (things that drain you), point to heart desires.

D: You store things in a warehouse and in a bucket.

G: It's a classic suggestive dream. The answers are in you. It's not a truism that you should find something you love to do, then monetize it. Sometimes what you really want to do is difficult, or it's done outside of work, it costs.

D: I use my computer to create my work, just like I bake in the oven.

G: Have you thought about IT?

C: I have thought about it.

D: You were with E. in your zombie dream. E. means will rule forever. Forever would be beings that don't die.

G: The idea that we are spiritual beings having a spiritual experience.

C: You are a soul; you have a body.

G: Ten years after you die, will it matter to anybody? I think there is something to be said for cumulative effect, expectancy, carrying the dream with you. The zombie dream is so memorable, though I'm still not sure what it means. Maybe it's about being fully alive.

C: I don't think many people are.

Researcher Notes

I see a tendency in my dream sessions that when I feel stuck in the interpretive process I tend to slide into lecture mode. One part of me legitimizes this behavior as a vehicle for encouraging further exploration by the participant. Another part of me feels alarmed that I'm refusing to embrace legitimate frustration. I'm worried that my participants will become discouraged and quit the study. While the process of transcribing interviews has been arduous and time-consuming, listening to these recordings has highlighted my verbosity and fears that detract from this project. Remarkably I recall no complaints about our inability to interpret dreams.

Charlie tends to fill in details as we talk, which is often helpful. She also tends to explain her waking concrete connections to her dream imagery, which helps us to know her better but usually doesn't relate to the dream. Perhaps being heard is equally gratifying on a strictly social level or on a spiritual level. It is such a basic need. Beyond being heard, perhaps the deeper need is to be known.

Our meetings with Charlie were often much less productive than our sessions with Christians in terms of interpretations. Even when we felt that we had offered helpful meanings that clearly came from the dream, Charlie was not always ready to affirm their value. Perhaps she needed more time to consider what we said, which would fit her manner. Similarly, Christians who were from traditions that avoid the gifts of the Spirit also struggled to connect useful meanings to their dreams. While they too were interested in the possible meaning of their dreams, even when we suggested strong possibilities it was not always clear to them. It appears that we are attempting to transfer a non-linear, hyper-rational process that people with previous Charismatic and Pentecostal experience readily understand, but is not readily evident to others. Furthermore, the free exchange of ideas regarding intimate subjects and theologically and philosophically diverse ideas requires a facilitator with a depth of knowledge and fluent communication skills. In private conversation Jon Ruthven suggested repeatedly that this research would go better with much prayer.

If this assessment is correct, then a project such as this should begin with an assessment of the candidate, in which a variable number of meetings would be selected. Perhaps with those who are committed to continue in dream interpretation, longer intervals could be introduced after the initial weekly meeting phase. Several people have suggested a retreat setting, which would allow for discussion and sharing. For some, a retreat setting might provide the physical rest and spiritual renewal that would foster dreaming. The findings from this study suggest that even a retreat setting should revolve around private dream sessions.

Theologically, the model of personal discipleship, an intensive transfer of an integral set of values from one who models them to one who earnestly desires them, suggests a methodology for this project which focuses on a full transfer of skills. This assignment of values and habits occurs one person at a time, over a long period of time,

rather than as introductory knowledge, such as that gained through a book, webinar, seminar, or even a retreat. Furthermore, the transfer of Christian dream interpretation demands responsible use of images from the Bible in dream interpretation, and an experiential and theological understanding of the person and work of the Holy Spirit, particularly how He speaks. Finally, a true transfer of biblical dream interpretation would locate people in a communal context where dreams were treated with honor and dreamers submit to the counsel of others over time. This in no way precludes dream interpretation with other faiths, but it does greatly extend the timeline.

Facebook post by Charlie
February 2, 2015

I believe dreams are cryptic messages from the Divine. I took a dream as a suggestion and asked the person from the dream for advice. It turned into a very enlightening two-day conversation. Perhaps it was the guidance I need to choose my path, "Most importantly no decision is forever."

(From this dream and the advice of a trusted friend, Charlie made a firm decision to leave her job and to move to another city. She expressed great relief many times.)

Meeting 5
February 8, 2015, Harrisonburg, VA

Dream

E., J. and I were trying to find a street. I kept trying to program it into my GPS but I couldn't spell the street right. I kept deleting it and trying it again. We sat at an apartment complex, waiting for them to leave. It was a side street; you had to go in the back way. The street name was two words, something/bird; a mockingbird or a blue jay.

We went in and a woman handed me a six-month-old baby. She couldn't care for it any more. She gave me the car seat. They were packing up to leave. I told her, "Before you leave, we need to go to the court to assign custody." She said, "okay." I decided that if I was going to take the baby I should take everything else. J. had taken the car seat out and turned it around because he was too little to face forward. I had to move him over to the passenger side so that if I needed to I could reach him. I stuck the furniture in the car.

Then it turned into C.'s baby.

G: E./whole or complete, J./God sees, beholds, rich, C./clear or ice. Journey and not finding your way is so true to life.

C: Baby is someone to take care of. Last week since I dreamed of D., I called him to ask his advice about career/moving. He told her, "No decision is permanent." That helped me to sleep better. I know where I want to go and I'm pretty sure how to get there. Packing up everything and leaving everything and everybody behind.

G: Great meaning. Perhaps the baby is a hand-off of a cause that is waiting for you when you get into your next situation. You don't know what it is, but when you get there it will fit. The three name meanings: to behold, clear, complete

C: I don't make goals because I don't keep them, so why set myself up for failure. I give myself six to twelve months to save money and to plan.

G: Do you feel that you have changed how you interpret dreams in the last five weeks?

C: I don't think I take them as literally any more. I don't take them as being leftovers from the news last night, or, "That was just weird." I look at them differently that I did before. Five weeks ago I wouldn't have woke up and said, "I know what this means."

D: It's hard work.

G: Do you think that it was significant that we took you so seriously in your dreams?

C: I think so. I think it was steering me away from just blowing everything off, thinking it was something silly. Saying, "No, you need to look at this differently, objectively." Just take it for what it looks like.

D: It sounds like you were already taking your dreams seriously. Perhaps Gerard gave you confirmation. I think you had arrived at some of that on your own.

C: I learned that just because you think they are bad dreams doesn't mean they are bad dreams.

D: That's huge.

C: What I think are evil aren't, they aren't what I think they were.

D: Sometimes there really is evil, but I'm not a victim.

G: It's not fate.

D: It's time to stand up and heed the warning.

G: Or even oppose it, spiritual battle.

D: That's what we do; I pray. I woke up one time... (wasp attack dream).

G: Call out for help. I think a deeper issue, is that I don't know that people take themselves seriously. I don't mean, "Oh, you're hot stuff." Just that you do reflect God, that you are an original, wildly original, and irreplaceable. You have a part to play in the grand story. I think people don't take that seriously; they get ground down by their failures and by other people's evil. So their dreams don't mean anything. So their dreams are calling them back to, "You're not just an original snowflake, you're an original human." You're not just a person, you're a spiritual being. So it's a spiritual impact that you have on whole communities. It can't be replaced and it can't be duplicated. That to me is what's behind the whole dream thing. You are important, you are precious, you are irreplaceable, and you're beloved.

Researcher Notes

I had a dream last night that suggested prophetic release today, so this statement which occurred at the very end of the interview fit with a previous dream that suggested the Holy Spirit's desire to warm hearts with His love. I had told my peers that I expected a negative result from the participants outside the Christian faith, but this suggests that the basic approach to dream interpretation is actually quite simple and duplicable. My dogged emphasis on metaphorical thinking is quite significant, and at least to Charlie, credible.)

Meeting 6
February 15, 2015, Harrisonburg, VA

Dream

I was in a house, unknown to me. It was dark. I was supposed to be working. G. was working there. C. was standing at the sink. I looked for another way to get out. It was a big house, old. The kitchen was the only bright room in the house. It had an old porcelain sink. I had to pick something up, small old wooden discs. I picked them up and took them with me.

D: What do you think? Were you irritated?

C: I didn't want to deal with C.

G: C. means battle

D: The dream is about you. House is your life. The battle is in the kitchen.

G: But there's G., the greater context. So what's kitchen? The sink is washing, the round disc sound spiritual/round.

C: There wasn't anything in the kitchen. Maybe there's a battle I'm trying to avoid.

D: That G. is with you is huge.

C: G. was in the dark part of the house.

G: What is your job?

C: They were doing data entry, something with computers. There were a couple of old typewriters, the clunky old kind.

G: What did the discs look like?

C: Flat, about the size of a tangerine. I had a stack of them in my hand. There's old typewriter and a new computer. The discs were old. Dark and light, old and new.

D: C. and G.

G: This is describing a life. So what is the question or problem?

D: Are they choices? Dark/light, old/new, G./battle, in your life you have choices to make.

C: Taking the dream literally...going through the sequence of the dream, from the dark into the bright kitchen, but there's an obstacle, changing my mind I go back. I pick up all the old, the house is old. A fear of going forward, knowing that there's going to be a battle and something brighter.

D: It still comes back to your choice. You could avoid the unknown and settle.

C: People have asked why I'm leaving, and I told them there's more out there. They don't understand. I was told three times this week that I wasn't going anywhere. A friend said that I would prove them wrong. I kept getting my statements reversed at work. There are more decisions to be made before I leave.

G: Fall is a good time to start school. On a personal level sink/cleansing, kitchen/what feeds your soul, and Grace that you don't have to earn acceptance and favor. (no response)

Dream

I think I was in the same house with two other people I don't know. We were upstairs. I know there was a long hall with other rooms. We were all in one room, something was coming and it was not good, they were spirits or something like that. To keep them out, we had to block the door. I stood there saying, "Who has the salt, I need the salt." I salted the doorway, but a spirit came in. It was solid and it was looking for something. I screamed at it and it looked at me. It disappeared and salted the door. I thought everything was okay, and then realized I needed to salt the perimeter of the room so they wouldn't come through the walls. I said, "This isn't enough." I poured water in a bowl, took a cross off a girl's neck and said, "Let it set, because we need holy water." We needed to spray the room. I said, "Gerard says, not everything I think is evil is evil." I was thinking that not everything was as it seemed.

The dream stopped. The other people in my dream, like a flashback, we had met before in a battle, and we needed to find a mask. One of us needed the mask, and we needed to get these other beings from the flashback because they were the only ones that could help us with what was coming. One was a big powerful ruler, an ancient king. He said, "We've been working since you've been gone," because it was complete and total destruction. The good people, to fight this battle were behind walls and we had to get them out of the walls. This ruler opened these big stone doors. What I thought was barren landscape was actually some sort of beings. They were coming to get us so he had to shut the doors. He said, "We have to get something done."

I was back to current day on the street with my friend, C. We stopped at the store; she got a present for me. I realized I needed that for some reason. They wouldn't give me enough time to go find it. I thought I had to come back, went through another door to a different part of the building to find what I needed.

C: I went from being afraid; I was scared to death when we were in the room. It was a sense of urgency. Then in the flashback it was urgency, excitement, things that need to be done. The last part I was searching for something. There was urgency throughout the dream, but the reason changed. At the end I had been somewhere similar. It was old schoolhouse turned into a restaurant and shops, bright colored, pink, girly, there was something I needed to find. I didn't have time and I didn't want people to know what I was looking for.

G: Sounds to me like you were looking for yourself. Worth finding. So how about this old king? That's a potent image.

C: It was like an old king in an Egyptian movie. Very sandstone, plain clay buildings, all open, but all ruins.

D: Was he a good king?

C: I don't know.

D: You weren't afraid?

C: No. I wasn't sure if I wanted him to find the object.

D: If it was you that you were looking for, it would fit that you didn't know if you could trust him. I'm curious about the flashback being about your past.

C: It wasn't looking back, it was like the dream stopped and I went somewhere else to talk to the king. I could see where these other people were behind the walls. I could see someone else finding it, but I had to find it first. It was buried in a box in red clay.

G: What's in the box?

C: A headdress mask with power to it. The people had been reincarnated then held behind the walls. It was weird. So much happened that I couldn't remember the sequence.

G: Carrie/free man. The king seemed like he came to rescue you.

C: I didn't know if I could trust him.

D: What is salt?

C: It keeps out evil spirits. It conducts power; it keeps things out and in.

G: In the natural it preserves. It's a metaphor for influence for good. My experience with evil is that I'm part of the problem and I need to be rescued. In the spiritual we have to cast our all in, so not knowing the king is realistic.

C: He was ancient; I could tell by the way he carried himself.

D: But you weren't sure about him. In the movie Exodus, Moses' brother was Ramses. I kept thinking it was him.

G: Ramses/ Ra/sun-god/son; son of the sun-god. Pretty exalted title.

D: Had you seen him before?

C: No, he was very muscular.

G: Good guy to have in a fight.

C: Fight against the undead coming to get me.

G: Sounds a lot better than salt.

C: Outside the gate was like a swarm of bugs all moving at once.

G: Sounds pretty demonic. C is freedom, the great evil is slavery. Exodus is the story of two million slaves getting free.

C: In the movie the water recedes, then a storm comes.

Dream

There was a bathroom. In my dream I thought, "This would interest Gerard." It was older and small. I thought that I had to clean it.

Researcher Notes

Dorothy and I were both profoundly guilty of trying to force the king of the second dream to be the King of kings. Upon further consideration on the way home, Dorothy considered Charlie's mistrust of the king and determined that this was in fact an evil king. Dorothy sent this message to Charlie after the meeting, "One more thought about your dream. Both Gerard and I first thought the king was good, and there to help you. Thinking more about it I think he was not good. He had the ability to open the door to more evil. You showed great discernment in not trusting him. Just food for thought." Other elements of the dream support this interpretation. The important point here is not that Dorothy is a surprisingly insightful dream interpreter, but that both Dorothy and I

long for a revelation of God to all of our participants, and misinterpret dreams to fill that desire for these good people. This is not helpful on any level.

It feels very flattering to be referred to inside the dream, to become the interpreter inside the dream, however I struggle to understand what it means. Perhaps God Himself is now promoting me to Charlie as a trustworthy guide. There seems to be no reasonable template with which to evaluate this strange turn of events. After twenty-nine months of constant dream bizarreness it comes as a surprise to enter increased implausibility. This project, and relationships such as the one with Charlie, has served to further increase an already avid commitment to dreaming.

While Charlie seems to enjoy our company and the opportunity to dig into her dreams, I often feel frustrated with the inconclusive nature of our interpretation. It seems that we push most of the actual interpretation onto Charlie through our lack of clear interpretive modeling. She quickly understood that we see almost everything as metaphors and stories about her, and she seemed happy to shift her thinking to that approach. Since we met her she has been able to make a very difficult decision to uproot and move, although a friend of hers seems to have been very influential. However, a number of her dreams concerned her life story and her need to move on, so perhaps our time together has directly contributed to her ability to move on.

I often wonder if the last dreams of the night, the early morning dreams, tend to be more graphic, more multifaceted or jumbled, and therefore more appealing to spiritual thrill seekers. I often wonder if my Eastern friends only bring me the fantastic and seemingly spiritual dreams and conveniently ignore the others. By contrast the dreams in the night seem to be shorter and less visually sumptuous. They seem to contain the rebukes, the revelation of the evil within. It would be interesting to sort dreams by the time of night at which they were received. I believe that the interpretation process would be greatly facilitated by focusing on these mid-night dreams. Perhaps in a retreat context in which people have plenty of time and rest these middle-of-the-night dreams could be separated from the early morning dreams, and a comparison could be formulated.

Post-Test

February 22, 2015, Harrisonburg, VA

- 1) Yes. I don't dismiss them like I used to. Instead of blowing them off as silly or random I think about them a bit more.
- 2) I have that book but I haven't used it. Depending on the substance of the dream is how I look at it. I never thought of looking at names instead of the person.
- 3) Occasionally.
- 4) Sometimes. It's gone up. I would be a most of the time, if there was such a category.
- 5) Using people's names instead of the person. Just because I think it's evil doesn't mean it's evil.

- 6) The one where I was lost. I knew where I was trying to go. D was in that one. I realized that I was making the right decision. I came to me when I woke up. I know I'm on the right path, where I'm going.
- 7) I can't think of any. Bare feet maybe.
- 8) The dream where I was supposed to ask D. for help when I woke up.
- 9) I can't think of any.
- 10) The dream with D.
- 11) I'll look up names. I'll not take them for face value.

Has your confidence grown in your ability to interpret your dreams without help?
Yes.

12) Suggest journaling. I forgot parts of dreams, the order of dreams. My friend writes them down before she gets out of bed. Six weeks was okay. Four weeks would be too short. Six weeks might have been too short. I made a lot of progress from where I first started to where I am now. Eight to ten weeks could have been more of a, "Yes, I'm confident to know how to read these." With journaling have specific questions, feeling, atmosphere, emotion. Those are things that I would not have considered; in the past I wouldn't have paid any attention.

Observer Summary

I think she clearly stated, step one: don't dismiss dreams. When we first met her she had a recurring dream that she couldn't shake. I still want to get to the place where we can speak honestly. At some point we need to tell her that in all this we believe that dreams are from God, the God, and we are Christians. The method that we use, if they are from God, is to use symbols that He uses. We look in the Bible to see what these symbols mean, then look at our dreams with those meanings in mind.

My approach, when I am telling people, especially Christians, but even non-Christians, is to say, "What if some of your dreams were actually from God. What if in these parables there is a message from God Himself? What if there's guidance, direction. If it's coming from God Himself, who wouldn't want to hear it?" I feel like if you go to people and say, "The dreams you are having are from God," they will reject it. But if you say it like that, it's easier to entertain the thought because I'm not putting it forth as an absolute truth. So they are free to think about it. Look at the metaphors in the Bible, the story about lean cows being eaten. Who would have come up with the interpretation of Joseph? I want to get to that point with all of these people. Maybe it will be the last time we see them, but I don't think so, especially if we're not dogmatic. I think a lot of these people have had a chance to get to know us. We have proven that we're not there to criticize or condemn, we are truly interested in dreams. I want to plant that thought. At some point we have to mention the name of Jesus. We need to tell them that Jesus shows up in our dreams a lot. The leaf-blower was Jesus. I don't feel bad that we haven't got there at this point. I did struggle with that. I needed to know that they could trust us, that we really were there to help them interpret their dreams. It's more than that, at some point we owe it to

them. At some point they are going to move on and we need to plant that thought with her and let the Holy Spirit take it from there.

I definitely think she has gained. She made that really clear. I don't know that I could say that without the post-test. I don't know that I have seen the benefits that she listed because she is so quiet. Her habit is to tell us a dream and then wait for us. I remember one time, maybe more than once, she worked on her own to piece things together.

Do you think that she advanced in her confidence and ability to interpret her own dreams? Oh yeah. Based on what she said today, yes. She doesn't dismiss them. She looks at names. The things she threw out there, the last question she said a worksheet, the questions she suggested were good ones, that demonstrated that she did know what things to look for in terms of interpreting her own dream.

Do you think this project impacted her in any way in terms of her faith? I have no idea. She gave us nothing to go on in terms of her own faith. She didn't say anything, other than the first week. She said the source of dreams was divine.

What do you think will happen with her in terms of our relationship? She seems open to lunch. It's hard to say. Beyond that, I don't know. The fact that she said, "I think that if I had more time," is perhaps the open door that we have been looking for. I would be willing to tell her that I'm open to keep discussing dreams. She definitely grew but she is not confident that she can do this on her own.

Researcher Summary Notes

In the middle of the night I prayed many times for Charlie. I believe that her dreams changed over time; they became far more accessible to interpret. I also felt that she became more comfortable with our point of view in general. She seemed less defensive, more welcoming of views that I thought she might reject. It seems that prayer, friendship, dreams, coffee and time creates an atmosphere of acceptance that would otherwise be impossible to foster. She understood two key points early in our meetings. Metaphorical thinking made sense to Charlie, it rang true with her dreams and she owned that perspective as her own. The difference between dreams that foretell a problem or an event and the idea of an unavoidable fate was acceptable to Charlie. In her words, even dreams that appeared to be evil were not necessarily evil. I took that to mean that she agreed that when a dream presented even a grave difficulty it did not preclude the opportunity for a different outcome. I probably spoke of a divine Lover more with Charlie than any other participant, but she seemed open to that idea. This was my standing answer to the dark dreams; that a Lover had sent an early warning and would answer whoever asked for help.

Observer Final Summary
March 29, 2015, Staunton, VA

- 1) 3.5. In the post-test she said that she talked about using names, not assuming dreams are evil, not taking them at face value. She said that her confidence had grown. A couple of dreams she felt that she ascertained the meaning.
- 2) 3. In the last dream where she avoided C., she said that she has a fear of going forward, knowing that there will be battle in something greater.
- 3) 3.5.
- 4) 3.
- 5) 1.
- 6) 1. I want to believe that, but I don't have any indicators that is the case.
- 7) 1.
- 8) 3. There were dreams in the beginning about taking care of herself. I don't know about reconciliation or sanctification.
- 9) 1. She brought up Shannon, but she didn't try to do it herself. She's interested in bringing others to you.
- 10) 1.
- 11) 2. She talked in the beginning about her boys at work. She had a dream about a baby. She didn't know what it meant, but she was open. Maybe who she is was affirmed.
- 12) 3. Not discernment of spirits or Scripture. She willingly submitted dreams for interpretation and application. We don't know what she is doing with this. She hasn't given a lot. She really listens hard.
- 13) 3. She mentioned a couple of times that evil isn't necessarily evil. I'm not sure what she meant. Perhaps she meant that it's not impeding doom.
- 14) 2. I think we have given her some tools.
- 15) 1. I don't think she blindly receives anything. She has always been careful. When she came in she talked about a dream book that she had rejected.

II. At the beginning she talked about past lives. She's not exactly embracing Christianity. Some dreams I felt she was heading in the right direction. She interpreted some of her dreams. Some of them were okay. She wasn't using biblical principles. She was sort of using some of what she used from us. She was copying, but she wasn't accessing the Holy Spirit for help. She didn't gain any new reference material or use a Bible. Overall, I think she's a null. Given more time, maybe she would be a positive result, because I sense openness. But she didn't give us anything in terms of changing her belief system. It wasn't a positive result. I think that she was given a lot to think about. She seemed open, but I don't know what she's going to do with any of it, like the nail and being stuck, although she did decide to pursue moving, so that's very unstuck. She gained insight into herself as a nurturer, that was affirmed. Moving on, encouragement as a nurturer. Changes? No indicators. Move up scale? Not that I know of. She didn't tell us if she did. I think she trusted us. We gave her time, we didn't push her. We allowed her to take in, think, and not respond. I think it was valuable. Of the three non-Christians she's the one I have the most hope for, given more time. She doesn't ask questions about us.

III. More time, and eventually being more direct about what some of the symbols mean. What served her needs was not pushing her. She is very careful. We allowed for that. We spent lots of time talking about her, her struggles. That's always valuable. She gained some tools that she can use to interpret her own dreams. It's a step in the right direction in terms of receiving understanding that it's the Holy Spirit speaking into her life. She gained some friends. It was successful. Given more time it would be more successful.

IV. Yes. My confidence and ability to interpret improved. An opportunity to work with somebody who comes from a very different faith. I would love to meet with her again. I don't think I would change my role. Yes.

V. We have to give people time. That screams at me with Charlie. In terms of navigating people like her. Allow God to work in His time.

Follow-up Survey
May 13, 2015, Harrisonburg, VA

- 1) More
- 2) More
- 3) C, helpful
- 4) C, more confident
- 5) 4. Not all scary dreams are scary.
- 6) Yes
- 7) Yes, Yes but I would need time off.

DELTA

Meeting 1
Jan. 12, 2015, telephone interview

D: This book your father gave me about dreams, it's incredible (*The Divinity Code*). I had no idea how much the Lord wanted to speak to me in dreams, which is why I had the demonic (attack on sleep). Now I dream all night long.

1) I am a lover of the Lord Jesus Christ. I guess I'm Charismatic. I have been to every church. I was Catholic until I don't know, 6th grade, then I was in a Pentecostal church, now go to a Presbyterian church and a Spirit-filled non-denominational church. I go anywhere.

2) I think they are highly prophetic, I think they enable you to see inside yourself, I think the Lord speaks through them. I believe that Satan (gives dreams) as well. I'm not sure how I feel about that quite yet.

3) *The Divinity Code*

4) Several times a week, since I met you.

5) Sometimes.

6) I believe that God has given us so many different ways and rather than sitting back and waiting for Him, I seek Him. I am seeking Him in every avenue of my life. I believe He speaks to me through dreams. I want to understand it more. I want to take every avenue that He speaks to me, and open it wider.

7) I'm not going to say spontaneously, because it was clearly Holy Spirit. I had a dream about a white sweatshirt of mine. It's a sweatshirt I really like, pure white. In the dream I spilled stuff all over the front of it. This has been happening a little bit, as I'm looking at my dreams. I'll be having a dream and then my dream jumps, and then it jumps to where it started. I went from the sweatshirt dream to this dream about construction at our house, about this large piece of marble slab and trying to get this large marble slab into place. And then all of a sudden it jumps back to my sweatshirt. My sweatshirt had been washed but it was still dirty, it was stained really badly and I was upset, because I like this sweatshirt very much. I remember, it's interesting I'll be in a dream and I know I'm in a dream and now, even in the dream I know there's something significant and that I have to look it up your book the next day. In the dream I'm going, "Okay I have to remember to look in the book;" it's crazy. In the dream and I'm like, "there's significance here." This morning I'm thinking stains, dirt. I hope this doesn't sound, I hope this doesn't come out wrong. Obviously we're all sinners and we come short of the glory of God. I'm not without sin, but I've pretty much purged everything out of my life. At I'm not very loving, but other than that. So I'm looking at the book and I'm like, "this can't be me." So then I thought, maybe I should ask the Holy Spirit. So I said, "Holy Spirit is there something you want to show me?" "Yes." And I was like, oh my gosh, "What is it?" And He said, "Anger." And I was like, wouldn't you know, the night before I had this anger toward my daughter. I was able to not act according to what I felt, but I knew my feelings were not right. I said, "Okay, what do You want me to do?" He said, "Go lie down." There's different places in my house, I've asked Him so much for His presence in my home, and so now there's a place where He meets me every day in my dining room. I knew when He said, "Go lie down," He meant in my dining room, where I have communion every morning. I laid down on the carpet and wham!, Holy Spirit hits me. My whole body is shaking. I asked, "Was that it?," and He said, "yeah." "And it's gone?," and He said, "yes." I said, "That was easy," and He says, "yes." I said, "hey!," I got up and I said, "I have done something right!" I want you to know, how much it meant to me that day. It's profound.

G: You never would have got that from the dream.

D: No, I should have. I should know that a stain on a white shirt means there's something that needs to be removed. But sometimes you need that extra push, so yeah, it's really good. Interesting, I looked up something in your book this morning, and it wasn't something I got. The Lord spoke to me profoundly through it. I believe the Holy Spirit pushed me to look it up in the book.

G: I've often browsed through that book for ideas, just so I'm not stuck, but I've also had really cool experiences dropping down into the Scriptures that they got those images from. I want to be more knowledgeable of images from the Bible. I feel that I'm benefitting from their experience, where they've gone to Scripture, and they've prayed over people's dreams and they've come up with these meanings. But I want to go back to their source of the Scripture. I don't want to be dependent on their experience of God.

That's the design of the book is that it's a help to bring you back to where in the Bible it talks about that, so that you know the Bible as a prophetic tool, as a prophetic word. We tend to read it as a historic, like a book or a how-to manual. So much of it is images and metaphors, not really commands, it's the mind of God.

D: I think this book could be a danger, harmful if someone doesn't hear from the Holy Spirit. I think you have to really rely on the Holy Spirit. As I'm going through it, I found a Scripture I thought I should read, and I thought, "I'm not feeling it, this is great, intellectually it's great, but I'm not feeling Holy Spirit." If that's the case, then this cannot be what You want to show me. I don't wanna' be going down a path that isn't divinely coordinated and is not from You. Then I looked up the Scripture and began to read commentary on the Scripture, and wham!, the Holy Spirit hits me, I'm shaking all over the place, and He speaks right to me. Now that's what I'm talking about! I'm so blessed that I get to see Him the way I do. For months and months I've begged and begged Him to speak to me, and then every day I thank Him for the fact that I hear His voice. I expect Holy Spirit to speak to me. If I'm not hearing from Holy Spirit then I'm not going to go that way. I don't know if that's an okay expectation. He has changed the way He speaks to me, He used to speak a lot louder, He's kinda' quiet now, and I'm not too happy about that, so I know He changes how He speaks to you, but you expect to hear from Him.

8) I know there's been a time. I so infrequently ask other people for an interpretation of my dreams. I don't have a lot of people in my life that I trust in that way. I can tell you times when I've asked people and I said, "right on."

9) My girlfriend's husband was fondling my breasts. And I woke up and I was like, "Oh my gosh, that dream was clearly not from the Lord." That was really awful, so I ignored it. Now I have always heard from the Holy Spirit, so I tell Him, "If I missed something you are trying to tell me, please do not think I'm ignoring You, please just tell me again." Several weeks later I had an elaborate dream in a vacations spot, and my girlfriend was there, with her husband, and I saw this beautiful woman who he is working with, and I knew that it was a problem. I woke up and I immediately knew that Holy Spirit was telling me to pray for him. There's a lustful thing going on in his life. It's just beautiful that the Holy Spirit loves him enough to tell me again.

G: So that first dream may have been from God, perhaps both dreams were from God.

D: I think it's a very important point to make. I originally thought that dream was of demonic origin, but it was not.

G: It was about lust, but it wasn't about you. I feel like my dreams have led to some pretty humbling things in front of my family, but I'm desperate for anything He has for me.

D: Did I tell you about the dream that led to saving my brother's life? I dreamed about my brother. His wife was pregnant with their fourth child and I had a dream about the child. The child was born with Downs Syndrome, and I didn't know what to do. So I called my mom and she said, "Oh, we're to pray." And my mom prayed for the child for months. I didn't know this but the doctors were saying that there was something very wrong with the child and the child was probably not going to live. Maybe they gave him a 50% chance. So my mom prayed and prayed and prayed. All of a sudden one day it was broken, she knew it was done, and they had a perfectly healthy fourth child.

This one was really interesting. There was a man who passed away, a wonderful man who had graduated college with my brother. I was standing in the driveway with my brother and the Lord had spoken to me quite a bit about that man. In fact I was able to tell his brother what the Lord had told me about him because the brother had said to me, in the receiving line, "I'm a youth pastor." And because he said that, I was like, "oh my gosh, I think I can tell you." I told him all these things, and he said, "oh my gosh, Holy Spirit is confirming what you're saying." It was beautiful things, so I knew I was hearing from God about this man. I'm standing in my driveway, after going to the funeral, and I heard, "Your brother is next." I said, "Whoa, my brother is not next, my brother is going to live." I heard it very clearly. I wondered if the Holy Spirit would say something like that, but I thought, "That's just a demon talking to me, absolutely not," and I ignored it. For a week I prayed, "Holy Spirit, what do you want me to do? Do you want me to call my brother? What do you want me to do? Holy Spirit, what do you want me to do?" After a week I said, "Okay Holy Spirit, I'm done with this and I'm going to lay it down. If I've missed something, You're going to have to tell me again, because I don't know what to do." Sure enough, three or four months later, it was like a dream, because I woke up immediately after. It's the second time in my life it's happened to me, that I saw words. Nothing in the dream, nothing was happening, I saw the words: It has been three weeks since (my brother's) passing. I woke up and thought, "What do you mean it's been three weeks since my brother has died?" I didn't know what to do. This was a year ago when I wasn't as well versed in dreams. The next day I got into the bathtub, which is a very special place where the Lord has met me profoundly, a couple of times. I was in the bathtub and I was drawn to pray in tongues and this tremendous peace came over me and then all of a sudden I was groaning in the Spirit. That's only happened to me twice in my life, both times were incredibly powerful. So I'm groaning in the Spirit, and then as quick as it came it ended, like that, and then the Father said to me, "Your brother's life has been spared." I called my mom to say, "No, (my brother) has been spared." And I was sure that I was sure that I was sure. And I never thought that I would know of anything in the natural, I just assumed that some day in heaven, wouldn't it be fun if my brother knew what happened. Well sure enough, a couple weeks later, my brother was eating dinner with his family and he began to choke on something. And he was choking so long, he thought, "I'm gonna' die." My brother had had a dream the night before that he died and the whole time during the dream he was trying to find another father for his four children and a man for his wife to marry. So he's choking and choking, and thinking, "I'm going to die right in front of my children." His wife is trying to do Heimlich, and just at the very last moment he moved her hands, and this thing came out of his mouth and he lived. He said that was a near-death experience. Isn't that wild?

I've had a lot of other dreams, that I've realized just the other night are prophetic. Now, looking back, all the dreams that I've had that were prophetic, I never knew how prophetic my dreams were.

Dream

I had to go to the bathroom but when I went into the bathroom and there was this guy there; I didn't have privacy. I had to go number two, and here I am, with this man in the bathroom. Finally he leaves, and I was able to go.

D: Later that night, I don't remember the dream, but I remember in the middle of the night, in the dream saying to myself, "I had another dream where I went to the bathroom, and when you wake up you need to look up in Gerard's book about defecating, something's up with it." So there really isn't anything in the book. It has to be something bad. But I couldn't really get a handle on it, and then sure enough, that day, which was two days ago, I acted not very well. I don't like what happens when my husband's family all gets together, there is some demonic stuff going on in our family. The one nephew needs deliverance in such a tremendous way. He (God) has been giving his name to other people who will come and tell me, "Who is (nephew's name)? He needs deliverance! For a year I have been praying and knowing that he needs deliverance. It's like I have so much emotion, so much wrapped up in going to see his family. Like, I expect to walk into the room and to see him fall on the floor and to have the demon begin to scream because he can't be in my presence. But in the natural it doesn't work that way. I think I had so much going on about it I ended up being late. And then my husband gave me wrong directions (to his parent's house). He denied it, "I couldn't have. How could I possibly give wrong directions to a place where I've been that many times?" We ended up having an argument about that. I haven't really argued with anyone for a couple of years, especially since I understood that Scripture, "Where envy and strife is, there is confusion and every evil work." And sure enough I acted worse than I've seen in a long time. And I realized that I had a dream about this the night before. I think that I will look at my dreams a bit differently. Maybe the Lord is trying to warn me, or say to me, "Listen..." If we can look at our dreams as prophecy, can we then thwart what the enemy is trying to do?

G: That's happened to me so many times, that God told me ahead of time what was coming, if I could hear it. And usually I'm too thick, and later I'm like, "Oh shoot, You told me ahead of time and I did it anyway." Which is kind of humbling. The God of the universe tells me what He wants me to do, ahead of time, and I don't do it. He is holy and He is coaching us. I think this is the only way, is to get direct holiness coaching from the Holy Spirit ahead of time. The fact that you failed just demonstrates that you need his help.

10) I think you just answered that one.

11) I guess the dream about the sweatshirt, and getting rid of anger.

G: Did you have a dream last night?

D: I had six or seven. I have a good five dreams every night. God used to speak to me so loudly? Like loud, loud. And now sometimes it's just a little softer. I used to have dreams where, I knew what color it was, I knew what it felt like, my dreams were so rich and deep. I would remember them for months. Now I wonder if He's getting a little quieter. Someone told me that the way to know that the dream is from God is that you'll

remember it, but if you don't, it's not from Him. I don't believe that. Last night, the first dream that I had was something that I knew was important, and I was like, "I'm going to have to remember that dream." And you know what? I can't remember that dream. By the end of the night there were three dreams that I remembered well enough to really write down. To me, I don't know if I want to do with that, I don't know if I really want to get up, because you're sort of in and out. You're not really awake, awake. Do I really want to disrupt my sleep that much, you know writing my dreams down, or speaking them into my phone? For eight years I had the most horrific insomnia. It was so demonic. I finally had a doctor say to me, "This has to be demonic, because there's enough drugs in you to put down a small horse. If you can't sleep, then this isn't natural." That's when I knew I was due, Satan was so afraid, how profoundly God speaks to me in dreams. So now I sleep beautifully, I have these amazing dreams. I don't know that I want to interrupt my sleep that much. I guess I just need to pray. I don't know. I did have one last night that I know means something, but I don't know what. I have been praying, "Lord you have to give me dreams for Gerard and (Kristen)." Last night I was going to bed, "Come on Lord, you gotta' give me something to talk about, you gotta' do something for me." The other thing I was asking for was, "Would you please show me, in regards to taking back the rest of my health." I know it's mine, I know I'm healed because He told me that it's done. Not only does it say it in the Word, but I was standing, praying and worshipping Him, I was out at Andrew Womack's worshipping Him, and He said to me, "I am putting a healing mantle upon you." I said to Him, "thank You, thank You, thank You." I said to Him, "What of my healings?" He said, "It is done." I said to Him, "I am not going to do this until more of this healing has come forth physically," because I think it can really confuse people. I think it can be confusing, to be telling people that this has happened, when it has only happened in the physical so far.

G: I think it's legitimate to say, "God has told me that I've been healed, and I know I've been healed, and for that matter I was healed on the cross." I got healed of ADD on my first Brazil trip, and nobody prayed for me. I really believe that one of the ways to see your healing is to go pray for someone else.

D: Sometimes I feel that if I haven't received my healing yet, then my healing anointing isn't strong enough. That's a lie. I've got more dreams than we have time for. Something about the dreams that you have right before you wake; it's very important.

Dream

(Just before I woke, it was a dream where the dream's already started), I went somewhere else, I don't know where, and then I came back. I was on vacation somewhere, where it was nice, sunny, warm weather. There was a driveway, and this pretty little pathway that led to the door of house. A pathway, it almost looked like an aggregate, and it was pink. I was lying on it. I actually was not in my body. My body was lying there in the path; I looked down at my body. I've never had a dream like that before. So I was lying there and there was water. (There was water in the dream I had two days ago too. There's been a lot going on with water recently in my life, like visions). And there was a little water, almost like the ground was wet. I don't know where else I went, had another dream or what. I went and I come back and I look down and this water

had seeped all the way up and had encompassed my body. It was a couple inches above my head already. So my body was lying in this water. I can remember that I didn't see another person in the dream. I knew that my husband was there. For some reason I knew that I didn't want my body to get wet, and that for some reason it was my husband's fault. Whether he was washing the car or what, he got my body wet. There was nothing else happening in the dream for where the water came from. Then he came, picked my body up. I didn't really see my husband, as a person, I just knew that he came, lifted my body up, took me to dry ground and laid me down.

D: I think Holy Spirit just reminded me, in my dream it was set with my husband, my natural husband. I hope this doesn't sound really, totally insane to you. On the morning of the ninth, I married Jesus. So, when I say my husband came and lifted me up on dry ground, I'm not sure which husband that was.

G: Marriage on earth is not an eternal thing.

D: The night before, when I had that encounter with Jesus, and He said it's time for our wedding, and I had angels all around me. Unbelievable, just unbelievable thing happened. The morning right before that happened, in that dream, I was painting my nails. Then I felt I didn't understand that dream at all but then afterwards, I kept looking in your book for preparation. But afterwards, after I had this profound experience, the wedding ceremony. After that, then I realized I had dreamed about painting my nails in preparation. I had another big dream last night. When I say big, I mean I had a dream that I know means something.

Dream

I was walking down the street in an area near here. I'm walking down the street at night and I find myself, I'm carrying a huge umbrella. I'm thinking, "Why am I carrying an umbrella, it's not raining?" It's closed, and it was a bigger umbrella than I ever remember seeing in the natural, like your golf umbrellas. Four or five people can get under them. I have this umbrella and I'm just walking to get in my car and there were these two men were jogging and they're coming up behind me. I knew that the second man meant harm to me, like he might attack me. I took this umbrella and I screamed at him, and waved this umbrella at him, and stared at him. In the dream I felt like he just stared at me, like, "I wasn't going to attack her, what's wrong with her?" In the dream I knew that he had meant me harm. So he just kept running. Then I was having trouble finding my car. It was so dark and I had this feeling like he might come back. But if he comes back, I had my umbrella.

D: The presence of God has been incredibly strong in my bedroom where I grew up as a child, to a point where I would drive over to my parent's house to worship Him. In fact, I had a profound deliverance. I woke up one morning and the Lord said, "Go to your parents house to worship Me." I drove to my parents' house, and my father began to pray. I had demons coming to the house. And my father, sitting at the kitchen table, began to pray to the heavenly Father. The moment he said, "Father," the heavenly Father said to me: "I want them out, now!" I had a dream recently, about all of these things that were at

my parents' house that I wanted to take and bring to my home. This morning when I told my mom about it, she said, "The presence of God that is so strong in our house is the same presence that is in your house." I realized that same presence is just as strong, if not stronger, here in my house.

G: This umbrella (in the dream) is huge. You've got the Holy Spirit who is more than conqueror. You've got a husband, who is very loyal to you. I believe you've got an angelic escort...

D: Ahh! Ahh! Ahh! (Sustained emotional outburst)

G: You are small in the physical, but important in the kingdom. I see a family that protects you. And then you have this prophetic early warning system.

D: One of the things that God said is from a Scripture in Isaiah, "A small one shall become a thousand, a little one a strong nation." There was an angel to my right side. It was cool. I kept saying, "Father, read me my scroll, read me my scroll, tell me about myself, tell me what I am to do." There was an angel at my right side, with a scroll and a pen, and our Father said, "Write your scroll." So on my scroll I wrote, "I am a thousand, I am a mighty nation." I began to write all this, He wrote other things, I wrote other things, and then the Father said to me, "Okay, you have had enough, you can't take any more." I looked up at the Father, and I said, "no, Father, I am a thousand, I am a mighty nation, and I want more!" And He gave it to me! Wham! Holy Spirit came down, and He said to me, "I have given you command of over 10,000 angels." So when you said that, that I have these angels, for weeks I can feel them around me, I can feel them behind me, I can feel them. What's hard to understand, why haven't I seen things change in the natural yet?

G: William Branham had an angelic attendant, and healing was just crazy with him. So your healing will come. I think you will accelerate your healing when you let healing off the chain for others.

D: He said to me, "This is a healing anointing... The more you use it, the stronger it will get. You will raise the dead." The next morning, it seemed crazy. How can that be true? My whole body started to shake. A week later my son got the flu, and I prayed and prayed and prayed for him and he still had the flu. It's hard to just keep praying. I know that what He has told me is true.

G: Let me go back to the vacation and the laying in the path. The words that hit me were, "came back." You said we went somewhere and we came back. Then you said I was lying on the path, but not my body, and then we came back. I wonder if there's a literal call there, "Anne, come back." I'm wondering if He's calling you back to a place of trust and submission. You're created in His image; you're His forever, even the whole wedding thing. Your body isn't permanent; it isn't the answer. Your gifts, your physical ailments, things that have been done to you in the flesh, are temporary. I just wonder if there was a point where you were at real peace and absolute trust, and He's calling you back to that point, because you've been there before.

D: I sort of vacillate in and out of that. It's been confusing, knowing that things are finished. Trusting Him and being in that sort of Hebrews 4 place of rest. Like this dichotomy of rest and knowing our authority, knowing who we are, commanding on authority. I pick up my authority and then I lose the rest.

G: God's not in a hurry with me, He's not intimidated by my sin and thickness, so I think that's where sovereignty comes in. I'm not God, I'm not righteous enough, and He's never going to give me His job. I'm always going to be little old me. What I can do is come back to a place of trust and rest, and worship. And I can refocus on His goodness.

K: Right before my dad had that word about the umbrella being a covering, I had the same word that the umbrella is a covering, just the protection that you always have. Just a simple word that God's timing is not always our timing. Like when He says, "It is done," it's done in His timing. I think of the word where He says to the disciples right before He ascended, "I am coming back soon." That was how many thousand years ago, and it was soon in His timing, but not in our timing. That's been a really hard one for me, like I'll pray about a job, and He says, "soon," and I don't know what that means. Soon in my sense of the word, which I want it to, or it could be soon in a couple of years. It's just that it is done in His timing, but it may be a while before it's seen in the natural. I think it's the same in praying for other people. You can pray and they'll be healed in God's time, but they may not be healed right away.

D: I hear you. I hear you.

K: It's comforting, but not easy.

D: I used to get sick all the time and I haven't been sick in years. There's that Scripture in the Old Testament, it's so very profound to me, where He said, "Why have you taken so long to inhabit the land I have given to you?" Because they didn't advance, they go forth and take what was given to them. It was rightfully theirs. So it's hard not knowing, am I resting and waiting on Him, or is He wondering why I'm not taking what He's giving me.

G: I would say that there's always a path of obedience, a step of faith that He sets before us. It might be even just something small, but you're really good at hearing His voice.

D: Can I pray for you guys before we go? (Prays for Gerard and Kristen, that we would know His presence and hear His voice.)

G: (Prays for Ann's healing and her gift of healing and more revelation)

Researcher Notes

Delta is not the only participant who has prayed the night before the interview for a dream so that they will have something to bring to the interview. Delta, and others, has expressed difficulties with sleeping, which directly affects their willingness to record dreams during the night. This in turn usually leads to an inability to retrieve these dreams in the morning. Participating in this study puts the participants under pressure to record at least some of their dreams. Delta demonstrates real abandon in regards to her dreams in that she is not ashamed to share a dream that casts her in a bad light, such as the bathroom dream. Her understanding of a "spiritual experience" includes conviction of sin, and a willingness to cast herself in a bad light in this project. This behavior is dissonant in a culture of shame.

Delta values the opportunity to process her spiritual journey with other believers. She exhibits real humility in that she is quick to ask advice, and freely receives the insights of others. While this project offers an unusual opportunity to discuss dreams, it requires vulnerability and seems far more revelatory when researcher and participant

share similar spiritual journeys. The richness in this exchange springs from a depth of shared values. As a result, moving from interpretation to application occurs naturally.

Delta enjoys a long history of hearing from God. While interpreting dreams is relatively new to her, seeking God until she hears from Him is her habit, so dream interpretation is a new avenue within familiar territory. Perhaps her greatest asset is her expectancy that God is only good, and that anything that He says or does will benefit her. From that child-like eagerness she practices a post-Pentecost pneumatology in which the Holy Spirit speaks and she hears, resulting in an enviable relationship with God. When I gave her *The Divinity Code* during our first brief introduction, she immediately understood the concept of symbolism in dreams. This offered Delta a new liberty to hold her dreams loosely, to not recoil from graphic imagery, and to expect a positive outcome even from unpleasant dreams. These behaviors are familiar to her due to her past experience with prophecy. *The Divinity Code* has often served as a shortcut to find Scripture that might open not only her understanding about the dream, but also a context for a meeting with the Holy Spirit. She understands the difference between an encyclopedia of biblical imagery (*Divinity Code*), Scripture, and the Holy Spirit.

Meeting 2

January 19, 2015, telephone interview

Dream

I was kneeling on the floor of the dining room of my parent's house. After I took communion, the dream appeared demonic. The physical symptoms got much worse.

D: When I woke up I realized how much communion upsets the devil, the spiritual atmosphere. Since then I have taken communion one to three times a day. Since I started doing this six months ago I have experienced such freedom.

G: The fact that you pressed in and did something about it, that's what you are supposed to do. Bless you for adding faith to a dream.

Dream

There was a big rocking chair. It was important. There were all these hats. All of them were different, and all suspended in air, like you could have put a person under them. They felt light. They all had brims. They were all a little bit different in size and shape.

Dream

My daughter had braces. They were made of little bitty diamonds. Her teeth were made of crystal; they were clear. They looked beautiful, beautiful crystal teeth with diamond braces. We went into a building and a doctor looked at her and said, "wow." I looked at them as if it was the first time. I was captivated by the beauty. My daughter's

reaction was, “Mom, how come you never noticed my teeth before? How could you not see my teeth? How could you not know my teeth weren’t white, that they were clear?” At the end of the dream I got the impression that she felt distanced from me.

D: The next day, throughout the day, I was yelling at my daughter, then I thought of the dream. I thought, if she thinks I can’t see her...she started to play basketball and I started to play basketball with her. We had this amazing time together. I realized that the dream made me change how I react to her. Today we went shopping together. If a thirteen-year-old girl thinks I don’t see her for who she is, that is not a good thing. I’m so grateful for that dream, so that I can make changes.

D: My daughter is gifted, spiritual discernment, more than anyone I know. She told the story of her daughter’s progress. This is two days before she started school.

Dream

I thought that I was awake. I went into my bathroom. It was huge, cavernous, and wet, like it was raining. My toilet was missing. The floor was deeply sunken in the middle. I walked down the hallway and it was huge, cavernous, twenty times the size of my real hallway, like an old house. I opened my daughter’s bedroom and it was upside-down, the floor was the ceiling, the ceiling was the floor. I knew it was a dream, that it was demonic, and that I needed to wake up.

D: I looked in the book. I saw a suggestion that things were changing dramatically, the hallway represented a journey. I prayed in her bathroom once, for her future, and He said, “You have changed her destiny.”

G: Back to the teeth: I feel strongly that this is a very strong symbol. You speak through your teeth. I see an inheritance, a family lineage of prophetic, teaching anointing. The demonic attack is there because the gift is so obvious. We are more than conquerors, ridiculously, if we take it. Since Jesus, women have had tremendous influence because of the Holy Spirit. The women are indispensable. There is no male or female, gifted or dumb, it’s the work of the Holy Spirit. This is like Timothy (New Testament), it took three generations, and it took three generations to create your daughter.

D: Yeah. When this guy did (the work on) my face I could see the demonic, and I still let him do it. For one full year, every day, I had to fight it. I have been healed, but it’s confusing. I said, “Who is my surgeon?,” and the Father said, “My Holy Spirit.” I felt the Holy Spirit moving the bones in my face. I had someone pray for me, and for a time it looked normal. I kept having dreams that I was healed. I asked Jesus, “Will you please give me another dream?” In my dream I kept asking, “Is this real?” I went to the dentist and my teeth all met. It was long and drawn-out. It was amazing. If I continue to wait to give my testimony, I’m just doing what Satan wants. I looked in the dream book about eyes. The verses I found said that through you I am going to do far greater things. I’m so blessed. As I read commentaries, the Holy Spirit hit me and the Father said, “I will destroy those who oppose you.” For six days my symptoms went away.

Dream

I was in a gym on a treadmill. I was running. There were two women. One was clearly possessed. I commanded and the demon left. The other woman looked at me like, "What just happened there?" I looked into her eyes and saw that she needed to be delivered too. (I woke up while I was commanding her demon to leave. I could feel it. I was having a physical reaction.)

G: Have you thought about what that means? Have you done that?

D: I saw a girl at Global with red hair, I knew there was demonic as soon as I saw her. My son saw the demon running away from her.

G: There's another generational gifting with your son. Pay attention because that doesn't happen. That doesn't happen unless there's a calling and a gifting.

D: My daughter saw an angel. I felt like it was almost more for me, as in, "I've got her covered."

G: You were told that you have special access to the angelic, so there you go. The important thing about God speaking to you is that you add faith and you do things that benefit the body of Christ. It's not about you.

D: I commanded the angels to minister to my sister, and when I called her six days later she told me that she had been healed. I asked when, and she said about five or six days ago. People have told me that's not right. I'm confused.

G: The Bible is very clear about God doing the work, and we carry the Holy Spirit. Emptying your purse, going in the power of the Holy Spirit, asking for the miraculous, doing deliverance... You need to do prophetic ministry with you daughter and deliverance ministry with your son. When you take someone with you, you will see more fireworks, even if they're just watching.

D: My family thinks this is weird.

G: Get used to it. Heal the sick, raise the dead, deliver the demonized, preach the Gospel.

D: (When I had an experience of God) I felt I was supposed to take the CHCP healing training.

G: Don't go because they have the answers, go to learn something.

D: I want 60 Minutes to cover healing because it's so big.

G: I would really recommend going to Brazil (on a healing trip). Don't count the cost. Just go. Pray about Brazil. The fast track to healing is Brazil.

Dream

I have strawberries in my dreams all the time. My mom helped me to interpret a dream. The presence of God is so strong in her house.) I had all these trinkets. One was blueberries. We decided that we were going to move them all to my house.

My mom told me that the Presence that is in our house is now in your house. Now my house has the Presence of God all through it, in four or five places. There was a glass of water and I was really thirsty. The glass was empty except for these strawberries. They were so good but I needed water.

Dream

I had another dream about blueberries. These cakes filled with berries.

That's four berry dreams in a couple of days.

D: The book suggested fruits of the Spirit, but I couldn't get a feel.

G: It is open-ended, so ask the Holy Spirit to speak to you. Blue/heaven, experience in your mouth is so sweet/prophecy and forth telling, even healing. My ten year old said, "People don't know the goodness of God, we need to tell them." What he has done for you, how much He loves them, you are His favorite.

D: Exactly! I don't look the same, so I worry about telling people what He has done for me. I don't want to represent Him in a negative way because of my jaw and face.

G: They aren't looking at you. They care about how you make them feel. The rest is trivia.

D: That's being self-centered. It's not about me, it's about them, and introducing them to Him.

G: They are not conscious of what's happening to me. People are so lost in their own bad. On the flip side it makes them an easy target for the love of God, healing, prophetic words, because they know that they are way off center, and here's someone with an answer. There's a lot of easy targets. That is a lie to keep you out of ministry.

K: The hat dream, you wear many hats. You can't wear your self hat, only wear one hat at a time. They all had brims, because you have covering and protection.

D: Holy Spirit confirmed that!

Researcher Notes

Delta has very high expectation that God will speak to her both by day and by night. She has great confidence in interpreting her own dreams. She is willing to dig not just into *The Divinity Code*, but Scripture and even commentaries, all the while asking God to speak to her. At the same time, she is open to input from the observer and the researcher, particularly if she does not feel good about her interpretation. I have noticed that fresh eyes on a dream often produce new insights, as the body of Christ brings different gifts to a dream. Delta is also very open to input regarding how to obey God in response to her dreams and how to honor God. While on the one hand Delta often needs no help from the research team for interpretations, I don't feel that she is any less grateful for the opportunity to share and synthesize. As demonstrated in the theoretical foundation, the sharing of dreams is a function of the body of Christ.

Meeting 3

January 26, 2015, telephone interview

D: My family sells fine jewelry. It was very important to me. When my son got autism I had to leave the business. I don't own anything any more. I have these dreams all the

time about jewelry. People ask me all the time if I want to go back, and these dreams make me wonder.

Dream

There was this contest, with all these jewelers making designs. This one design was by far the best. They presented it to me personally. It was this fabulous piece, with a pink diamond cut in a barrel, highly unique, highly unusual. (The color of these pink diamonds was nothing that you could see in the natural. Pink diamonds don't exist in this color. If it did, it would be worth millions of dollars.) They were set kinda' funny in this white gold. I looked and realized it was a heart, all these pink diamonds.

D: This morning my daughter had difficulties. I have prayed for her before and been told, "You have changed her destiny." I have been reading the prayers in Ephesians 1 and 3, our roots go down deep in the love of Christ. I was told that any problem I have can be solved through the love of God. Then he compared this love to a diamond! He talked about each facet being new revelations of the love of God. It was so clear that the love of God was giving my answer. If you want to close doors to harm, then you need a revelation of His love. That dream about those diamonds that made up this necklace was for my daughter.

G: It's so cool that you went right to Ephesians 3.

D: I'm praying this for my children and my husband.

G: What do you think about this being a necklace?

D: Did I tell you about my neck problems? It had me for about three weeks. It happened again two weeks ago. It was considerably worse. I took authority over it. I looked up neck. Did I tell you about my word that I am a thousand? I went to the Scripture in Proverbs that says your neck is so mighty that you have the shields of a thousand soldiers. The devil attacks me and is met by a thousand angels! Then I was laughing.

G: So necklace makes perfect sense.

D: It's about my neck and the love of God. I'm ready and willing to hear correction from you and Kristen.

Dream

We were on vacation at a beach. I looked up and saw a woman on a cliff who was clearly disabled. Her right arm was gone. She had a shoulder but no arm. Her left arm was gone at the elbow. She dove off of the cliff into the ocean. She was totally disabled but she was not going to let this stop her. She was swimming. I walked a little further and I saw a large table of people. I knew that they were her family and friends. They all had towels with them. I saw that they didn't have a towel for her. I knew that she needed a towel. I asked if they had a towel for her, and they said, "no." They were totally oblivious to her need. They felt she was fine as she was. I felt this strong need to get her a towel. So I walked back the beach to get a towel. It was back from the beach. The beach was really really tall. I'm trying to get off this beach and I'm just falling. It was all sand. I didn't know how I would ever get up this big hill of sand. I couldn't get footing. I got up to the

top, and I'm at this place where they give out towels. I was in line forever. I'm waiting and waiting. (Then my dream took a tangent.) While I'm in line, some starts talking about orthopedic surgery. (I have a cousin who is a surgeon.) I asked them if they knew P. (Then I'm back in line.) I get to the end, and they are out of towels. I'm like, "No, you don't understand. I need a towel for this girl. They had towel they would sell, but they were very expensive. The woman behind the counter gave me one of the towels that they sold. I was so happy that not only could I give her a towel, but I could give her a better towel.

D: I don't know what the waiting in line was. Most people would have given up. I think the sand points to the one thing that is lacking in my walk is grounding in the Word of God. The Bible is so large. I feel on the hook to learn the Word the way that I want to.

G: Do you feel like the woman on the cliff?

D: I was serving her. There are so many people who need healing, but they just accept it. People think it's great, but that troubles me. I want people healed. Part of the love of God is compassion.

G: I'm totally on board. You're not the woman on the cliff. Sand is made out of rock, which is a metaphor for truth, except that it's broken, so it no longer has the properties of rock, so it's a lie. It fits. The wait, and the towels running out is so true. Ministry is always inconvenient and you're never enough. How am I going to bring healing?

D: Right. This guy talked about, "I will make the words in your mouth fire, and the thing before you wood."

Dream

I opened a store with a friend of mine. We sold artwork. In the front entry was this beautiful tree. We were away for a little bit. Someone came in and stole everything. They stole all the artwork. There was a bowl worth \$10 million or \$100 million. I looked at the tree and it was dying, and less than half the size it was before. It only had one branch left. (Then the dream went on a tangent.) I was at the college. I realized that the store I had opened was at the college I attended. We came back. I think it was in one of the big dorm buildings. I found all of our artwork in this storage place. I heard from someone that the person who stole it all thought that the bowl was worth \$100,000. I went to look and sure enough it was our bowl. The person who stole it didn't realize I knew it. I went back to the store and the tree was coming back to life. There were buds all over the tree. I knew we would retrieve all the stolen stuff. Then we sold jewelry. I tried on jewelry.

D: Is there part of dreaming that is just subconscious, that brings in elements, or is it all Holy Spirit?

G: The reigning theory is that it's all psychic junk. But I maintain that if He didn't tell stories in words and images meaningful to you, it would be meaningful. If you are welcoming the Holy Spirit by day, you should absolutely expect Him by night. The problem is that God is so big. He wants to talk to us by day, explaining the riddles at night. When I start doubting the process, the whole thing collapses. I trust that He know

that I'm not very smart, and that I'm weak. Leave the doubting to the world. I generally beg people not to be so literal. It's hard to not respond emotionally. Jewelry gets an emotional response from you, so it makes it hard to not be literal. The dream is about this art store. I would make everything fit that, generally. The bowl and the tree and the thief are the big parts. Is this a Disney movie that ends with a song and a dance? Just kidding. Store is a big piece of your story. How blessed is the righteous person, like a tree planted...so I go with person.

D: Satan tries to steal from you. He has stolen from me, but he got stupid and greedy. The thing that he did to steal from me again is what has catapulted me into the place that I am with the Lord right now. I came to that yesterday.

G: John 10:10 the thief comes to kill, steal and destroy, but he is absolutely outgunned and outmatched and ends up playing into the Lord's purposes.

D: The Lord turns it to good.

G: What's the bowl?

D: There is tremendous value and the thief didn't realize the value.

G: There are bowls of wrath in Revelation. Why can't it be a bowl of healing?

K: Did you say your son has autism?

D: He's been completely healed. He was miraculously conceived. Part of his brain was missing, so I was told that I had to abort him. The Lord told me, "You are having a son, and I will heal you through him." I told the Lord to either heal him or take him. The Lord told a pastor to pray for his brain. They told me he had (disease), but he didn't. Through the vaccines at eighteen months he lost his speech, couldn't walk, couldn't stand. He was the sickest child. That's when I left the jewelry business. He was allergic to everything and he couldn't eat. I slept in my car. Over a five-year period he was completely healed. Not only is he healed, but he's quite brainy.

G: Lord, show us this bowl. I know that you are part of a healing movement. Lord, show Delta what's in the bowl.

D: (In *The Divinity Code*) bowl is heart.

G: So fill her desires with good things. We ask for creative miracles (the lady on the cliff). So we release a big Holy Spirit, and His angels, do the impossible today. I like the tree metaphor, how it's been broken but is coming back to life. I see a comparison to your life. Jewelry is love, something special for those big occasions. It fits the dream, this whole moving into love. The message isn't that you need to do better, but that He wants to do more despite your weakness. It starts at home, and goes out from there. Liberty and increase over Delta today, in Jesus' name.

D: Keep following after what I told you to do, and don't worry about the outcome. You can't let it cripple you.

G: It comes from a place of rest. You bring them from conflict and condemnation into His rest, from rejection into His love. Your desire to know the Word better, to hear better and to know His love is all tied to your calling to heal. I'm thrilled that you're so hungry.

D: I am going to Brazil in September. My husband might come with me.

Researcher Notes

Delta freely moves from image to interpretation, but whenever jewelry appears in her dreams she considers that God is ordering her back into the family business. This response to emotionally laden experiences and relationships seems ubiquitous and does suggest dual meanings to dreams. It also suggests that the inner secrets of a life are not a stable thing, but a fragile, uncertain affair. Dreaming pulls these unresolved issues to the surface, where the dreamer must wrestle with them once again. Voicing these insecurities to others perhaps amplifies these qualms and puts the hearer in the precarious position of freedom to pronounce judgment without knowledge.

Delta's interpretation of her necklace dream rings entirely true to the Holy Spirit. What makes this process so remarkable was the manner that God used a seemingly random person to powerfully reinforce the meaning. She used Scripture, she made parallel application to healing ministry practice, she brought multiple people into the discussion and she applied the dream to another key personal revelation. This dream illustrates an ideal scenario.

Delta's summary of the lady on the cliff dream also rings true to the person of the Holy Spirit. She gained two powerful applications, one personal and one ministerial. She powerfully concluded that discussion with a prophetic promise she had heard. Delta's grasp of this dream is impressive.

The last dream was more difficult to interpret, but we actively discussed the dream together. At the end I chose to pray through the dream, and that seemed to work. Delta carried the most significant part of the discussion when she applied the theft and recovery to her health crisis, which led her into her miraculous healing and a greatly impassioned walk with God.

Meeting 4

February 2, 2015, telephone interview

Dream

I am with my girlfriends from college. Lynn has a line on her right knee, like a scar. The dream was about diamonds, one hundred diamonds in the dream. My girlfriend had a pair of dangly earrings with many diamonds, two of them. I asked Lynn, "What's the story?" That's my scar from where I had my child (like a C-section). In the dream I knew this was prophetic, and important. All my girlfriends are in this one spot. Something was wrong with my engagement ring. I walked down the hill to a jewelry store. They had many diamonds, but not fit right. Tiny diamonds, called melee. I stood up and said, "I'm (name) and you should know who I am." Then I was with my girlfriends.

Dream

Near the jewelry store I drove, searching for a house.

Delta: L. is cascade, which is how I would describe diamond. Knee: birthing. The Lord kept telling me to read things. I knew there was more to the jewelry, a day or two after the dream I knew it meant that the things that He has spoken to me are seeds, that if I will believe them they will grow. I have to be the fertile ground for there to be fruit. He has spoken since my childhood. Prophecies never come to pass because we don't believe them. Elisha and a knee. Jeremiah: I will put My word in your mouth, and I will make them fire, and I will make the people wood: the things that come against that wood will burn up. This connects to Luke 8 the seeds. God spoke to her about the double blessing of Elisha on her. When I said, "Do you know who I am?," I got pride, but (friend) felt it was a statement of knowing who I am.

Dream

I had a rash on my left arm.

Delta: I asked Him, "What is it?" He said unbelief. I look at my ailments and it hurts my faith.

Researcher Notes

Delta often refers to *Divinity Code*, mostly to find Scriptures that connect to the images both in her dreams and in her day. She also uses commentaries, but her goal is to hear from the Holy Spirit. She is willing to dig and pray until God speaks to her. She uses the *Divinity Code* like a Bible dictionary of images, not as a tool to interpret her dreams or to replace the Holy Spirit.

Meeting 5

February 9, 2015, telephone interview

D: I had this dream twice. I tell Him, "If I missed something, tell me again," and He often does.

Dream

My mom and I were living at D.'s house. My mom was asking for prayer. We went shopping for food, came home with the food. We bought big bags of chicken nuggets. We put them into the freezer and I found cannolis in the freezer. I grabbed them and I started eating them. It's chocolate and vanilla and I woke up as I was eating it. It was so rich and sweet.

Last night I was with my cousin J. There were these fabulous chocolate cakes that I served. I was searching the freezer for this one particular chocolate cake that was so rich and decadent. At the end of the dream I found that cake.

I was shooting at something specific with a gun.

D: J/young, the Lord has been saying to me that He will restore my youth, that I will feel better than ever. A friend told me I looked ten years younger. J/young by the grace of God.

G: You are coming into a new experience of His love. D/wine god, think Jesus at the wedding, making wine.

D: He came to me three times today and said, "I just want to hold you." I dismissed that as not Him, because it was a different way that He wanted to show Himself. I had asked the Lord if I would have got out of the boat like Peter, and He said, "Yes, of course you would." Holy Spirit was so strong right before this dream.

Dream

I dreamed about the woman, I was her, but not actually. She was water skiing, got back into the boat. Something was wrong with her physically, but she said, "I'm not going to be treated for this, because I know the Lord heals."

D: Skiing was about walking by faith. I'm not living in fear of what He has told me.

Dream

My husband and I had bought a house. We were in this house. This house needed a ton of work and I did all the work myself. There was wood everywhere. He was just there, at the end he started to help me.

D: I didn't understand this, now I do. It's about me working so hard. It's prophetic. Spiritually he is coming to the place where he will be the head of the house.

G: He treasures you. You are both good at things, but there's little overlap.

D: I am happier than I have ever been, but my husband was so unhappy (with work difficulties). I told his parents how blessed I am to be married to him. He has changed recently in looking to God for help, in being willing to pray.

Researcher Notes

Meeting with Delta is delightful. She very much dominates these meetings in that she has such an outpouring of dreams, words, and encounters with God. She also has great confidence in interpreting her dreams, although she seems very open to input. I think that Kristen and I both see this as a blessing to be included in this holy feast once a week, but I really believe that Delta wants a sounding board, a hearing for these intense experiences. While most of my participants seem to lean on me for input, that is least true

for Delta. However, we are social creatures who function in groups, so Kristen and I provide a weekly opportunity for Delta to process what is happening in her spiritual journey. The opportunity to verbalize experiences, the process of summarizing and explaining insights, and the reception of support and confirmation seem to be meaningful to her. I have stated repeatedly that my primary contribution to her was completed within five minutes of giving her *The Divinity Code*, as soon as I showed her the names section. When she understood that even the people in her dreams are often standing in for the meaning of their names, she immediately started viewing her dreams in a much more symbolic manner. While she seemed mildly dependent at our first interview or two, that is no longer true.

Meeting 6

February 18, 2015, telephone interview

D: I need a breakthrough with myself and with my son. I believe that the Lord answered both through dreams. I have such physical responses when the Holy Spirit shows up. This past week I haven't had that sensitivity; I'm not hearing Him as loudly as I used to. He speaks so quietly now. I have really sought for Him. I know that I am in a place of preparation.

Horrible dream (from a place of discouragement)

I went to two different surgeons about my face. In my dream I was very unhappy with having a medical person do repair. At the end it was unsuccessful. I was disappointed that I didn't wait on the Lord for healing.

D: I woke up, said, "I absolutely need your help." He said, "1 Cor. 2:14, the natural man does not discern spiritual things."

Dream

I was on a water slide and I was frustrated because I wanted to go faster. The instructor kept saying, "You have to relax. It takes you for a ride." I was swimming and trying to go faster.

D: In the flesh I was trying to force things. He has all the power; He accomplishes everything. However, He placed that power in us. It has to be Spirit-led. In some senses I have been spoiled by the Holy Spirit, maybe I need to listen harder.

G: In both dreams you took things into your own hands and were unhappy.

Dream

There was this large, unusual architecture house we stayed in. It was a huge Southwestern style house. I was showing them what I had done. I was wiping away the cobwebs. I thought that if I was going to stay I needed to clean them all.

Dream

I was with my mom and daughter in a dorm room. I wanted to comb my hair, but I thought the comb was dirty. I washed it repeatedly, but I never combed my hair. I asked why I was so worried about it. Then I realized I had combed my dog's scab on her forehead.

D: Dog as something you are feeding.

G: Go back to hair as a woman's glory. It fits your other dreams.

D: I was praying, "I want to see your glory," and He said so clearly, "You are my glory." I don't know what that means. Ask the Father what He is doing when you see things. A prophet told her that the Father was restoring the glory that had been lost in her.

G: He honors us with His image, His Holy Spirit in us.

D: He wants His glory to shine through us so that people see Him.

G: Let's stick with the dog and the spider.

K: I think spiders are pitiful, lazy they just wait for things to fly into their net.

D: All the other dreams are saying stop trying in yourself.

G: What if we focus on the spider that sucks the life out of you.

D: I didn't feel capable of keeping up with that house.

G: Do you see God asking you to drop anything right now?

D: Yes, a couple dreams later. Holy Spirit spoke to me about unbelief. The things of the Spirit don't make sense, so I can't focus on healing that I can't see. He told me that I have my healing. It is unbelief to be looking at the natural. There are degrees of faith. There is more expected of me. For me to be doing the things that He says I will be doing, I have to walk with no unbelief.

G: The big word in the Bible is Today.

D: That's a big one. Today has enough.

G: So what step of faith is He asking of you today?

D: He is asking me to believe Him that it is finished. It is a challenge.

G: You need a balance between rest, spiritual warfare, and praying for others regardless of your health.

D: I ask God daily for people to pray for. The dog and the cobwebs are something to get rid of.

G: I'm reading Job where God questions, "Who are you to question me?"

D: Coming to Him in humility, saying, "Whatever you say, I will do." Not having trust in your own wisdom.

G: My dream last night was about not knowing everything, but sitting with people in love.

Dream

I was at a conference or retreat in a hotel. I had my car with me. When I went to get my car it had been stolen. It was the fifth car I had had stolen. A man picked me up in a bus (bigger than a van). I described to him all the cars that had been stolen.

D: Health issues feel like being robbed by Satan, but there's restoration. Can it be a ministry stolen?

G: Your health has been the way to keep you from ministry. She who has been faithful with little will be entrusted with more.

D: You want the preparation or you will really be in trouble when you get there. One was a little white convertible BMW, and it was kind of taken from me. I remember that one distinctly. Another was a little red Acura, that one was stolen. A black Ford Probe. They are all small and sporty.

G: The point is not to condemn you but to recognize your opportunities so that you grab them.

D: The jewelry business was fabulous; it was stolen from me by my son's illness. After that I began to get sick. The Lord has healed me of so much of it. I didn't ever understand ministry. I always wanted to heal people. As a small child I used to ask God to take me home, I didn't want to live. I have been given so much, but I was not meant for earth, but I'm here to change it. That's new to me.

G: Do you have a running partner? A healing partner?

D: No. There are some people I have been told to look up. There is an event five miles from my house in two weeks, but I don't know about my kids.

G: Why would you not bring them? Call them today.

D: The guy came to me, told me that I had a healing anointing, and told me to look them up, King's Kids, V.

G: You are in for an amazing treat in V. There's some real depth there for you.

D: It's now called Son Burn. She will be there, I'm sure of it.

Dream

A man named Sean was with a woman. I was defecating and talking to Sean. There was a plastic tampon applicator on the floor next to the toilet. I was embarrassed. Then I'm back in the bathroom, on the toilet, Sean is with me. I'm done and I see this tampon applicator. I grabbed it and threw it into the toilet. I thought it was gross.

D: Sean means favored by God.

G: This describes an offense stemming from a missed opportunity.

Dream

Someone is praying for me, commanding a spirit of infirmity to leave. All my healing came. I woke up in the dream. I realized there was improvement in my teeth; they met. My jaw was in a better place. I went into a bathroom. I had pajama bottoms on and I urinated on myself, so I had urine on my heel. There was a large blond woman who wanted me to pray for her. As I prayed for her, Holy Spirit told me that she had a spirit of infirmity. I prayed but I had a physical reaction to it, I felt restricted, like the spirit was on me. It was very tense.

D: When I woke up was when the Holy Spirit said that I have unbelief. Clearly there is a sin. In the book urine is unbelief. I never felt any confirmation from the Holy Spirit like I typically do. It's not the enemy. Three ways to manage doubt: hear the Word preached, be in the Word yourself (deficient there, till recently), act on your faith/faith is like a muscle. The images are gross.

G: This would be humiliating in the natural. The point is to move you to action. He wants you to share His feelings about things so that you will be energized to act. The tampon applicator speaks of a missed conception; missed fruit.

D: When I was a young teen I very much wanted to minister. God told me to give a woman ten dollars, when I was twelve years old, but I didn't. I never forgot that. I ministered to friends in second grade, I would preach to them.

G: Don't dismiss Sean, you are favored, at no point does He leave you. At no point is He offended or squeamish. Spirit of infirmity and curses are great because we always win.

D: I prayed in Jesus' name and He said to me, "There is great power in My name; use it with reverence." In the dream I was thinking, "Am I not strong enough to do this by myself?" When I woke up, Holy Spirit said, "unbelief."

Dream

This beautiful woman, J, I was a bit jealous. She had a baby, though we were in high school.

D: This dream seemed unimportant, but God brought it back to me. J in Hebrew is gift from God. My babies are a gift from God?

G: I doubt it's about J, it's a comparison. How you see her is how He sees you. Gift and baby both speak of what you carry. High school; you have carried this for a long time.

Dream (third cake dream)

Someone had married; there were leftover cakes. People were around me; family. All these pastries were so delicious. I ate one after another after another. They were countless. The last one was a beautiful white cake in the shape of a heart. People were amazed how much I ate. My stomach was so large that I looked pregnant.

D: It was clearly significant. Someone said the Holy Spirit will keep giving you the same dream until you get it.

G: You have so gorged yourself with the presence of God that now you're pregnant with the Presence of God.

D: I need confirmation.

G: Now you will give birth to the Presence of God. This dream is confirmation. Who wouldn't eat all that, but you did. These cakes don't look good to the flesh.

Dream

I was with my son, going to see what we could see. We saw a huge octopus with more than eight arms.

D: A controlling spirit. Is this about me, or my son?

G: Pray for him as he sleeps. Be holistic; communicate changes. Don't be afraid of a spirit; you have such authority. You have authority over your son. Monitor his mental intake; inquire about relationships.

D: A matter of faith. Being sensitive to the Spirit takes you places you wouldn't normally go; my son is the same way. People have told me that there is a portal to heaven over his bed; they point him out in pictures. I am going to begin to thank Him for how He made my son.

Post-Test Survey

- 1) I have a much more profound respect for the way God speaks through dreams and how they influence your life.
- 2) My first order is to ask the Holy Spirit, second *Divinity Code* with the Word, then I ask the Holy Spirit again.
- 3) Daily, five to six days a week.
- 4) Sometimes.
- 5) There can be many layers. I was quick to come up with one thought. You look deeper, like layers. Maybe God is saying several things.
- 6) When you began to talk about the cake and you said I had been feasting on the Presence, Holy Spirit slammed me on the kitchen counter.
- 7) I have only talked to you two. I called my mom about the dog. I knew that there had to be more. She said to relax and not worry about my dreams so much. I understood, but I knew it mattered.
- 8) I definitely felt that with J., and then I wondered if I was her. There was a connection.
- 9) Holiness is a graded scale. To whom much is given, more is expected. They say unbelief is the worst sin.
- 10) A while back, in a dream there was a doctor who said to me, "You need more iron." I took iron and it helped. The cure was spiritual.
- 11) It's part of my life. I expect God to speak to me every night. I would like to hear by day too. I am held in the hand of the Lord. When things change, He still has you. When Holy Spirit tells me something I will get it.
- 12) The book has made such a difference, otherwise God speaks to me or not. Looking for more than one layer in the dream.
- 13) I don't know how feasible this would be, have all the people in the study have a time to share their experiences, or a dream that didn't get interpreted.

Researcher Notes

Delta did not come into this study from a place of inability to understand her dreams, but with a desire to gain whatever she could. It seems that the universal benefit, regardless of faith base or pre-existing confidence in revelation or interpretation, is the opportunity to discuss deep and veiled insights. As social beings, even revelation from God seems to flourish best in a fellowship of like minds.

This study can be carried out with a diversity of observers who come from a range of familiarity with dream interpretation. Kristen helped to edit the project design and survey questions; therefore she was entirely familiar with the goals of the project. While it is beneficial to have observers engage in dream interpretation so that the participant may benefit from multiple points of view and approach, it is not mandatory. The observer expressed that she gained knowledge and confidence in interpreting dreams and offered a comfort level and stability to the process. I expect that Delta and Kristen will continue in friendship outside of this project even though they had not previously met each other.

It seems that the skill level, or sensitivity to the Holy Spirit, of the researcher needs to be reasonably high in order to carry this project, however, at some level this type of ministry is similar to prophecy in that it is contingent on the Holy Spirit. Curiously, interpreting Delta's dreams was often easier and more fluid than any other participant. On one level, I felt drawn along by her exuberant relationship with the Holy Spirit. On a practical level, she provided partial or entire interpretations herself, meaning that I could contribute without pressure. She also provided clear feedback, especially when she confirmed that the Holy Spirit was in agreement. It could reasonably be asserted that Delta exhibits far greater experience and facility in hearing from the Holy Spirit. While the idea of metaphors was new to her, she understood this concept within the first five minutes of the relationship.

The level of influence accorded to the researcher seems to vary with each participant. Ironically, it seems that Delta, who perhaps had more in common with the researcher than any other participant, entrusted the researcher for advice not just in dream interpretation, but also in ministry, parenting and life issues. By contrast, the researcher has found that, despite excellent rapport on other levels, those from other faiths receive certain applications of their dreams with silence, an apparent nonverbal sign of rejection.

On a personal level, Delta was introduced to me immediately before the project began, right before I left the Global meeting in Mechanicsburg, PA. Due to the level of agreement that we found in this project, cooperating in future ministry projects seems highly likely. Since this relationship is overwhelmingly a relationship by telephone focused on dreams, the likelihood of continuing to teach others how to interpret their dreams, by phone, seems very high. Since Global Awakening is a worldwide ministry, it naturally fosters cooperative ministry, even across states and countries. Since the purpose of the project was to launch into this type of ministry, having a peer in ministry is very valuable.

Observer Final Summary
March 21, 2015, Staunton, VA

- 1) 3. By the end she was a lot more confident than in the beginning.
- 2) 1. There wasn't much change; she already connected experiences. She was already mature in that.
- 3) 2.5. She felt that a dream was demonic, had another dream and realized both dreams were from God and constituted a call to prayer.
- 4) 3. The dream about her brother dying, which led to concerted prayer, seemed to prevent her brother from dying.
- 5) 1. She was already pretty confident and mature in distinguishing the voice of the Holy Spirit from others.
- 6) 2. She definitely shifted her understanding of what God will talk about. Just because the content seems bad doesn't mean it's not from God. She came to a deeper understanding of how God speaks, the things that He wants to talk to you about.
- 7) 2. Maybe interest. Our last meeting she dreamed about an octopus and her son. She felt it was a spirit, and a call to take authority in prayer.
- 8) 3. She talked about her daughter with diamonds on her teeth. In the dream she said, "I never noticed your teeth before." The next day she went from yelling at her daughter to playing basketball, then the next day shopping with her. She deduced, "If a thirteen year old girl thinks I don't see her for who she is, that is not a good thing. I'm so grateful for that dream, so that I can make changes."
- 9) 1. NA. I think that she could interpret dreams for others, but there is no evidence in our interviews.
- 10) 3.5. She already went to the Bible for other things, a lot. She sought God already; the change with dreams was the symbolic nature. Other than dreams she would just talk to God. With dreams she would use *The Divinity Code* and the Bible to figure out what the symbols meant. From there she looked to the Holy Spirit to tell her what it meant. Because she stopped taking dreams for granted, she went to the Bible more.
- 11) 3.5. She got a sense of mission in terms of her kids; praying for them and involving them in ministry, and realizing the spiritual gifting that they have. She got a lot of insight into her kids through her dreams.
- 12) 2. She was already very mature in differentiating the Holy Spirit, although the dream that she thought was demonic demonstrated an increase in her discernment.
- 13) 1. She was good about seeking interpretation about the scary dreams, like the octopus and the umbrella. I don't think there was much change. Before she would pray against it and find peace in that. What changed was how she responded; now she figures out what it means first. Her response changed, but not her apprehension.
- 14) 3. There was little to no dependency on others for interpretation. Several times in the beginning she didn't understand her dreams; by the end there were fewer and fewer times that she needed help.

15) 1. No change. There wasn't much of that to begin with.

II. 3. The braces dream with her daughter was unexpected. She didn't realize the negative impact. There was healing and strengthening of that relationship.

Encouragement: the necklace dream. In Scripture she found instruction on how to pray, "You have shields of a thousand soldiers."

The project did make her hungry for more, but it didn't change her situation.

III. One thing different about Delta was that she had *Divinity Code* so she often came with dreams already at least partially interpreted. If there was a way for everyone to have access to the same resources ahead of time, that would help.

IV. My confidence and ability improved some. Six weeks was short. Go longer. Overall it was a positive experience. It was fun to be invested in people's lives, and to hear the different ways that God speaks to people.

V. This method seemed to work with Delta. It was a good fit for her personality, her walk with God.

Follow-Up Survey May 6, 2015

- 1) The same, so many dreams anyway
- 2) I haven't journaled since the project.
- 3) It's continuing to be of benefit. I look at dreams differently.
- 4) It's made me more confident that I can get to it. It's not easy, but through the Holy Spirit I can get there, if I spend time and pray. You have to balance that with life.
- 5) 3. There's been significant improvement. The Lord said, "As you believe, so be it done to you." He will help me and I will receive the interpretation.
- 6) Yes
- 7) Yes. I would do that.

Echo

Meeting 1
January 19, 2015, telephone interview

Pre-Test Survey

1. Christian
2. Positive. I like dreaming.

3. No.
4. Never
5. Sometimes
6. To help you with your project. I want to hear from the Lord more clearly in my dreams.
7. I had a series of spiritual attack dreams. I kept waking up. I felt like the Lord was highlight that it was activation against me. We need to demolish every stronghold that sets itself up against the knowledge of God, in sleep as well. I did prepare myself that night, and those dreams stopped.
8. Does it need to be my dream? I don't know.
9. Don't know.
10. Don't know.
11. One of my favorite dreams ever: we were struggling financially, we weren't asking anyone for help, and I had no vehicle for income. We were only relying on the Lord to give us money. It was pretty scary. I was meeting a young friend, I didn't highlight my need, but he prayed for my finances, that I would find money in the street or get money from a friend. That night I dreamed that I picked up ten dollars up off the ground. I found it in the street. I thought it was really happening. The next day I was surprised that it wasn't real, but it sparked excitement that it was already starting. That day I got a \$6000 check in the mail. I got a phone call that they were sending \$6000 more. That month we ended up getting \$24,000. The initial ten dollars was a catalyst.

E: In the time that I have believed that the Holy Spirit speaks through dreams, in the past five years, I haven't thought about it a lot and I haven't had many dreams. I've gone through a dry spell in hearing from God; I feel like He is gradually giving me more of His voice. In August this year I got a ton of dreams, I was aware of Him, and there was spiritual warfare. He is giving me new things. I was remembering many details in my dreams, but that has faded. That is frustrating.

Dream

I have a recurring dream of a treasure hunt. There's urgency; it's really important that I find this thing.

Dream

At a McDonald's I had to climb over the counter to get to the bathroom. Every toilet was full of very yellow urine. The floor was wet and dirty. It was so gross that I didn't want to stand anywhere. So I stood all the way across the room from the urinal. I was peeing all over the floor, all over the urinal, barely getting any in it. I felt like, "How gross is this?" I was adding to the mess. Then someone came in. I was trying not to reveal myself. I was trying to keep peeing, finish the job, but not expose myself, so I was turned slightly but still hitting the same area. Then when I was finished I climbed back over the counter. It felt like there were a lot of important things that I wanted to hang onto, but I

couldn't. I thought it was funny because you said something about bathroom dreams, then I had one.

G: What do you think?

E: I don't know yet. It's been a week.

G: Without going to the bathroom you will die. Others say it represents all that's base about you but I disagree. Without the ability to repent you're going to die spiritually. The difference between Christians and sinners is not the sin part, it's the repentance part.

E: It was a high counter, an obstacle.

G: There's something keeping you from repentance.

E: I think of church circumstances when I consider adding to the mess, the way ministry happens in our world. I was wondering to what degree it applies.

G: My bathroom dreams are always, sooner or later, painfully clear. If you are willing to repent of your bad He is happy to show it to you. Maybe I didn't want to hear it.

E: It's funny how you're talking about repentance, and (in the dream) I was trying to hide. We are supposed to conceal our private parts. Was I concealing appropriately or hiding something shameful.

G: I think it's significant that someone walked in while you were peeing. That's common, but I have wondered if you dragged someone in there with you in the real world, or that it will impact others. I feel that the elements of the dream send you in the right direction. In these dreams you offended Him, maybe only Him. The whole gross thing points toward what sin feels like from God's point of view. He wants you to experience it from His point of view. He wants you to be free of this offense, but I've heard some pretty gross potty dreams. He wants us to have a holy revulsion for sin.

E: What would you make of the fast food setting?

G: I think that's relevant. You're out in public, in the workplace, in the market. It's a definite clue as to where this happened. It could have to do with junk food for the mind.

M: What is my role?

G: Jump in. Your role is to observe Echo.

M: I thought it interesting that these toilets were filled up but with just urine.

E: That is interesting. Any thoughts?

M: I was delving into the difference in the Bible.

G: In biology, urine is harmless unless you can't get rid of it, but excrement is dangerous, it will kill you, particularly someone else's. Excrement speaks much more loudly of offense, hard-heartedness, or that you really wronged somebody, and you need to go to them to repent.

E: In terms of a public place, I would like to be alert to any ways I try to conceal my actions. Are there any things that I don't want people see me do.

G: Jackson says private victories lead to public victories. Carry (this dream) around. He does not condemn you, He loves you; you are His son, His beloved treasure. He is jealous for you. He is not angry with you. Carry it around with the spirit of, "Anything God, blank check, I'm good." I've often prayed, "Let's talk about whatever is on your list. If You want to talk about something painful, strengthen me, because I'm really weak. If you want to talk about something painful, that's what I want to talk about." I don't want some angel-cherub dream when it's repentance time. How fast do you want to move forward?

You are being trusted with greater responsibility, so these little adjustments are important.

Dream

I was in this building that had several floors. I was on the fourth floor and moved to the second floor. On the second floor I was on this information level that I didn't have access to before. All of a sudden I was really excited because now I will have transcripts of my dreams provided for me so that I'm not forgetting my dreams. I don't remember who the person was, but then I had the transcript. I remember thinking there's no way I'll forget. I woke up and instantly it was gone. I was really disappointed. When I went back to sleep, I dreamed that the person had no longer cleared me and the transcripts were no longer available. I was still at the information level, so I was confused. One more time I went back into that dream again. It seemed to highlight that I am feeling more desperate to know what God is saying.

E: I have been dreaming so much lately. Every morning I felt there was so much more.

G: I will offer the interview transcripts to my participants. I can't offer the transcript to every dream that you have.

E: Why not?

G: Not Holy Spirit. If you seek Him you will find him. It all operates off of hunger.

E: Hunger, and what season you are in. I wasn't hungry for dreams in particular, but it delighted me, then it shifted back out.

G: This is so unbelievably prophetic that you had this dream in three layers. You have a prophetic calling and gifting; it's just obvious. Open yourself; put yourself out there. If you put your foot in, He's going to deliver. Go give it away, at no help to you. God gives pairs to verify; in this dream there's three. Does that ring true?

E: Yes

G: The dream is a prophetic calling. He's asking you, "Do you want it?"

M: God tends to ask what we want. Adam had to ask for a mate. So did I.

G: You often have to think in opposites. The dream seems to be saying you had something, and then you lost it. Go back to the character of God: is He a taker, liar, diminisher? Is He disinterested in you? My God is giver, He always has more, He only brings stuff up if He's doing something. I read dreams in reverse all the time.

E: I like your interpretation more than mine. I was thinking that I'm frustrated by not remembering my dreams this week.

G: I can't believe that you're participating in my study with all that's on you. I see real hunger in you. I bless that hunger with revelation and insight and new gifts. There is more for you. This one screams prophecy. Don't hold back today. You are surrounded by people living in a fog, and you've got the key to the mainframe computers, so be bold today. Don't wait for the massive word. Don't be discouraged about your dreams; you'll get plenty.

E: I appreciate the affirmation, the joy that you share.

Observer Notes

Echo was saying that a while back he had had lots of dreams that were fairly clear but recently he knows he's having lots of dreams and it feels like they're important but when he wakes up he can't remember much about them. He did have two dreams one from a week ago Monday and one from today to share. His descriptions of the dreams were really clear. When we started the meeting with Echo, he seemed maybe a little down about his experience with dreaming recently. We ended the meeting with I'll be feeling encouraged my impression of these dreams was very hopeful one especially from the dream that he had this morning it seemed to be a hopeful place where he did he definitely has a desire to hear from God. My impression was that he's in a place of realizing and understanding that God will fulfill his desires. It was evident to me in the meeting that the Holy Spirit really showed up and tied our hearts together. It felt great.

Meeting 2

January 26, 2015, Dayton, Ohio

E: I keep having amazing dream experiences that I know I won't forget. When I wake up it's all gone.

G: I have had a number of dreams come back to me while I was praying with Manuel.

E: Right when I sat down two flashes of dreams came back to me.

G: It's prophecy central here.

Dream

We were in an old house, with my wife. A man (who was our son's PE teacher) was in the dream. It was a threatening situation, and I told N. how to get out of this circumstance. I was confident he would survive, but I knew that my wife and I would not survive. Others were in the house, and it was going to blow up.

E: There was a reference to *The Memoirs of Saint Clair*. My wife and I had a tough conversation last night. She has been struggling. I went to bed feeling heavy, but I knew what to own and what to dismiss. Mostly I felt sad for her. I'm interested in the house blowing up.

G: Do you have a sense of the meaning?

E: I didn't have a sense. I'm not afraid for our marriage.

G: Could you tell Manuel what your study entails?

E: Putting apostolic practices in family first. I'm measuring the ability to impart these things to others. It has to do with the relationship to the Sender and the Sender's purposes. God has given us cool words about a ripple effect.

G: (Explains Echo's responsibilities to Manuel. They are extensive.)

M: Is blowing up a bad thing?

E: I was really confident and not scared. I was a leader and I was selfless. It was part of the mission. Blowing up didn't represent our marriage. We were perishing together.

G: What do you mean by old house?

E: It's a house I've never seen before. Probably built in the fifties. It was good sized and it had a basement and upstairs.

G: N seems obvious to me.

E: Really? Victory. We weren't close friends, but we did a lot with him.

G: It seems significant that it's an old house.

E: There is a *Memoirs of St. Clair*.

G: Who was St. Clair? Is it possible that this is about something physical. Is there something to this PE teacher?

M: There was a St. Clair who followed St. Francis.

G: I like it that fear doesn't dominate your thinking. Fear is a killer, but God isn't like that.

M: Do you attend a church?

E: We have two churches we lead and a church plant on campus. We do some equipping with their prayer team.

M: Explosion of churches in a positive sense.

E: Do we focus on the words or the context of the danger, and who survives? There's safety on our end in listening to you.

M: Churches grow that non-destructively break off is a positive model. For that to happen, it is in a sense like your kids moving away, it doesn't glorify you.

G: Church in a box peaked in the fifties.

M: In church yesterday the average age was sixty. It was good to worship with them, but it seemed on the way out.

G: Saint Francis reminds me of poverty. He had a miraculous ministry.

M: Saint Clair had an order of poor ladies.

G: Carry a few images into your day. I often don't know the meaning of my dreams. It's a riddle. Mary pondered these things in her heart; what do you know she was one of the 120 at Pentecost. Often it comes when I'm doing something else.

E: I had a word in the shower two days about how God cares for women. He wants them to be honored and cherished and nurtured in leadership. I felt this idea popped into my head for a school for stay at home moms. My wife and I received a word from two years ago, to have a home for broken women. Someone in my project is recruiting a girls' only ministry. I wonder if this points toward a ministry to women. What do you think about that?

M: Sounds good.

G: Go dig. Ask for more. How does your wife feel about women's ministry?

E: I think that she would like that more than anything we have done. She has never known how to partner with me. I have been intentional about partnering with her. I separated ministry and family life, but I'm not going to do that again.

M: You're disappointed that you're not remembering your dreams, but you had more than enough to talk for an hour.

E: I dream so much. I often think there's no way I'll forget it.

M: It might be a mercy.

Dream

We were on the edge of a raging river. It was iced over. People were riding down, I don't know what they were riding on. Some of my people were on it. I was wearing underwear or shorts, something appropriate. I was with people. I didn't have shirt or long pants on. I was going to dive into the water, and people were like, "no!," and I ended up sliding on the ice and making it back up. Throughout that dream one of the women, D. (part of my house church, cautiously discovering God's voice) kept apologizing to me for this or that. I think we did a lot of adventurous things. I remember crossing a barbwire fence. She kept saying, "I'm sorry." Every time she said, "I'm sorry," I would say something mockingly, I would make a sarcastic joke about why she should be sorry. In my heart I really didn't mean it. At one point I explained, "I'm sorry that I'm mocking you. I don't think you should be sorry. I'm just teasing you." There were other people in it, but she was the important person.

Horse trainers did a circus show. One trainer was uneducated and had bounced around menial jobs that allowed him to do this horse training. Toward the end of the little performance, a practice, all the horses were standing on top of each other, in a weird shape. There were seven blind men, singers, all carrying three saddles to put on the horses. Suddenly the horses were on top of each other. There was music playing. The trainer made these sounds with his mouth. He would pop, with a P sound that really popped. It sounded dumb, not cool. I found myself intrigued by him. I think it's a guy I know casually named B.

E: Right when I woke up the Lord told me to tell my wife basically, "Tell R. it's over." That was disturbing. It made me suspicious.

G: A. is favor. A raging river is destructive. Ice is cold hearts. Lack of clothing is transparency.

E: D. is valley or church leader. She keeps apologizing for things out of her own insecurity.

G: You keep seeing adventure but your friends keep you from falling in.

E: My friends were in something. It had to do with how cold it was. The ice broke but I got out.

G: Go from barb to teasing. You're a trainer. Popping p; great alliteration.

E: Sounds like Sesame Street. B. is hill, or criminals burned or branded as punishment. So we have hill and valley. Also holy one, or high place, or from a steep hill. It's a place.

G: Horse is an image for trusting in yourself. You have complained about that.

E: I think it was a gas station. He wasn't the head trainer.

G: This guy can do a little with a lot. Then the seven blind singers with the three saddles. There's the numerology of the seven and the three. Is this one dream?

E: Yes.

G: Let's say the metaphor is a river, put everything under that, even the horse trainer. People rode the river, then the horses, that no one is riding. Raging river and stacking ponies. You could ride them but it never happened. How did you feel?

E: I felt like I was leading a group, we were playing games. It was fun. We were just wandering. My youngest sister was in the dream.

G: Does R influence you?

E: We're best friends, so yes. The idea of adventure, we have influenced each other.

G: I'm driving for a meaning to this dream, but I skipped over to R.

E: The presence of God, risking. I think I've done that to him. It feels really big. He's a profound person in my life. The question is too big for the moment. I don't feel that the dream relates to R.

G: Whoever told the story had a great imagination, and a real sense of humor. I think it's Holy Spirit. He promised. They are messengers so they fit the job description.

E: It seemed like he trained them through musical sound, through the P sound.

G: There's a playfulness, wildness here. There's danger. It's fun, a day off with your friends.

M: Sometimes the interpretation takes time. (Prays over Echo.)

Researcher Notes

At the beginning of the interview Echo didn't contest some things, but at the end of the interview he contested my connection of R. to the dream, which is a good thing. We persevered in digging into these dreams, but didn't create any clear interpretation. Echo repeatedly detailed his distress at having important dreams, which he forgot by morning. At this early morning interview I was not fully alert, which accentuates my distress regarding lack of progress. As with many, if not all my participants, I enjoy such kindness from Echo.

It seems apparent that several negatives are in play here, which must be managed with equanimity by all parties: lack of dreams, lack of dream recall, incomplete dream recall, and inability to form a coherent application. It seems that dreams carry a feeling of authority so great that people are willing to labor over them even if they fail in the endeavor. It also appears that having two others to labor alongside is a great encouragement. Given sufficient determination, sharing a dream with two worthy persons who also fail to interpret the dream may serve to comfort the dreamer in their deficiency.

Observer Notes

Again at the beginning Echo expressed frustration from not being able to remember his dreams, yet knowing that he was having important and vivid dreams. Regardless he still had two fairly detailed dreams to share with very interesting points. It seemed to me that the dreams we shared or least one of them might be fairly relevant to current situation with his marriage and the work in the kingdom that he and his wife do. I again found his dreams encouraging even though from a certain perspective they might have seemed to be not very encouraging.

Meeting 3
February 2, 2015, telephone interview

Dream

I saw a mall parking lot, a huge open field in a big, green, grassy valley. It seemed like a battlefield. It had a big ball contraption, as big, spinning Ferris wheel, a globe with compartments where you sling-shotted three balls down a compartment. The balls were bigger than cannon balls and were thrown quite far. I was a floater, like my own team. I felt I was a general. It felt like we were playing for something, but there was no victory. It felt important during the game. I was very competent. I found things on the ground, really small darts, fit in your hand, a little longer than a toothpick, string wrapped tightly around it, like a child had made it. The one I picked up was pink and pretty, intricate. We would shoot the balls from a distance in the mall parking lot. I shot blue balls into consecutive slots. I felt annoyed by everyone's incompetence. The balls were very big. They would hit every once in a while, but I was consistent.

Echo: first thought, they have autonomy, I am a general, but I'm not on a team. Perhaps it's about how I give myself to people. What I take away from our discussion is not being disappointed with people, asking Him for help. Also how I give myself to others on a team. That stood out first and hasn't left me. (Echo got stronger in his interp., not so much what I suggested.) Think about how I relate to other leaders. I think so differently from everyone else, R and I were so much the same. We have some families who are very serious about what we are doing, so this seems to fit other community leaders better. Be prepared for disappointment. Pray for them. (Echo had significant early and late input, including rejecting much of what I suggested and going a different direction).

G: I mostly suggested being patient with leaders within house churches. Echo felt this was about leaders in the broader community and how he responds to them, particularly in the absence of a gifted former partner.

Dream

I was on the Andy Griffin show. I had been sent to boarding school, and so had Barney. I felt I was Opie; we were trying to escape up the hill. Nuns who weren't feeding us appropriate food were chasing us. At the top of the hill we had fish patties, so I was happy. Andy's dad came and realized we weren't well fed, so that's why we escaped. He apologized for sending me to a place that didn't feed me properly.

Dream

I was on a mountainside, going up hill for something.

Gerard: Andy means manly/evangelism

Echo: Andy is a God-figure; I have a hard time seeing Him giving us to religion.

M: Both dreams speak affirmation of your current calling. (Echo didn't see this)

Gerard: In both dreams you are uphill, closer to God. Both dreams have similar elements of incompetence. Father has steak for you. (We ran out of time.)

Observer Report

Echo did not comment on his not being able to remember dreams of the past week however he did share two rather flashing, vivid dreams. My feeling on the dreams were that God was encouraging him in he and his wife's ministry in Bible study leading home church planting. I also felt that deeper in the dreams God was possibly giving messages the details of directions things to know for the work. Around my feeling was that God was encouraging I'll be in the work he was doing and not directing him toward something completely new. Echo seemed to offer very good insight on possible meanings of things in his dreams.

Meeting 4

February 9, 2015, telephone interview

We discussed one significant but sensitive dream at length. I insisted that the dream was not literal and that it was about him, and I briefly summarized the meaning of a dream that I felt was given to me to inform this interview with Echo. I felt that his dream was important and relevant to several areas of this godly man's life and ministry. Echo and the observer had significant contributions to the discussion, but the interpretation of the dream remains a homework project for Echo in his time with God. I did not feel that we arrived at a clear interpretation. He has much experience at hearing from God, so I am confident that I will hear more from him about this dream. Echo used the term "emotional identity" to summarize the dream. He suggested a biblical passage that would be a good place to dig for more insight.

Observer Note

We spent the entire time discussing one dream, which was very clear. Echo said that it seemed quite important. How we did not want the conversation recorded as it was of a personal nature. Gerard's reaction to the dream was that it was a metaphorical and not literal. Echo was advised to spend time with God so the Holy Spirit could reveal more of the details for the meaning of the details of the dream. In response to the dream Gerard and I both shared personal stories in our lives. One of the takeaways from the session was the encouragement that we are brothers in Christ and though we live different lives our experiences are not necessarily drastically different from each other.

Meeting 5
February 23, 2015, telephone interview

Dream

I was in a Chicago suburb with H. She was going to blow up a day-care center. We tried to stop her, but she was so calm about it. She had more power. Even the government couldn't stop her. She was asking us questions and if we got answers wrong she would vaporize children. We would see the kid vaporize into a windshield.

G: Any feel on this?

E: She is doing something with younger children.

G: H is sacred. Chicago: onion place, bears.

E: I can think of a couple post-apocalypse Chicago movies.

G: Let's say the government is God's government.

M: You weren't torn up about this?

E: There was intensity.

G: What's a metaphor for children? Simple faith? Sacred means: religion?

E: What if sister is more relational? The day-care wasn't mine. I'm thinking future generational blessing, or small things; I'm playing a rescuer role. My thought is to pray against that thing, or ready my heart for when it might happen. It's inevitable that I'm going to lose; that speaks to hopelessness. I felt like H. was such a focus in the dream.

G: I feel strongly about the generational blessing. It is hopeless, but not when you use your authority.

M: Society and the church are losing the sacred; we have decided that other things are more important. Marriage is sacred; it's more than the husband and wife, the kids and community; it's about something sacred. There is more value in marriage than their experience. The lie is that marriage is just about love. Marriage represents this huge sacred relationship between God and humanity. The ancients understood the importance of a person's word, honor, and vows. They are a big deal in the Old Testament. It's being forgotten.

G: H isn't the villain; it's the lack of H. that's destroying our future, our children.

E: There might be somebody close to me that is going after some things that are harmful.

G: I'm thinking about your research.

E: I tend to go there first with a lot of things. I've thought about the women in my group, even my wife. This week we had a harder week, and it came from me, from an agreement that I made.

G: The whole woman side of these rings true to me.

E: Yesterday I felt a voice telling me, "If you do this you will have no part in Me." I didn't feel that was God, but I felt fear of separation from God.

Dream

John Wimber and another guy (also John Wimber) were having a conversation on a platform. They were instructing a group and me.

E: My son's watch woke me up. It gave me hope that God would send John Wimber, it was affirming. Whatever my heart was believing was a disconnect. The dream wasn't rational, but it spoke to my heart. (I went back to sleep.)

Dream

R., J. and A. and I were in Utah. We had to hike through a deep beautiful gorge. R. and I were talking. He said that he needed to feel refreshed. At one point we sat in a canoe, went down the river and chatting. He said he didn't eat any meat, so he had money left over. It felt like a replay of a journey. It was fun and adventurous. At one point all these children from South America, with little string loincloths were following us along the trail. At one point the children hid in caves, and this snake came out and swallowed a kid whole, starting at his head. The adults came back and tried to find the snake, but it was gone.

E: I woke up hearing Romans 12 and Proverbs 6 over and over again. Something about those two verses related to that kid getting swallowed up. I read it and felt that Proverbs 6 had a similar image, but it was more like don't make a pledge to your neighbor. I was unclear. I read Romans 12, about offering yourself a living sacrifice. 1 Samuel 6 came to mind, so I looked at that. It's the story where Obed-Edom gets the ark, then gets blessed.

G: You've been digging.

M: Don't lose your children. Your aboriginal child got eaten.

G: J as love, what an affirmation. Do you have a summary on this?

E: Especially retelling my sister story, it's interesting that another child comes that I can't help. The Scriptures felt clear, that they were to instruct me.

M: This challenged your faith?

E: Last night I wondered why I felt that way. My wife prayed over me.

G: So go back and read those passages again. It may not be linear. It may not be a final answer.

M: It seems possible that those passages don't explain the dream, but they are tools to keep the kids safe. Here are the tools for what's coming. In the second dream the kids are following you; that seems church-like.

E: What do you think of the snake?

M: Snake's bad.

G: Use your words.

(Manuel prays for Echo.)

Researcher Notes

The John Wimber dream seemed entirely clear to Echo, and very beneficial, although he seemed surprised by my strong enthusiasm about the dream. I intend to pray into this vision of Wimber this week, as Echo establishes new churches, and a deeper model for apostleship. The other two dreams were much more difficult to interpret, however Echo seemed to be on the right track with both of them. Manuel, the observer, seemed to exhibit the clearest interpretive insights today, particularly at the end,

including his prayer. I find that it entirely supports the thesis of all-play and body life when the observer delivers greater insight. I found the observer's participation particularly gratifying and natural today. While every observer is different, Manuel has been happy to participate and Echo has often asked for his input. I promised to pray for understanding of these dreams for Echo this week, since I am praying in the night anyway.

Observer Notes

Echo seems to have grown in confidence and steadiness about his dreams, which would probably be expected. He had two dreams he shared in this meeting and offered compelling interpretation for both. (Please) tell me the dreams seemed a bit more difficult, particularly the symbolism, as compared to some of his previous dreams?

Meeting 6

March 2, 2015, telephone interview

E: The dream about the kid being eaten was about people I am taking care of. That day I had a call, before that people spoke about spiritual warfare. God told me that if I was going to ask people to follow me and not pray for them, it wouldn't go well.

G: It was a call to prayer.

E: The children are people that were following me.

Dream

I was in a simulated setting, a playground area, big enough for adults to play on. The military was pressing in, it seemed they wanted to capture us. We hid from them, sometimes on the playground. Sometimes we took out military people. We kept hiding. One leader was an arrogant jerk.

E: I woke up wondering if I was hiding from God.

G: You said simulate; a training area.

E: I think so. People were getting injured. We were taking them out, not with guns. We were mostly hiding. They were so close, so we took them down.

G: How about this leader?

E: The military should represent heaven.

G: Is there a waking story where He's pursuing you?

E: I haven't been proactive in pursuing Him, but I haven't thought about it as hiding. I wish I could remember the follow-up dream because it gave the answer.

G: Almost like He was hiding from you. If heaven is the military, do you think God is a jerk?

E: I hadn't thought of it that way. I wonder if there is a person this guy represents, but nobody comes to mind.

G: In the word jerk is there the idea of "unfair?"

E: When you talk about wanting to win, he was focused on his objective. We were his goal, finding us.

G: It sounds like a Navy Seals training camp, beyond full contact.

E: I just had a thought: the way I think about church is really organic. I have a hang-up in my heart with the institutional realities of church. I feel very covert in how I work. I try to be friendly, but I feel subversive. In a sense the corporate church represents a military power, I think they're wrong, I'm trying to hide from them.

G: If that's the topic, then what's the message?

E: If I'm hiding from the church...there never was a resolution in the dream. I woke up feeling like I was hiding from God.

G: It all makes perfect sense to me now. He asks the question, you have to add faith and go to Scripture.

M: Something that is easy to deal with in our heads, not so easy in our hearts. The varieties of differences of people in the world...the different types of church, the different parts of the body. I don't get a lot of the people that I interact with, even my wife and her gifts. People should be more like me, but God is still willing to work with me. God is still using them too, even with all they get wrong. It's still His bride.

G: I assume that you've thought of this problem in depth.

E: I have. I haven't thought about this in a while. I was so turned off in church this Sunday. I have some major triggers; some are righteous, some not.

G: (shares his journey in this, about the need to serve, to bless)

E: I feel grace to churches, but I did not press in yesterday. I wonder about the simulated setting. I spent more time hiding from them. It was interesting to have a wounded person that we helped to find safety over and over again. That seems right.

G: Wounded person is a loaded image.

E: We see so many wounded. It adds to the sense that it's a destructive thing.

G: The message you got was consequential and entirely in line with what the Holy Spirit would say to you.

E: It's not very exciting. I don't want to face that topic. What's with the playground equipment?

M: It's way more fun to be on a playground than in the military. Life is supposed to be fun, that's one of the few choices we have.

E: Yeah, that's it.

G: We're supposed to be child-like.

Dream

In a church camp setting I was a teenager. I wanted to hook up with girls, and I was really playful with the guys. It revolved around obstacle course, lots of trees. It seemed to focus more on pursuing girls. One girl set me up with another girl. She hid beer bottles. She had a drinking problem. The girl said that she had sex with every guy that was set up with her.

E: I have a lot of dreams that seem like treasure hunts. The second dream was more about games than obstacles. The games were the obstacles. The obstacles are a repetitive dream.

M: Is the obstacle in you, or in life? Are you doing your work with people in the church while facing the obstacle of offenses between people, or is it internal?

Post-Test Survey

- 1) This has been fun to explore. It's been eye-opening. God talks to us, it was valuable to look at it, to see the reality. I hope that I will be committed to staying aware, talk out loud about my dreams. I see the process of talking it out; it brings out the detail.
- 2) Listen to the Lord. Ask the Lord first. I don't like to say that a person's name always means something, or using a guide for a symbol—that doesn't jive with me.
- 3) Not on paper.
- 4) Sometimes and occasionally, in the middle
- 5) I have to think about what is fun about your way. The way that you look at a story and think about the possibilities is really fun to me. I think there's a child-like curiosity in terms of exploring it.
- 6) It happened a moment ago in this interview.
- 7) There are things that I have challenged. The hardest thing is to go for a name meaning: it didn't fit. I felt it had to do with what the person represented. It felt really detached; I had an aversion to that. It did highlight the possibility.
- 8) Thinking about different revival leaders touching me felt like God was touching me.
- 9) The kids getting eaten showed that I was not praying for people.
- 10) x
- 11) x
- 12) x
- 13) I wish I had been more proactive in writing down my dreams. I thought that I would remember them, and then they would evaporate. I would try to create more of a demand on journaling, because it's more reliable. How many weeks to run the study depends on availability to keep going. There's a part of it that seems that this should be a church routine, a normal part of Christian life. As a study, four to twelve weeks.

Researcher Notes

Echo's "aha" interpretation of the first dream during our interview demonstrates his pre-existing facility with the voice of the Holy Spirit. He has gained confidence through this project, using existing tools for discerning the voice of God, on this new application. It seems that Echo has received as much of an emotional benefit as an instructive boost from this project; the fellowship and exploration of his dreams seems to provide a source of emotional strength. The availability of two others to hear his dreams and explore them together seems to greatly expand his actual benefit from his dreams.

I assumed that Echo was journaling his dreams, but he conducted every interview from memory. He felt that he would have retained more details, more entire dreams, if he had written them in a journal. Keeping a dream journal is becoming a common suggestion. By contrast, I was shocked and mildly concerned by the number of people in this project who prayed the night before our weekly meeting, asking God for a dream. The positive universal outcome was dreams to share at our meetings. The negative inferences from this disturbing reoccurrence was that accountability was more compelling than revelation, and that revelation was somewhat scarce, even among this elite group of people who were seeking to hear from God.

Observer Notes

At the start of the meeting Echo gave an example of how a dream interpretation had played out and helped him in life with the people he works with in his study or church. He shared a couple related dreams and offered very helpful interpretation of them. Echo seemed to appreciate the exercise very much and stated that he would see it having a place in day-to-day church life.

Echo seemed to gain confidence and understanding in interpreting his dreams. He also stated at the end of the sessions that he felt that dream interpretation should be something that is part of church meeting.

Echo did do some interpretation of his own dreams. His insights were not contrary to the Bible and did seem in accord with the Holy Spirit. The presence of the Holy Spirit was gentle and warm during our times on the phone with Echo.

Observer Final Summary March 26, 2015, Harrisonburg, VA

- 1) 4
- 2) 2
- 3) 2
- 4) 4
- 5) 2
- 6) 1
- 7) 3
- 8) 4
- 9) 3

10) 1

11) 4

12) 3

13) 4

14) 5

15) 1

II. Positive Result

Echo offered interpretation of his dreams and even challenged Gerard's interpretation when he thought it was not true. Echo's interpretations did not go against the Bible and all interpretation was done in the presence of the Holy Spirit – did not seem to offend.

Echo, on several occasions, received and interpreted dreams which directed and affirmed the church growing work he does with his wife.

As stated above, Echo's dreams affirmed his work in the Kingdom. Further, Echo stated that dream interpretation should be part of church meetings.

I did not notice Echo changing in this way.

NA

- V. The project was quite valuable for the participant. Further benefit for the participant would be gained by increasing the number and time of sessions, as well as by working with those in the participant's circles who are interested in hearing from God through dreams.
- VI. The biggest positive for me in this experience was spending time with other men in the presence of the Holy Spirit. Another positive was being challenged in my own life by getting a glimpse into the respectable lives of other men lived before God. My confidence in interpreting dreams did improve. I felt that my role was a good fit. I would be happy to serve similarly again. I think another forum that would work well is having a prayer group that processes each other's dreams as a part of time together that includes prayer for each other and worship of God.
- V. This participant would also, I think, be best served by the format I outlined above. I think it is best for people new to dream interpretation to just

plunge in while checking their “revelation” with God and someone with more experience.

Follow-Up Survey
May 6, 2015

- 1) More
- 2) Same. I never journaled, still don't.
- 3) C.
- 4) More confident, but I don't always understand them
- 5) 3
- 6) yes.
- 7) Yes, want, not sure available. I would love to take my people through some of it.

FOXTROT

Meeting 1
January 19, 2015, Harrisonburg, VA

Pre-Test

1. Buddhist and pantheist. I don't really consider myself part of anything; I find my own path.
2. They are the door to our subconscious, and maybe the connection with everything around us.
3. Yes. *10,000 Dreams Interpreted*, but I don't pay attention to it because dreams are subjective and personal.
4. Several times a week, starting in high school five or six years ago.
5. Between sometimes and occasionally, half and half.
6. Whatever the universe has to tell me.
7. Two days ago I talked to M. (local mystic) about a dream, it was semi-lucid, I was trying to fly several hundred feet above the tree line, then I came back down, then I would jump up again. I couldn't stay up. I feel that this means I have a worldly attachment that I don't like and want to get rid of.
8. My sister followed the dream interpretation books piece by piece. She said that snow showed sadness but I felt that it was snow because I was at a ski area.
9. I recently dreamed of my Mom, it was a closure dream that helped me to sort out my beliefs on death. I saw her in her cremation clothes and I hugged her tight. I felt that I actually talked to her. I told her, “I'm really glad that I know that you are always with me.”
10. I had a dream a few years ago; I faded away from Christian association in middle school and started to come up with my own personal beliefs. I was out in nature, it was beautiful, I was hugging this mountain. Christian nuns and monks trailed behind. I went to this pool of water with a cave over it and they all surrounded

me. I dipped my face into the water; it was like this weird cleansing ritual, like getting baptized. That in combination with some other dreams tests my ego, the separation of ego and self in a Buddhist manner. It says, "Everything is equal, so love and accept everyone else for who they are." It kept me in check.

11. The one I just described fits that. I had a dream where I go back to my house and I have to cleanse it of all evil spirits. I knew about the dark energy there. I sat and chanted. Three Buddhist monks on each side of me started chanting this mantra with me. I never knew it but after that I knew the words to it, I could recite it perfectly. Since then I've had these recurring dreams where I'm cleansing these bad spirits from this house. It gave me the sense that I didn't need to be afraid of anything, like there's no bad energy or situation I should stress about.

Dream

I was in this giant meeting room. People were gathering, having food and conversations. There was this lofted area that had a ladder up to it. There was this very delicate blue vase, but I didn't get a good feeling for what was up there. What was up there was this really beautiful little girl sitting on a green lotus flower. But she was a bad spirit; I didn't get a good vibe from her. She was hypnotizing people into staying with her because she didn't want to be alone. I noticed that my mom was up there, so I climbed up there. It was my mom as a kid and she was hypnotized into staying with this little girl. I had to remind her who she was and that she wasn't supposed to stay there. I said things to her that would have appealed to her at that age. My mom liked to travel, I told her about our plans to run away to California, and that woke her up a bit, enough to leave. As soon as we left the loft, she was back to her same age again. Then the little girl came out, she fell out of the loft and she turned into a baby. She was crying in absolute hysteria, she turned into this fat baby. She was expecting my sympathy, but I wouldn't give it to her because she was a bad spirit. She was appealing to my emotions (because I really love little children).

F: Spirits are part of many of my dreams.

G: In the natural, that's called discernment.

F: I feel like that directly speaks to me. I've associated a lot with the New Age movement, this universal awakening that's happening with everybody. But I got to its core and I realized that it's just as bigoted as every religion. They think they're superior to especially Christians, and I don't think that's right.

G: Why does that bother you?

F: Because it says that one way of faith is superior to another. It doesn't matter what we worship as long as we live a good life we will get what we need.

G: The problem with truth is that it's exclusive.

F: We're not going to find truth until we get there.

G: So you're more of a Universalist.

F: Jesus said love everybody. I had a vision of him, which is weird, because I stopped associating with Christians in middle school.

G: Don't worry about the Christians; tell me about your Jesus.

Vision

I was in the shower, washing my face and I felt that I had to dip my face in water. As soon as I did, I saw Jesus bowing His head, touching two fingers to His third eye, and then touching the two fingers on His right hand to my third eye.

F: I took away that He is looking at my life in a positive light. His whole message is love, so that's what I'm trying to be. I'm trying to be like Jesus and Buddha and love everyone.

G: I'll go a step further with this vision: you're his favorite.

D: The point of *Furious Love* was that we are called to love.

G: I wonder how much weight you put on this?

F: I put a lot on it, since I did a painting, especially since it's Jesus, and a religion that doesn't have a good reputation. People told me I'm going to hell 'cuz I'm not part of their church.

D: I guess I am too because I don't go to their church.

F: I guess we're all going to hell for some reason.

G: People love to smash the wrong people. In that vision I see Jesus telling you, "I'm giving you spiritual gifts, I'm giving you spiritual downloads."

F: I saw a background of an archway, several layers, and the biggest layer in the middle was (covered in) eyes.

G: Seeing what isn't visible in the natural is a gift. What do you get for those eyes?

F: The eyes of the universe.

G: They see everything; nothing escapes them, like your mother. You were wide-awake?

F: Yes.

Vision

I saw these rings. I was going through this tunnel; the rings went all the way around. It was a repeated universe. No matter which ring I went through it looked like the last one. I never reached the last one.

G: So who was the girl?

F: She looked through you.

G: And controlled you. That's the definition of slavery.

F: I resisted that.

G: What's the deal with your mom?

F: I've had several semi-lucid dreams of my mom, except I feel that she is really there.

G: Is it safe to say this dream is about you? That's the starting point for me. I always want to dig. My project is to demonstrate one of the most ancient forms of dream interpretation, and to be not your dream reader, but your dream cheerleader.

Dream

I dreamed that we had a new fridge at the ski area.

G: I have had so many forth tellings, some healings.

F: The night before my dad died I had this dream:

Dream

He was walking up and down the stairs between his bar room and the library. I was trying to get his attention and my sister said, "He can't hear you, he's dead." (I woke up and my mom came in and told me he was dead.)

G: That's what I'm talking about. That one doesn't need a lot of interpretation, does it? Why do you think you had that dream?

F: He was dying.

G: In the Jesus dream, He's telling you secrets, including you in the inner circle. To me, it's a reassurance, not being left in the dark.

F: I see shadow people sometimes.

G: I'm stuck on this hypnosis; you take control over people.

F: I had to remind my mom who I was.

G: How do you feel about hypnosis?

F: I don't know. I'm convinced that I had a past life in a prison camp. I've had so many dreams where I was in the Holocaust, in a prison camp.

Dream

I was in an amusement park and a voice came on and said, "The Park is now closing." But instead of asking everybody to leave, the gates started closing and Nazi soldiers started coming out. I ran to the gates and they closed right before I got to them. I climbed up the bars. It had the lettering of Auschwitz. That's how they started getting people in there, like *The Boy in Striped Pajamas*. I kept saying, "I'm not going to do this, not again." I literally broke my ribs to get away.

G: Do you have any family connection? Have you been to the museum in DC?

F: No. Yes. I became really detached as soon as I walked in. I was emotionless.

G: It's too much?

F: I was reading and looking at everything. There was this wall around me. They have this room full of shoes from the prison camps, from dead people. That was something.

G: People were silent; nobody said anything about the Jews being taken away.

D: Would you say that you have a calling?

F: I haven't really thought about these things and how to apply it to my life. My spiritual life is very personal. I don't want to push myself on others. I have been an emotional helper to others. I helped them sort things out.

D: In your dreams that's what you find yourself doing, rescuing.

Dream

I was in this room. This woman asked me to go to the spirit world and find her daughter. In my dream I fell asleep and there was this door, and nothing else. The door opened and in this room was this little girl. She was help up against the wall by this dark force. She screamed at me, "Close the door! Close the door! Save yourself! I'm already here, there's nothing you can do." I tried to battle the spirit, but it was this completely reactionary thing where anger towards the spirit for keeping this girl against her will...Of course anger is a negative emotion that fills bad spirit. You need to walk in love in order to transform them into light. So the door closed and I was sent back. I looked beside me and I saw that the evil spirit had attached itself to me by sending this anger. When I saw the thing, I felt this moment of despair. I found the woman and told her, "I tried to save her. There is nothing I could have done." The woman started yelling, "I'm sorry, I'm sorry that this happened."

G: I like that your spiritual life informs your art and there is way more behind the art than meets the eye. This crap art that means nothing to the artist also means nothing to the viewers.

F: Thanks.

Dream

In a dream I said, "I want to leave my body." That same door appeared that led to that demon, but this time it was this huge universe behind it. I floated through the door, (but almost as soon as I left the door I woke up.)

G: During the day are you the kind of person that makes good decisions and people generally trust you?

F: Yeah.

G: That's just personality, but your dreams describe something similar in the spiritual. You're a really forceful person in your own way, and your dreams describe combat.

F: I definitely see that. Most of my dreams I send dark spirits away through love, to transform them into light spirits. But that is combat.

G: I agree with you about love. I have a burn for India.

F: Me too. I've had many dreams about Louisiana, and I've never been there, so I feel that I need to go there.

G: If you had a wish, what would you ask for?

F: The puzzle pieces are there, just need to figure out how they go together.

G: It does seem like there's a lot of review about war, how you go about it, and your place.

Dream

The cars were from the 1940s, people were dressing like the poorer part of 1800s Europe, but it was modern-day and there were tanks. I was the face of the revolution and

I had to keep moving from place to place. I wasn't running the revolution and I didn't see any combat, but I gave the speeches, I was the face of the revolution.

G: Katniss!

F: She saw combat.

G: You're really good at snowboarding. How good are you at Ju-Jitsu?

F: It's my boyfriend.

G: So you love a warrior.

F: Yeah. He's prepared. I've wanted to learn Ju-Jitsu and Aikido.

G: A lot of Buddhists don't want conflict words, only good guys. But I feel like we are in a war.

Dream

I got to see the dark spirits transform into light spirits. The most powerful one, when I transformed her to light, they all started dancing out of the door that I live in. I gave her a hug as she came out and she said, "thank-you," and danced away.

G: I knew a girl, who had a dream about prostitutes, and it was not a metaphor, it was a calling dream. She was a dancer and she wanted to teach them to dance. Kinda' reminds me of you. Pay attention to the details of the dream. A lot of times my dreams give me a heads-up on my day, and if I pay attention, the details are important.

D: Sometimes details are clues that there is more than you realize.

F: The little girl is a warning to watch out for a wolf in sheep's clothing.

G: Colleges isn't always a good place. You are in a war zone.

F: The whole UVA cover-up. At JMU they called it forceful fondling when it was obvious sexual assault.

G: I'm alarmed by what happened at UVA. My friends became alcoholics in college.

F: There are many internal and external pressures. I remain detached from the normal social culture. The whole trend of drinking to blackout blows my mind.

D: Pay attention to detail. Colors, numbers, names.

F: There was only one where I asked someone his name and he gave me a BS name. He was a dream hopper.

Researcher Notes

Only a few participants have been able to answer every question on the pre-test survey. I was hoping to measure an increase not just in dream recall, and dreams interpreted, but also to demonstrate a clear benefit from these dreams. I also wanted to establish that whereas many people started with little revelation, they finished with many valuable insights and encounters with God. What I learned from the initial survey was a clear contrast between the Eastern mystics, who are overflowing with dreams and visions, and the Protestants, who have some or few dreams and visions, with the exception of one Charismatic/Pentecostal participant who is overflowing with revelations. It seems that the groups that approve of dreams and visions receive them.

This interview offered a good amount of common ground, despite the wildly disparate worldviews. Foxtrot's dreams and visions seem particularly abundant and vivid. The opportunity to express and process dreams seems to be valuable to Foxtrot, even in the absence of new outside insights.

Observer Notes

Foxtrot has tons of dreams, and seems to remember them all - even the ones she had many years ago. Unlike the other two participants that I have observed thus far, we didn't really dissect one dream, then move on to the next. Talking about one dream would remind her of another, and before we knew it we had four or five dreams on the table. She is a very spiritual person, and often dreams of spirits. She is confident, strong in her beliefs, but seems somewhat open to our input.

I did become uncomfortable during our interview because I heard both Gerard and myself agreeing with her a lot. Initially it surprised me - we come from such different views on issues of faith - but later, I became concerned that we were not being true to her, to ourselves or to The Lord. I do not want to be guilty of deceiving her, nor do I want to compromise on who Jesus is to us. Definitely want to connect with her where we can...

Meeting 2

January 26, 2015, Harrisonburg, VA

Dream

At the Bryce ski resort I went out and there was a weird new beginner's slope. My dad came up to me. He had two snowmobiles. T. asked if he could try it out. He started it up and went flying off into the woods. He flipped over the front of the snowmobile. I'm freaking out, I ran over and called out for him, but he didn't answer. When I got closer, I realized that the mound of dirt wasn't just a mound of dirt. There were these graves there. One of the names from the graves started with Se and the last name was Woods. I turned around and there was this tunnel that you could just barely get through. It went into the ground into a tube-like thing. I started crawling into the tunnel, but I got really claustrophobic and I backed out. (In my dreams I'm claustrophobic. I'm not claustrophobic regularly.) As I got back out there was a white sheet that covered the entire area, over my head. I got out from under the sheet and there was this crowd of people taking pictures, like paparazzi, people acknowledging me for trying to save my friend.

This guy came out of the tunnel and said that we had to go down there, that there were people depending on us. He was a motivational speaker. I ended up following him into the tunnel, and it opened up into this room that had a whole bunch of black and white stripes on it. There were photographs that lined the walls just below eye level. One of them was the eye that had a bunch of circles around it, like it was looking through something. I found a doorway that led into a stairwell into a really well lit, really nice home.

There was nothing intimidating about it. There was this older woman in the kitchen, and these younger people kinda' sitting around in the living room. As I got closer there was this man that was coming out of the kitchen. His face was peeling away. It turns out that the old woman in the kitchen was actually cooking him. She was some sort of witch. The kids all of a sudden started tearing away at this guy, and eating him. He's screaming at me for help. I had no idea what to do. I ran into the bathroom, because I couldn't run out. My boyfriend Z. was in the shower, and I hid in the shower with him. I heard the witch's voice saying, "Trying to hide in my bathroom, eh?" The bathroom got really steamy; I couldn't breathe it was so steamy.

My boyfriend was going to drive this car. It was like a 1960s baby blue sports car. He was sitting in the driver's seat, I was sitting in the seat behind him, but the witch was beside me, and one of her assistants was in front of her. I suggested to my boyfriend that we jump out of the car, there was nothing we could do. He said, "No, as soon as we jump out of the car, the witch is going to catch us." I realized at that point that we had to kill the witch. Since we were in a car we figured that we would go off the road. We didn't really say that out loud, but it was implied that it was going to happen. He drove off the left side of the stone bridge. The witch and her assistant were killed, but Z and I were okay. He was injured a little bit; he hit his head on the windshield. The windshield was absolutely shattered.

I remember writing down a list of names of the people that had been in that house. It turned out that all the people that had been camping out there were all the people she had kidnapped. Next to a couple of names I wrote: rest in peace. I never found T. I figured that he had died along the way. The other person's name that I wrote down was the man who came into the living room and was eaten alive.

F: It was weird.

D: It sounds like it was terrifying.

F: It was absolutely terrifying. Since my element is air, I don't go underground in my dreams. I don't do earth or fire, those scare the heck out of me in my dreams. The night before I went to a new moon ceremony and we did this native American meditation where we imagined ourselves going underground. Then we were to find a guide to give us a message we needed to hear. When I tried to go underground there was this red face that appeared with golden eyes. He grinned at me in an unearthly fashion. The person running the ceremony said there were many ways to go underground, like through a tree root, or jumping off a waterfall, so it's interesting that in my dream that night I went underground through a tree.

D: It doesn't sound like it went very well for you in either case.

F: Nope.

D: Do you have any sense of what this is all about?

F: I have thought about it for the past week and I haven't come up with any ideas.

G: What does a witch normally mean to you?

F: Normally I don't think of them as a bad thing. I dressed up as a witch eight years in a row. I thought they were awesome.

G: But you did kill her?

D: By going over the side of a bridge. It was an old stone bridge in the middle of the woods. It was the James River.

G: Do you ever ask for things, before you go to sleep, or in the dream?

F: The night before I asked to go under ground.

G: So you did kinda' get what you asked for at that Indian ceremony?

F: Apparently there's a message there that I'm supposed to know, and I'm not figuring out.

G: Just like I don't hang out with all people, I don't believe that all spiritual forces are good. I believe in good and bad. It's been my experience. That seems to be the key point, this truly evil woman.

F: She looked a lot like the woman in another dream, in the house I live in, in my dreams. She was like the woman on the main floor of my home.

G: This is a good person?

F: I gave her a hug and she thanked me for bringing her into the light. I warned her to not turn to anger again.

G: I believe that we're in a war, and some of it is spiritual forces. Do you believe that or not?

F: I do. In another dream, there's this prophecy. The eagle represents the ego self, and the condor represent the true spiritual self, a sense of community, well being. In that dream the eagle and the condor are fighting. I was watching from the third story of a motel. It looked like the eagle was going to win, because it had the condor in its talons. An eagle's grip is really tight. Somehow the condor came around and slashed the eagle, it slashed a feather out of the eagle, and then they turned into ravens and flew away. Originally they started fighting as ravens and then they turned into the eagle and condor. I remember someone saying that if you rip out a feather from a living bird and it's not a feather they are shedding, that's a major blood vessel, and they will bleed out. So this eagle wasn't going to survive.

D: Face is someone's identity, usually their heart, life, identity. Their identity was being destroyed. This is a really, really bad lady.

F: Yeah, that's for sure.

G: You've talked about love a lot, in terms of the battle. It's not a simple thing, the role that love plays in our destiny and spiritual battles. I wonder sometimes if we mistake the good guys for bad guy and the bad guys for good guys.

F: The room was beautiful, the sun was shining, and it was perfect.

G: It's like the girl on the lotus flower. She was perfectly beautiful, innocent and harmless. In that dream you were an overcomer. Maybe I've lost too many battles, but I'm picking my friends and not trusting the pretty girls on lotus flowers. I question what I see. I don't know if that helps.

F: I don't know.

G: Just one more thing. Do you connect the underground thing from the ceremony to this thing?

F: I kind of do, but at the same time I am skeptical. Normally if I have a spiritual dream I don't see anyone that I know. In this one I was setting out to find someone that I know, also my boyfriend was there, which was unusual.

G: I've known a lot of religious people over the years and some of them I don't want anything to do with them. Without knowing anything about this thing, I don't want to crash on American Indians.

D: It sounds like warning! Pay attention.

F: Yeah. What could it be a warning of?

G: It's no different than being a beautiful young woman at JMU. You have to pick your friends, your occasions, you have to have some discernment and an ounce of caution. It's no different in the natural than it is in the spiritual.

D: Both times, going underground, the man with the red face and gold eyes, was that scary?

F: It was very uncomfortable for me. He had a weird, psychotic grin, like he didn't know right from wrong.

D: Both times, going underground, they both sound like warnings. Whatever underground represents, I would spend a lot of time thinking about this one. Look at some of the stuff you're doing spiritually and in the natural and consider. I don't know what it is. We could spend a really long time on this dream. I see so many metaphors.

F: Definitely.

Dream

A bad guy chased me into a basement. A giant angry emu turned into Road Runner, and I was Coyote, but I was the one being chased. I ran to the basement, realized I was dreaming, but instead of getting out of the situation I used to move faster and I climbed the ladder out of the basement. My friend N. was telling everyone about this computer virus that came through a viral game. If you lost the game, which was all a gamble, then your computer was infected.

I started playing the game when suddenly I was in this semi-futuristic world flying over these giant guns trying to shoot me and some other people down. We were part of this rebel team trying to fight this man who was made of dirt, who was a dictator. We were trying to take him down. We walked through this secret entrance into this building where he was. Other people were on the inside, that we were trying to convince to join our cause. We got to the room with this dirt monster, but we couldn't face him, so we had to turn around. We tried to meet back up with the rebels by crawling through a vent in the side of the building but someone who was loyal to the dictator caught me.

He was a very highly ranked officer wearing traditional 1800s clothing. He had curly brunette hair, brown eyes, and a brown suit with two rows of gold buttons. He had two faceless guards with him. I thanked him, said that I didn't mean to cause his death, and then I stopped. He said he would go easy on me. He walked behind me, and I thought he was listening, but he changed what he said. I remember feeling pain from it.

When he left I went into a candy store that was in the same building where I met up with some of the rebels. The clerk was on our side, but there was a family, and the father that was with them was loyal to the dictator. He was trying to take photos of us

with intent to report us, but I jumped on his back and knocked him out. We set out looking for the room with the dirt dictator.

G: Dirt seems to be a theme this week. I like to try to frame the dream. It starts in the basement, so let's frame the dream as Foxtrot's past, inner life. If you build a house you start with the basement, childhood memories, values, emotions, the stuff you don't see. If you could start there and say that is the topic of the whole dream that would change the interpretation.

F: Basement as my past kinda' makes sense. Particularly when there was a time skip into the future. The coyote and the bird, in terms of spirituality, people were trying to frame me into this spot, but I felt that I should take my own journey. I was really young, and I had no idea what I wanted to do. I can connect with people with autism.

G: That's a gift.

F: On a somewhat deep level. I incorporate that into my spiritual path. I look at them as equals. I do that with other people too, other religions. The futuristic part works in that people are so pessimistic.

G: I love the roadrunner chasing the coyote. You're seeing things backwards from the way most people see it.

F: Negative people are the weak ones. They have nothing to stand on, but I'm the one being chased. People are narrow-minded.

G: I know a little bit about that. Sometimes you get to shake things up.

F: We're told what to believe, what to think, not how to think.

G: That's why I'm doing this dream thing, because I want direct revelation. I think the game is interesting. It took up a lot more space than the original setting in the basement.

F: It wasn't a game. The game was like Pac-Man. There was a skip in time into the future. It fits my perspective on how people are so reliant on technology. If it crashed everyone would freak out.

G: I don't know what I'd do with my son and his iPod. We're back to conflict. The rebels are the minority, not the power group. I wonder if there's a metaphor, as in "old as dirt," grasping for power.

F: Maybe the dirt represents the ego. It is just dirt. There's nothing growing, it's just dirt.

G: There are struggles in life for who you are and what matters. They don't usually come down to fisticuffs. They come down to conviction. Things like love and joy that sustain you for a lifetime. I really believe in asking for help. That's a big one for me. In my dreams I get a lot of warnings, then I ask for help. I feel like in the spiritual I'm outgunned, but I can call for help. I've seen amazing physical healings not through love or meditation but through asking for help. Like you, I have such conflict with the establishment...it's a battle, but it's not fisticuffs and bullets. So I want to encourage you in these dreams to run away from the literal images, including the literal conflicts. Think of words, clash of values, kingdoms, and purpose. These are given to you in images you can remember but they're not about literal war scenes or shootings.

F: I put him in a chokehold. I don't do that whole violence thing.

G: The real wars are ideas. It's great that we bombed Saddam, but we never gave out any books so we never changed anyone's thinking. That was really stupid. We should have

dropped bread and wine and books on them instead of bombs. We would have got farther faster cheaper.

D: You have such a call on your life. In so many of these dreams you are the one fighting, going after Thomas, freeing your mother from the girl. You have a strong call on your life.

G: Definitely. You're easy to like, you're very talented, you're very gifted, you're fun to be with, but that's not what you're talking about. It's seeing someone who's being advanced down an important road. I absolutely see it.

D: Your ability to see and understand the spiritual world...there is a battle going on. There's a lot for you to figure out.

G: One of my early memories of you was when you told me that people ask you to be a medium, but you tell them that they won't like what happens.

F: I said that I interpret dreams, and that I was a medium. I don't remember that.

G: What struck me was that you were not going to lead someone down a path that would end up hurting them, even if they asked you to.

F: I do remember that now.

G: I was talking to another doctoral student about her project, which is healing from stage four cancer. It's a war, and people usually lie down and die. It's worth it to get wisdom and higher knowledge. This is worth my time.

F: Hooray!

D: I can't believe the dreams you get. The last dream you told us was in the basement. Basement is also underground.

G: The obvious metaphor is to look back. So often things that happened condition us. So maybe the dream is asking you to look back.

F: Interesting. I'm not sure what to look back for.

G: Try to find clues in the dream. Is Foxtrot an ostrich or a coyote? She's a coyote. The whole game thing, the dirt dictator... is that dictator a real person in your past? I'm playing psychotherapist, but it's a decent question.

F: I can't think of anybody. I had to rebel against my dad with my whole art career. He wanted me to take a more traditional path.

D: You talked about not swallowing everything. Computers are programmed, this one with a virus.

F: The computer game was downloaded from an app store, then you got the virus unless you beat it, but it was almost impossible to beat. So I was asked to try to beat it.

D: Once again you are the rescuer.

G: You're paying talking heads to program your head five days a week, pop culture, the media...it's completely programmed. The harder question is your thinking that's false. It's easy to watch me and say what's wrong but it's really hard to look in the mirror.

F: Yeah.

G: You could extend the programming metaphor; it grows up to become a harsh master.

Dream

Some friends and I broke into my grandfather's house with a few other people. Immediately I felt terrible about it, because they tied him up. I tried to make him

comfortable, tried to calm him down while they looked through his stuff. (I already know the reality parallels.) I was trying to ask for his forgiveness. We went for a walk. He was pretty happy that day. As we were walking I was being followed by a bunch of wasps. My grandfather didn't notice, but they were stinging. I ran away from them. I looked back, he pointed. I watched people hiking up the terrain park.

F: The parallel in the beginning is very literal. My grandfather died recently and he was a hoarder; he took his possessions seriously. They had this estate sale. A bunch of people went into his home and took his stuff. I felt weird about selling his stuff. It needed to happen. It was mostly junk. I knew that he didn't like it, so I had that dream. I guess he forgives us.

G: What does your grandpa represent to you?

F: A really good part of my life. He was there more when I was a really little kid. I'm pretty sure that he died of a heart attack in his home. That explains why he was tied up.

G: I think the whole asking forgiveness and him forgiving you is really powerful. Is that what stands out to you?

F: I guess so. I was afraid of the wasps.

D: That speaks of an attack, probably not literal.

G: I wonder if it's an attack of your conscience, if there's other business with this man, besides rifling through his stuff.

K: I don't know. He was pretty gutsy. My memories of him are pleasant.

G: Maybe the wasps are grief. It's hard losing people.

F: I was exposed to death at a young age, so I see it differently. We are immediately reincarnated. I wasn't real close to my grandfather.

G: The dream goes from stress to more pleasurable, so maybe it's about resolving conflict. Grandpa is way distant past, so back to your basement and tunnel. Are there any clues in here about stuff in the past that you need to look at? To move forward sometimes we need to think differently about the past. It's all constructive and full of hope. If this can align you then it's valuable, but I don't think we're there yet.

F: As I have more dreams I'll get more clues.

G: Some dreams are clearer than others. That's what you get for being a mystic. Your dreams are really graphic and really focused. They are not scattered. The more dreams I hear, the more I see your story, so it helps to get three dreams a week. I'm encouraged.

D: Mull over these dreams this week. Potential warnings, stuff from your past that can help you venture onward.

G: I've had many dreams about the past that have helped me focus on identity. That's the difference between this and psychotherapy. The dreams that look back give you a more important picture of who you are and where you've been and it helps you to focus on how to move forward. That's what I mean by this emphasis on the basement and the grandpa. It's not always quick and obvious.

F: That's what our society is conditioned to be.

G: You go! Keep running!

Researcher Notes

The clash of metaphysical constructs will be evident to some who review this interview. While we share many similar spiritual disciplines, our disconnect over the god within or a God without, eternal life or eternal reincarnations creates significant cross-purposes in our dream meanings. Foxtrot makes tremendous intellectual and spiritual connections. She has a gift. She is a mystic. But our assumptions point our deductions in opposite directions. Fortunately she seems remarkably open-minded, and she often has no starting point for some of her dreams, so she is not alarmed by our odd conclusions. Between our opposing worldviews and our hesitancy to speak plainly about the demonic, it concerns me that these dreams sessions may not be of much value to Foxtrot.

Between lack of insight, and fear of offending Foxtrot, the first dream with the intensely demonic imagery seemed to shut down both Dorothy and I. Dorothy later questioned whether this dream was from God. From its first images the dream describes a spiritual journey away from God, but I had no helpful way to voice this. Dorothy struggled that we were misrepresenting Jesus by affirming Foxtrot in her spiritual journey, but I believe that the Holy Spirit will speak to her through her dreams, if not through this one.

That Foxtrot interpreted the grandfather dream so literally surprised me. People seem to react very literally to the people in their dreams, and in this case the recent events surrounding her grandfather did fit the details of the dream. To her credit, she was willing to consider a metaphorical view of the dream that ended with a challenging, but potentially valuable application that seemed to fit with many other dreams. As soon as she said, "short dream," I had hope that this dream session would end productively and positively.

Observer Notes

Foxtrot had a couple of dreams that spoke pretty clearly of the demonic. While we never used this term, we spoke of evil and the fact that these dreams may be a warning. "Warning me about what?," was her response. Wow! It's so clear to us. Need to be praying for her. I encouraged her to mull these dreams over. Similar to what she described last week, she is often the rescuer in her dreams. I told her I thought they spoke of a calling. She seemed to agree. Gerard spoke about the battle that goes on around her. She wants to combat it with love, and he suggested that perhaps she needs help from a higher power. She seemed OK with that, too. He also suggested there may be something in her past (dreams that begin in the basement of her house, a dream about her grandfather) that she needs to look at to help her move forward in life.

Meeting 3
February 2, 2015, Harrisonburg, VA

Dream

My friends from high school were all together. They were poking fun at me. It got out of control, and then they broke my stuff. I yelled at them, they thought I was joking, so I left.

Dream fragment

My Puerto Rican friend, I. came in and said that the police had shot him in the stomach. He laughed about it, but I said, "No, it's not funny, the police are very racist."

Gerard: I./love, suggested a dream meaning of: first part, people not taking you seriously in the past, and second part, stomach as metaphor for deepest desires, therefore it begs the question, "What do you really want?"

Observer Notes

Foxtrot offered little response to Gerard's interpretation, however the ensuing conversation clarified an extremely high commitment to dream interpretation. Foxtrot stated that she spends hours considering her dreams. She freely admitted that her art, snowboarding, and her boyfriend all constitute attachments, which detract from the classic Eastern path to enlightenment, but she, "Is enjoying being herself." When asked if she would not be held to a set of rules from a book (neither the Bible, which informed her past, nor the Bhagavad Gita were named), was quick to say, "no." She offered that she discusses dreams often with a select group of spiritual peers, and interacts with spiritual insights creatively in her artwork.

Gerard made an effort to clarify the different schools of thought in order to differentiate this approach to understanding dreams. While the understanding of god is internal for Foxtrot, the pondering process is similar. (Gerard was awakened twice by dreams in the night as calls to prayer, and prayed further during the day over this interview. One dream seemed to encourage boldness in the face of the demonic. This exchanged seemed the most meaningful, personal, and promising so far, however by no means was this an evangelistic encounter.)

Meeting 4
February 9, 2015, Harrisonburg, VA

F: I woke up between every dream.

Dream: The Vampire and the Bride

A vampire chased me all over town. I was jumping buildings. I ran into a house and talked to friends. I realized that a vampire was still chasing me. I ran out of town into the woods, I realized I couldn't run forever, so I stopped and the vampire disappeared. I went out of my body and became a ghost. I became not me, I became a native American woman, she jumped off a waterfall, sat next to a river on a rock talking to a friend, joking about the vampire being love. She was in a traditional wedding dress (including face paint and jewelry). She stood up and was being gently pulled, then the river swept her away, she yelled that she couldn't swim in rapids. I knew she would come out of the river unharmed. (She was scared but exhilarated.)

F: When I stopped it disappeared. Things that scare me don't even exist.

G: The life is in the blood; drain your life out of you.

D: Were you afraid?

F: Not so much, safe to keep my distance.

G: Do you have Indian blood?

F: Yes, but I have interest in Native American culture, their reverence for nature.

D: Have you ever visited a reservation?

F: No, there are none in New England.

D: Do you have a sense of the dream?

F: The Native American was only joking about marriage, she was scared.

G: How do you discern not just good and evil, but evil masquerading as good? Where do you get love?

F: From being in nature. Everything is green, which is the color of the heart chakra, what can be more loving than the earth? It comes from within, and from being connected to everything around me.

G: Don't be overwhelmed when you lose control. It's going to be okay. You will get answers if you ask questions.

Dream: Suburbia

I was in an English style car. It started as an ad for a high tech vaporizer, and I had it. I told my dad, K., who was in the driver's seat. It was winter and night, we drove through the suburbs with a giant dome covering the entire suburb. There was snow. I saw a few dollars so I asked him to stop. I didn't want to step in the yard, because I was concerned that it was a trap, with a TV satellite so I reached over and grabbed a \$5 and 2 \$1s off the snow. Mom came up and cried and told me how much she loved me, as if she had done something wrong. I hugged her and told her everything was okay.

D: K/wood/from the battleground

G: What's a metaphor for vaporizer? Evil spirit.

D: It sounds like the antithesis of where you want to be. The dome, there is no nature.

F: I didn't feel trapped by the dome.

G: Five is grace and seven is perfection

F: Seven is luck. She looked perfect, like she always does.

D: What does it mean that you saw your mom?

F: I was trying to comfort her. I thought the vaporizer was cool.

Dream: Changes in destiny

The dream began at the house where we lived till I was eight in New Hampshire. My extended family wanted me to sign a contract to allow the house to be torn down, until I realized it was a huge corp. doing it. I protested that they would tear down all the trees for profit. I walked away, went into the garage behind the house.

There was a red 1960s car suspended from a crane. An old man stood on a platform and the car was gone. He practiced his golf swing, with a light tan golf hat, a floral Hawaiian shirt, sunglasses and tan shorts. I asked if he was a comedian. He made a face appear on his shirt. It was a dummy that replied, "sort of." He jumped down. My watch had reset to 0000. I asked if he was a ghost or spirit. He said, "sort of." He told me about he and his friends stealing a TV. He had a gold Harley chopper that I thought was beautiful. Someone picked up stuff. I spoke more quietly; I asked if I could sit on the bike. I sat on it, and it rolled forward. The brake didn't work, I pulled on the other and it slowed (opposite controls). I hopped off the bike, the stand swung all the way around, so you had to balance it perfectly, so he helped me. My watch was between 3:10 and 3:15, so three hours had passed. I told him about my motorcycle, he said that was cool. We exchanged goodbyes. I guess I had signed the contract.

In an English car (R side controls) K. and I passed our house that was not a three story Victorian Post Office. It was an apartment complex now. Then it was a post office but the bottom floor had shops and bars. In the bar I was offered a drink. A lady offered me a drink, I said, "I believe I have met you before." She said no. I felt that the shops were a good thing.

G: This dream is about you, your past, before age eight. House/life radical change. Those eight years are inaccessible (both mom and dad are gone).

D: Where it's leading you is all good.

G: Gold chopper speaks of gifting. Post Office is sending and receiving messages, it's a prophetic thing.

F: My family has a history of gifts. My mom could manipulate auras; she could bend that light. My grandfather knew what was inside of a box without opening it. My sister reads people's auras.

G: You are describing a family heritage of discernment.

F: My great great-grandfather could stop people's bleeding through touch. Ghosts saved my grandfather from driving into an elk.

Researcher Notes

Dorothy really struggled with our role/response with Foxtrot. She asks can you do biblical dream interpretation with someone who is not hearing from God? It's pointless if

not impossible. She feels that I separate the person from the belief system, but she questions her own integrity.

Foxtrot has particularly vibrant and unusual dreams. Some would assume that her regular spiritual forays on the dark side only qualify her for demonic dreams, hence our struggle to interpret them. However, I maintain that our God is greater and that the Bible clearly demonstrates dreams that were given to pagan kings, which were followed by dramatic historical verification. In both cases God used His prophet to bring grace and understanding. In Daniel's case one dream involved a twenty-one day fast, war in the heavens, and an archangel. I dreamed of an alien invasion last night and strongly felt it applied to Foxtrot, meaning that there is a battle for this woman. Dorothy and I both find her very likeable; that is not the issue here.

Dorothy's questions are reasonable. I hope that we can come to a more settled opinion by the end of this project. I do see a commonality in our young participants in that they are so sure of themselves, particularly their religious views. Our older participants, even those outside the Christian faith, exhibit wisdom that comes with age.)

Observer Notes

I came away feeling like we were affirming what she believed. How do you affirm the person without affirming incorrect, even demonic beliefs? It seems like it should be obvious, but not to me. Foxtrot is a spiritual person, who very much believes in spiritual beings. Gerard affirms her gift of discernment - her ability to see different spirits (?). He tells her how awesome her dreams are. She is such a likable, easy going person. I enjoy her too, and want to show love. But we are on very different pages. I don't want to betray our own beliefs, in an effort to affirm her.

For the first time, I came away thinking her dreams were not from God. Trying to use Biblical interpretation seemed pointless, if not impossible.

Meeting 5

February 16, 2015, telephone interview

Dream

I went to Bryce to practice (snowboarding). He asked me to do these absurd chores. I told him I didn't work there any more but he insisted that I work. He wanted me to carve hundreds of pumpkins. I walked out.

Dream

I had to rent a snowboard. They charged absurd prices, about double. I was complaining about the prices, that I wouldn't pay that much in VA.

F: A lot of my dreams lately have to do with frustration.

Dream

It was a very big music festival to sell my art. Every time I got there something would happen. Time would fly by really fast, or I would be transported somewhere else, but I had no idea how. It was really frustrating. For some reason there was a snowboarding competition because I didn't want to be competing.

F: They manifest what I'm nervous or frustrated about.

G: If you look at the elements in the dream I wonder if there's more in there.

F: At the festival there was a stamp for a card to enter to win a prize.

G: Wasted time, wasted money, then your art unfulfilled.

F: At the music festival they had an exhibit with lion cubs that you could hold and pet.

G: I see lions in a cage; all that power, all that strength, all that intelligence, behind bars. It reminds me of you. So what's holding you back?

F: My dad was in a lot of the dreams and I had to convince him they were beneficial. He was driving me to the snowboard competition when I wanted to be at the festival.

D: Is he a driving force in your life?

F: Mostly snowboarding, now for art, but that took a long time. I want to tattoo and be a stand-alone artist, but he feels it's a waste of a college education.

D: Is his approval important to you?

F: A little; less so. It's not a driving force.

Dream

I was at Bryce again. I was going to race my friends, and then realized I had no snowboard, only socks on.

F: I hate those dreams. I've had dreams where I had a board on one foot and a ski on the other, or I'm missing my suit. In one dream I was talking to a guy on the lift and he asked, "Why are you skiing?"

G: From these dreams I learn that I need help. Not that I'm worthless, just that I'm limited.

F: For me it's being pushed in a direction that I don't want to go.

G: There are spiritual forces that also rain on our parade. Do you have feeling about the pumpkins?

F: I quit my job because they weren't treating me fairly.

G: I think pumpkins are a symbol for mistreatment.

F: I carved a pumpkin this year that looked like the Cheshire cat.

D: The goal is to be informed about changes to make or something to help us move on.

F: I think I need to be more assertive about where I want to be in my life. I get that feeling from my dad driving me to a competition I didn't want to go to.

G: Define assertive?

F: I go along, I'm likely to go along with whatever is happening. Snowboarding is not something I want to pursue, whereas my dad wants to see me make world cup. That's

when I stop enjoying them. I used to be a ski racer, but the high expectations made it a chore.

G: Misplaced control. Sometimes the people who love us the most exert too much pressure, without even realizing it.

D: You show a lot of maturity.

G: Bryce/quick, watchful, aspiring. That sounds like you. The watchful part strikes me.

D: That's exactly what I thought.

F: I do tend to look out for people.

D: That comes out in your dreams. I liked what you said about being more assertive.

G: Any specifics on that?

F: I need to think about that. Ask your inner circle where you need to be more assertive.

Researcher Notes

This meeting with Foxtrot was easier in ways because her dreams were simple, repetitive, and she seemed to be on the right track. While the final conclusion was satisfying on one level, in terms of seeking advice on new options, it was also dissatisfying. The hundred pumpkins grew out of the witches garden that Foxtrot planted, meaning that an alternative reading on this dream is that she needs to give up control and focus on hearing and heeding advice, even that input that she does not enjoy. On a deeper level, her spiritual adventures in combatting darkness through loving meditation need to be moored to a holy and all-powerful God, who is not perceived to exist, in her pantheist worldview. It seems foolish to think that we have earned the respect required to dictate these things to her; it seems apparent that she must be shown directly.

From a research standpoint, this was one of the better interviews, in which we somewhat modeled Christian dream interpretation. However, given the disparity in world views, our method of interpretation is often lost on Foxtrot, we fail to significantly connect to her dreams, or we hesitate to speak freely and clearly so as to not offend her. Furthermore it seems that our point of view is foreign, our conclusions are confusing to Foxtrot, which further hampers the progress of transferring interpretation. It seems that our lack of experience with dream interpretation with other faiths is in fact a significant detriment to the process. Being at meeting five with Foxtrot and having so little to show for our time suggests that assumptions or project design were flawed, our manner was not helpful or even marginally offensive, or that six weeks is not nearly enough time to demonstrate a positive result. One small boon to this project is that it appears that most events and outings in this subculture cost money, while this project has been free. If the participants feel there is reasonable benefit, then hopefully they perceive this as an unusually positive exchange.

Observer Notes

Our Eastern participants really hold back, they often don't respond to our input, so it's difficult to know how we're doing.

Meeting 6
February 23, 2015, Harrisonburg, VA

Dream

We were moving to NC and I was in high school. We got an apartment. I went to school for a quick meeting, then back home because I was sick. In the apartment several children lived there. One family had seven children; they were fun. They were from India. They knocked over sky blue paint onto the carpet.

K. was out. We went to this home. I knew that it belonged to a man but I never saw him. It had many boxes of stuff with papers sticking out. It had weird vibes so I left. Outside was a wide open plain, flat for miles, but it had a red two-person chair lift over the house and away. There was one road.

K. and I went to New Hampshire in an hour. I was bummed because I knew the drive was nine hours back. We went to my aunt L.'s house. She gave me a Saint Bernard puppy; I thought it was so cute. Someone opened the door and it ran away. It met my old dog B. I talked to B. and told him to come in, but he didn't want to, but I insisted, so that the puppy wouldn't run away.

G: C. is womanly. K. is from the woodlands. L. is beautiful or wisdom. B. is spirited or broad.

F: I hate that state.

D: Did you have a feeling?

F: Neutral, not a lot of thought. The plain is really open.

G: The dogs seem like this huge love ending. Unconditional.

D: Old and new.

F: An appreciation that it's there without being too attached.

D: New love needed protection.

F: It wanted to run and explore. That was okay but it moved too far away.

G: What if the story is about your greater gifts, womanly, beautiful, wise.

F: I want to go to school, travel to festivals, live in a tent, coach snowboard. I'm taking philosophy.

G: Boxes as baggage.

F: They had a heavy feel. They were dusty.

G: I'm thinking emotional baggage, man-made rules.

D: The chairlift went over the house. It seems supernatural.

F: I looked at it as excitement. It wasn't moving. Keith was very interested in the house but I wasn't.

G: The children are an intentional contrast to the dusty boxes. Grow in love.

F: I plan on it.

Dream

We were in New Orleans, I visited it with K. and a few of my friends. We went into a compact candy shop. There were boxes of candy being delivered so it was hard to maneuver. The woman asked me if I wanted a cup of water, then I got hot and dizzy.

I was walking up this grass channel with shrubs on both sides. There was a dip and I was going up a hill. Some kids played on the side of the shrubs. On the other side was a chasm with a huge river. I got to a point in the hill where I decided to turn around and go back down. There were Easter eggs everywhere and a girl collecting them with her mom and a wagon. This was a newer wagon with good steering and a boy running it down the hill. One of the boys fell off his bike and someone stole it. He tried to catch the thief. They jumped from wall to wall with their bikes. I became the boy, the rock ended and the bike fell into the river. It was too heavy to pull out.

I got out of the water and there were people in the clearing of the chasm. Galadriel was there, I asked her to help with my bike. Gandalf and Aragorn were there, so I said, "So I'm in Lord of the Rings, that's cool." We were transported to this platform and we were fighting this fire demon. I pushed him into the river and he exploded in blue light. It took one of the other bad guys, and the other guys stopped fighting because their leader was gone. They sat down.

F: I'm in New Orleans in so many dreams. My mom used to live there. In my Louisiana I'm in a gypsy shack and I'm terrified of alligators. I think I died from an alligator in a past life.

D: Do you have a feel?

F: No.

D: I keep thinking this is a life story. You dad is with you all the time. There are times of innocence; the little girl with her mom, the adventurous boy phase, there's jumping into battle to win back the bike. You've done that many times. Then there's the epic battle.

F: The platform was moving down the river. He was small, like the Thing (from Fantastic Four) but on fire.

G: What do you think of her life-story meaning?

F: I don't know. I watch things as they happen, separated from myself. I see the separation of the self and the mind. I watch myself do things and see how they play out.

G: Candy shop; pay attention, develop gift of speaking life, clarifying people's gifting and greater purpose, help them to break out of their fog. Lord of the Rings trio: ask for help; don't fight your battles alone. Ask for light on Alabama and New Orleans.

D: Be careful of sweet words that are flattery, empty words-the overheated part.

F: Good

G: The water is purification or cleansing.

F: Life-giving. The bike stopped mattering. Then we were transported to the platform, which was more efficient and important.

D: A bigger battle.

G: And incredible help.

F: I feel like I'm supposed to go to Louisiana.

Researcher Notes

Foxtrot has always approached our meetings with great confidence, meaning that she actively listens and receives input without any defensiveness. I am confident that she catalogs any and every input and stores it for consideration. This does not mean that she accepts everything that she hears. Rather, it demonstrates that she receives everything as a potential gift. This requires great security and open-mindedness on her part, and opens doors to unusual relationships such as those in this project. Despite our manifestly dissonant worldviews, our sympathetic methodology seems central to Foxtrot.

Foxtrot's syncretistic epistemology bears important similarities to this research project, with its lack of controls and multiplied variables. Wouter Hanegraaff tasks Joannes Snoek to expose the shallow nature of classic analytical research in the face of dynamic, dialectical processes,

When we start investigating a subject, we cannot but approach it with this vague 'essential-intuitional' concept in mind. Such a preliminary study enables us to better formulate our impression of what we are dealing with...such an approach would be sterile if we regard the definitions from which we start as uncrossable barriers. Most progress in insight is often reached precisely by studying borderline cases, explicitly allowing for adjustment of the originally assumed border.²

Foxtrot's inclusive manner in receiving proposed meanings resembles the researcher's retiring demeanor in the face of dissonant faith statements. Both parties seem to practice an incremental approach to defining the metaphysical that allows seemingly dissonant outside voices to gain serious consideration. While both parties exhibited great confidence in their existing religious beliefs, their shared desire to ameliorate their mastery of dreaming compelled them to suspend judgment.

The observer repeatedly chafed at the researcher's lack of engagement with the participant's dissonant worldview. Addison's Process Evangelism scale was discussed with the observer as a methodological design, based on the pre-existing work of James Engel and John Wimber, however the researcher failed to ask the observer to read this before the start of the project. While this seemed to be a satisfactory answer to the observer, the verbal exchanges in dream interpretation remain a dynamic process in which both the researcher and the observer grasp for appropriate language. Perhaps most significantly, even when the interpretation of a dream appears to have a clear Christological implication, as this session repeated did, this is usually presented in a

² Wouter J. Hanegraaff, *New Age Religion and Western Culture; Esotericism in the Mirror of Secular Thought* (Albany, NY: State University of New York, 1998), 8. Joannes Augustinus Maria Snoek, *Initiations: Method and Theory in Concept Formation in the Study of Religions* (NL: Dutch Efficiency Bureau, Peter Lang, Toronto Studies in Religion, May, 2004), 8-9.

muted fashion, making it unlikely that the participant will understand the inference. By extension, this means that those who share the least common faith with the researcher not only do not receive a copy of *The Divinity Code* as a guide to biblical imagery, but in an effort to respect the participant's beliefs, they also are given muted interpretations to their dreams. At the same time, the researcher and observer have given many interpretations that are inconsistent with Eastern beliefs, yet because they fit the dream and the dreamer these applications were often well received. The most common dissonant application by the research was the concept of a personal spiritual Lover who gives dreams and answers calls for help.

In this meeting the observer offered substantive interpretation to both dreams, in a manner that was inoffensive and revelatory. This supports the thesis of universal access to the process of interpreting dreams. The observer also repeatedly turned the discovery process back to the participant, which greatly supported the central goal of transferring interpretation.

Post-Test Survey

- 1) No, I've always put emphasis on my dreams. Even as a kid I did drawings about my dreams. Snow sports, art and my dreams have consistently been important.
- 2) I haven't used my book in years. Think about it (a dream) a lot. I find that meaning comes to me naturally. I have picked up the habit of writing down my dreams again. I didn't do that for a while. I have to make time because they are important.
- 3) Daily. As often as I remember them. I write down key words from my dreams so that I can chew on it during the day. Some dreams I only recorded key words, but I remember those moments.
- 4) Often
- 5) The way that you interpret them opened a door. When you talked about levels of houses representing different points in my life (basement as past...).
- 6) I like the one that I wrote on the pre-test. It's happened more than once. Something happens during the day, in context that was similar to the series of events in the dream. A trigger. Sometimes I'll be recounting the event of my dream. I'm not thinking about it too hard, and then a correlation suddenly occurs.
- 7) I don't recall ever doing that. Others open the door to new possibilities.
- 8) The puppy and B. appreciating his presence and giving him freedom. He was a wanderer.
- 9) There were times that I realized through a dream that I was really angry with someone. I realize that I am being irrational. Dreams where I realize my own impulsiveness, like gorging on brownies compulsively. I hate those dreams. I have dealt with my impulsiveness.
- 10) My impulsiveness. I realized it was a problem through my dreams. I got it under control before it controlled me.

- 11) Write them down, but that's not enough. Talk about them. Saying them out loud helps, even to myself. Conversation with myself can be incredibly helpful. That's a family trait; my niece would put herself in timeout.
- 12) Has your confidence increased? Definitely. I don't know. I was confident before, but I've gained wisdom. Be more open. I appreciate not being condemned for having Galadriel show up in my dream.
- 13) I like the format. It allowed for more discussion, therefore more interpretations. Run the study longer, maybe ten weeks. With more time we can follow the thin string that connects my dreams. On my own I can sow it back together. Maybe have a party together.

Observer Final Summary
March 30, 2015, Fishersville, VA

- 1) 2. She feels that she understands her dreams. I don't know. She talked about learning from us. She mentioned basement as past. She did gain from us.
- 2) 1. She takes dreams seriously. She has visions and impressions. What she comes up with is not truth. She always considered all avenues. She's not more willing now.
- 3) 1.5. I feel that she was teachable. She really wanted to know what we thought about her dreams. It didn't change much.
- 4) 2. She does that; whether it's a result of the study I'm not sure. We pointed out warnings and demonic and she seemed unconcerned. Yet she volunteered that she learned to not be so impulsive through a dream (previous to the study). We probably gave her some tips. She took some of our methods to heart. Toward the end she dreamed of candy, I warned her about flattering words. She liked that; that was practical.
- 5) 1.
- 6) 1.
- 7) 1.
- 8) 1. We talked a lot in the beginning about her calling. I don't know what she thought of that. She seemed to like it, but didn't really respond concerning what she would do with that.
- 9) 1.
- 10) 1.
- 11) 1. I don't know how much she owned. She had a lot of dreams about being attentive to those around her that need her help. We talked a lot about that. I don't know if it changed. She didn't give us a lot of clues. We saw it and pointed it out.
- 12) 2. She came in submitting her dreams for interpretation. Did that change?
Between the fair (when she talked and I listened) and the study she did a lot of listening. She gave a lot of interpretation to many dreams, but it was all past life and reincarnation events. She recognizes evil, but believes that she changes evil into good through love. She did trust us more at the end. She said she was really glad that we didn't make fun of her for seeing Galadriel. We didn't preach. She probably recognized our Christian thinking; she's pretty smart.

- 13) 1. She had some terrifying dreams—the man with the red face and gold eyes. We called them warnings; we didn't say she didn't need to be afraid. She didn't see why she needed a warning. She really looks for interpretation but she's happy with her own Eastern, Native American view; it works for her.
- 14) 2. Once again, she came in confident. She picked up a few tips. She was grateful for that. It seems she came in curious. I don't think she ever felt that she needed us. A couple she didn't know what to think. She gained new skills. She felt she already had the ability, but felt stumped sometimes.
- 15) 1. There's no blanket acceptance. She sifts it all through her personal belief system. If it fits, she's happy to include it. She doesn't reject difficult dreams. We didn't see a change.

II. Negative. I'm afraid that's her. She confirmed that the answer lies in reincarnation or the idea of changing evil spirits into good spirits through love.

Addison scale: No, I don't think so. She already has a knowledge of Christianity. She is interested in spirituality. Interest in Christianity, no.

III. If she was willing, I would meet more with her. I would want to be a bit more forthright. I have a feeling, unless the Lord is at work in changing her, that could cause her to not want to hear from us. It's gotta' be the Lord, no study can change that. She has to be willing to hear. At some point it's a total waste of time if we don't speak directly about what's going on in her dreams. For the purpose of the study I was fine, but to continue to meet with people...until the Lord says, "Don't say anything to her...," otherwise it would feel like a waste of time. Dreams are a cool back-door approach but at some time you have to be able to speak directly about what we think they mean.

Serve the needs? Talking about them, a couple tips she found helpful.

Somewhat valuable to her. You can't underestimate what seeds God is going to cause to grow. But what seeds did we leave?

IV. Yes. It's another window into their world. I'm new with these non-Christian religious people. It always saddens me; they believe a lot of lies. Be a good listener, don't judge her. Understand ahead of time that you won't agree with many of her thoughts, and that's okay. If God can be patient with her, then we can be patient. I would do more. I don't want to do it endlessly. I have to know that the Lord is saying, "Don't say anything, just listen." I want to respond to the demon poking his head out of the tunnel. I believe these are demonic forces; these are warnings. I recognize that it's not for me to say how long it should take.

V. Perhaps more time. Even with more time, I don't know how willing she was to adopt our method. Plan on loving any person you meet with.

Observer Summary Notes
February 26, 2015

All I have is my feelings. Where we started, I didn't know what to expect. Generally I expect to enjoy people, but given her different faith background, and that she was a forceful person, I felt slightly intimidated. What I found was a very likeably, open person. She listened far more than I expected. While we didn't get a lot of feedback along the way she really wanted to hear what we had to say. I always felt that she valued what we said. Whether or not she assimilated it, whether it made a difference in her life, I don't know.

I appreciated the last interview when we asked her what she gained, because I didn't know how she would answer that. It was clear that she thought about what we said. She gained tips on how to interpret her own dreams. I considered that at some point she may figure out our angle as being distinctly Christian, and that that would turn her off. When I reread the verbatim from the first meeting, she expressed no animosity toward Christians. It's hard to separate what she brought to the study from what she gained. In the post-test survey, the question about a dream that highlighted an area of change, she brought up a dream previous to the study. I want to believe that the dreams that she had that were demonic, that she considered our warnings, or our suggestions that they might be warnings. If she thought more about that, she gave no indication.

She doesn't use her book, she just thinks about her dreams. I don't see her as someone who would continue to waste her time. She clearly appreciated and enjoyed our time. That speaks volumes to me. That she wanted the study to last longer speaks volumes.

She listened intently to everything that we said. She spent a great deal of time talking about her dreams to herself, as a method to process them. She has started journaling more. Just two weeks ago was the first time that we saw her with a dream journal.

After the fourth meeting I struggled. How do you apply biblical dream interpretation to a dream that perhaps wasn't from God? Just because we didn't understand the point of the dream, what it means, how it was helpful, doesn't mean it wasn't from God. You have to be careful, unless something was expressly contrary to Scripture, you shouldn't say it wasn't from God. I have made that statement; I don't know that I'm right. It seemed pointless, like we were getting nowhere. Our last meeting was really cool; I could see what God sees in her, I had a picture of what He sees in her, through her dream. Some day I want the opportunity to tell her the truth, that there is a Truth. I want to put it out there because we gained her respect, we took her dreams seriously, we got excited about them. We may have won the right to tell her what believe, and that she will listen.

With all of our participants, I suspect that they are selective in the dreams that they bring to us. Who knows what else God has been saying to her? I wonder if, after our warnings to her about the demonic, if she would keep those to herself, figuring she already knew what we would think about those dreams. That may not be her; we have no way of knowing. We are completely at their mercy in terms of what they bring to us.

I gained a window into a very foreign way of thinking, an appreciation for the person behind these foreign beliefs. I gained a desire to bring them the truth. I realized that God is speaking to non-Christians as well as to those who already claim Him. In the end, with every participant, we sometimes struggled to find a message in their dreams; we never came to an interpretation. With Foxtrot I felt that her dreams were not from God, so applying our principles was pointless. However we struggled with this with many if not all the participants. It means that if God is speaking it doesn't matter if you are a pantheist, a Wicca, a Buddhist, or a committed believer, we can understand some of these dreams. The Author doesn't change, only the recipients.

I don't know that she saw the warning dreams as warnings. She may have agreed, but she gave no indication. When we talked about a dream being a life story, I wasn't sure that she was on board. We didn't get a lot of feedback along the way. There were times that she nodded; she seemed to be in agreement. Other times we received no response, either positive or negative.

In terms of a positive, negative or null result, probably more time. It's definitely not a negative result. She clearly will use some of the things we gave her, for example referencing the basement as the past. My feeling is that in six weeks time you can give someone a good introduction and perhaps a couple of tips. That's a little ways from mastery. That would require more sessions. For Foxtrot, I would suggest six more sessions.

Follow-up Survey May 29, 2015

- 1) I've been remembering most of my dreams lately, and doing my best to keep a record of them.
- 2) Same.
- 3) C
- 4) C
- 5) 4
- 6) Yes
- 7) Yes

GOLF

Meeting 1

January 19, 2015, Grottoes, VA

Golf: If my dreams mean anything I get nothing out of it, so I have no idea if they were supposed to mean something.

Pre-Test Survey

- 1) Christian. We're going to a Baptist Church. I love Bill Johnson, that's the kind of church that I would love to go to. If we have to move, there's Redding, California.
 - 2) I was listening to Mark Virkler years ago; mostly I was listening to his *Four Keys to Hearing from God*. At the end he talks about dreams. So most of my education, I would say, came from him. We watch "It's Supernatural" sometimes, and different speakers for authors come and talk about dreams, interpretation and dreams. I've heard a little bit more about dreams on his show, but I would mostly say it lines up with what came from Mark Virkler. I believe that God speaks to us through dreams. I don't really get anything personally out of my dreams. I normally go, "Well that was weird," and I roll over, go back to bed. I have not related that much time trying to figure them out, because it just seemed like it would be too hard.
 - 3) No.
 - 4) Never.
 - 5) Never. I don't think I get anything out of my dreams.
 - 6) I was participating because I wanted to be helpful. Honestly, the idea of getting through and actually getting anything from my dream seems so far out there that I hadn't even considered it. But you seem excited about it, so I guess we could get somewhere interesting.
- G: An assignment for the observer would be, did she get anything valuable out of this? Six weeks from now, did the participant really get anything valuable out of this? You could say, "yes," you could say, "no," you could say, "I don't know, six weeks wasn't enough." There would be a great question final question for the observer to answer. If she interprets her dream, without any interference from me, to question to you is, does not line up with what the Bible says, is that a behavior of the Bible would confirm, doesn't line up with the person of the Holy Spirit? Would the Holy Spirit really tell someone to do that, based on what I know about who He is?
- 7) Don't think I've had one.
 - 8) No I haven't had that either.
 - 9) Had some a couple dreams where I would see someone who I hadn't seen in years and years and years, and I would see them soon after that. But nothing profound happened. It was just weird that that happened. I passed them, or I would see them and we would chat very acquaintantly, and that would be it.
- G: And you hadn't seen them in a long time?
- Golf: I hadn't seen them in five years or something.
- G: So you are a prophetess.

Golf: Yeah! I guess maybe I should have been like, "Can I pray for you?," or something.

10) I really can't think of anything.

11) These are great questions, but I've never put a lot of thought into my dreams. Half the time, I'd wake up, trying to remember my dreams I'd make a note, but normally I've forgotten them by the middle of the day.

Dream

I'm in a bathroom, I don't think it was my bathroom, and this bat started flying at me slowly, like dream-slow, so I think I picked up some random small container and I threw it at it. The bat fell backwards in the water, and then it started flying fast, really, really fast and it came at me. So I ran out of the bathroom, I ran down the hall, and it got caught in my hair, but my hair was longer. So it was down by my back area.

Golf: I woke up but it felt so real that when I woke up I was arching my back, trying to get the bat. Then I said, "Oh yeah, I'm in my bed, so it's not actually real." That was my most vivid dream over the week.

G: Wow! Was that a happy dream?

Golf: No, I was pretty nervous, the bat flying at me, like supersonic dream fast. It makes me nervous when things are moving way too fast in a dream.

G: Do you like bats?

Golf: Not particularly. I've not had too many close encounters with bats. One time on the trampoline a bat, we had a net on the trampoline, and a bat had caught under the net, to hang upside down for the night. We started picking at it, "It's kinda' cool," and it hissed at us. That scared me backwards. At least we were on a trampoline, so it didn't matter, I fell over backwards.

G: In terms of a biblical reference, bats are unclean, you're not allowed to eat them. We're stuck on the ground, so things like birds are often images of spirits. So if you hear about eagles it might refer to angels, but normally if you hear about birds, like the birds of the air came and ate the baker's loaf as a symbol of him being killed. Often flying things are images of spirits. Because birds are unclean, they are generally evil spirits. Peter sees the sheet coming down, and hears, "Kill and eat," so they're no longer unclean. Another image is hair, as a woman's glory. Then there's Absalom getting caught by his hair. I tend to be really heavy on grace in dream interpretation. When I started, I would take a dream like this, and I'm like, "Obviously I'm letting the demonic into my life, I'm bringing this onto myself. God, what am I doing wrong?" That's where I would go, "I'm a screw-up, and I'm a sinner, open doors in my life." You need to consider those things in an image like that, but I also started hearing other people talking about being shown spiritual battle and basically being invited to take authority over it and kill it. Person after person have given testimony...this woman tells that story about a dream where her son was t-boned and killed. She gets up, she's very upset, and she just goes to war, with a lot of emotion, like a mother would for her son, then finally feels, "It's okay, I've done all I can." She goes back to bed, next day her son is t-boned, the car is rolled, just like in her dream, but not a scratch on him.

Golf: Wow.

G: He says, "I no longer call you servants, I call you friends, because I tell you everything. I tell you things that I won't tell them. You didn't understand my parables, I'll explain it to you, but they don't get the explanation, they get a riddle, that's all they get, without the explanation. I would go two ways with this: I would go to war, and I would say this seems to be speaking of demonic. He doesn't condemn or nag, so, "I rebuke this bat, this attack, this demonic influence, no taking away from my glory, it's not going to get caught in my hair. Get out of my hair, wash that bat out of my hair." He's got a sense of humor. "In Jesus' name, be gone." I'll go the opposite, I'll speak blessing over my family, over my home, over my person, and too much, more than I can contain, I'll give it all away. I'll go from the curse and attack to, "God, I want to be a blessing. I want to have more Holy Spirit than I can contain." The other interpretation would be that if you open a door, there could be harassment there. Not possessed, not controlled. It often shows itself in habits or compulsions. A lot of times what it comes down to is an open door, that séance you went to, Ouija board thing that you're really good at, and what you got out of it is this anger thing. You can't kick the anger until you repent of your Ouija club, and call it what it is, and burn the Ouija board. Burn the bridge to your girlfriend that always picks you up to go to that harmless fun thing that you go to do. True repentance closes the door in Jesus' name so that the demonic has no possible access to you. That would be the other interpretation. I would just say, pay attention. Are there compulsions, are there bad habits that you keep repenting of, and you can't ever get free? One of the reasons is called a stronghold. The image in dreams is a nail or a screw. That's the image for a stronghold, which is a sin, a habit. Sometimes it's you need to repent of that, but sometimes it's something that you did or something that was done to you. In a horrible accident that was like no fault of yours, but it could lead to a source of attack. But until you go there and get healing, get closure, there's this continuous...I believe sometimes nightmares are that, people are under attack and they need some help, like healing and repentance. Maybe they need protection; maybe there are people who keep running them down. Don't condemn yourself.

Golf: I had never thought about flying things as generating something demonic. That makes sense. I want to pray about that. Yeah, it's a good starting spot.

G: Ask Him to show you what this dream means.

Golf: I don't expect you to be like, "I know everything about you."

Dream

We were on a train, I don't remember (daughter) being there, I know (older daughter) was, and (husband). We were all going somewhere, and it was really far, where we were going. For whatever reason, I knew that we had to go back, but (husband) had to stay, I can't remember why. We were all going together anyway. Right before we get there the train starts going backwards. It goes all the way back, so (husband) gets dragged back. Originally I was going to be the one who was going to go back, but (husband) gets dragged back with us. The train stops and I get off, but I forgot (daughter), so he has to toss her to me off the train. Then the train starts going forward again, and it goes back to where he's going. Weird dream.

Golf: It was weird. We were almost there, and then all that time we spent in the train was undone because it all went backwards. Then we get there I thought I had to be there anyway. If I remember right we were moving, and I was going to be the one to stay and pack everything up. (Husband) had to go on ahead to do whatever it was he was doing. I forgot (daughter), so the train started moving and he said, "here!," and threw her out of the train, "I got her."

G: You can get away with that kind of childcare in your dreams.

S: Maybe I'm just a really good thrower.

Golf: Maybe I'm just a really good catcher.

G: So what do you think of the train?

Golf: What do I think of trains? They get you places. I rode in a train once.

G: The impressive thing about trains is their mass and how much they can haul.

Golf: When we lived in Harrisonburg, we lived beside train tracks, and now we live the side train tracks. So we heard them all the time. They come in the night, so maybe I heard them. I don't know what I was dreaming. I manage to sleep through the night, but they wake me up.

G: Your family is on a move, a journey. That is a biblical metaphor. Were there hundreds of people on the train?

Golf: We had our own separate caboose. One side of it was gone, and that's how he was able to throw (daughter) to me, because that whole top, side, bottom, one side was gone. So when we were driving, we could see everything. Like a very large window?

G: Like a cross-section.

Golf: Yeah, something like that.

G: Interesting! You're on this journey, you're almost there, and then the train goes backwards.

Golf: All the way back to our starting spot.

G: In real life, how would you feel about that?

Golf: Very frustrated. Except in my dream it didn't bother me so much, because I knew I was going to have to go back anyway. But I was kind of disappointed for (husband's) sake, because it was like, "Ah, he was almost there. We could have dropped him off and he could have walked, and now he has to ride all the way back."

G: Where I'm going with this is a metaphor for your life together. The general thing that I get is your family, I'm guessing that this is important, let's just say that this is a dream from God, and it has a practical meaning. I'm guessing that this is significant. What I would do, I would go back to God and say, "Okay, so we're not just parked in our little house here. We're going somewhere, and it's working. There does seem to be a difference in you and your husband in this dream. You seem to be more support, and he seems like he's going for a job or he's going for something. You're in it together, and the whole this with your daughter; it's interesting how she figures into this. We're talking about the train...on a little level, this house is affecting your kids. Is God stirring something in you? Is God planting calling, a burn, a passion, and an anger in His house?

Golf: He's talking to you.

S: Other than work? No.

Golf: He's finishing (college) this December, then he's transferring from always working for his dad and working in phone sales, to getting into computers and getting a real job. Not that your job now isn't real, but a paying job that can support a family (leaves room).

S: The only thing that comes to mind is that we haven't been seeing eye to eye as far as moving. She really doesn't want to move away, but we're going to have to if it comes down to it, for work. I know a lot of buddies who work in DC now, and it's a lot easier to get in, if I need to, more support, more connections, more networking going on over there. It could work out really well. But she doesn't want to move that far away. She doesn't know a lot of people there.

Golf: (returns to room) I didn't catch what you were saying, something about moving. That's all I heard.

S: I said that if we move you really don't want to move, but we kind of have to move.

Golf: I'd like to move some place closer than farther. He's talking about moving to DC.

G: Your family is here?

Golf: I've lived here (all my life). (Husband) has moved from Amsterdam to Pakistan to New York to Harrisonburg. So he's never really had roots and he doesn't know...

S: Another one from Luxemburg, to Turkey, to Pakistan, and from New York to Virginia.

Golf: So he doesn't understand what it's like to be uprooted when you've lived somewhere, you know for twenty-five years. All my friends, my family, all my support lives here. When I needed a break, send the girls somewhere that I trusted and knew, my people are all here; I don't have anyone in DC.

G: Let me just capture this in imagery. Imagine that you're on a train. It's powerful. Your family, your finances, your future is going somewhere. There's a lot of power, there's a lot of weight, but your kinda' divided on this, like one of you is really on board and one of you is really not. It's like, cut the train in half longwise, like your car is only half there. I'm just making this up. So you're driving for this great grand goal at the next stop, but just before you get there, something pulls you all the way back and you never get to your great grand destination, and there you are back at home again. I'm kinda' taking liberties here, but there you go, there's your dream. I don't know that that's what the dream is about, but boy does that fit hand in glove with this dream.

S: Why am I tossing (daughter) off of the train?

G: Everything we do affects our children. You may not realize the significance, the eternal significance of your decisions, but as kids come up you start to see that they inherit your gifting, your calling. It's pretty heavy. If this dream is about that discussion between you, for me, a train going backwards is just as bad in the dream as it is in the natural. To me a train is about power, about wealth, progress. It's a super exciting image to be on the train. It speaks a promise of, "I have so much more that I want to do for you." My interpretation is that you're getting guidance. Move forward. Don't cut the train in half. Get on the train together and move forward. It's not necessarily saying, "He's right, you're wrong." That's not in the dream. From a marriage standpoint, this is a tough one. It's hard for both of you, you're both in a tough place. But you don't want to cut this train in half. There's no greater teaching method than example, so if you want them to be godly, be godly. If you want them to have faith, then show some faith. The question is in the dream. The implication is, "I want you to come to Me, and I'll give you the answer."

G: You know, I'm so new to this. He says, "Well, could we talk? Could we get better at this?" Could we work on it? Could you not play any music on the way to work tomorrow? See what happens, spontaneously, without you generating anything or even praying about it. Just be quiet, and say, "Do you want to say anything to me?" I'm paying attention, I'm expecting. If nothing happens, great, do it again tomorrow. It's called waiting on God. Often there are no fireworks. How bad do you want to hear God? Look at the character of God. Then you can pray, because He calls you to partner. So pray, "Okay, no going backwards, no rupture between (husband) and I, we're one, we were made for each other. We're the kind of couple that shows up with gifts for the entire city. We have kids like (daughter) that are royalty, that are not tossed about." This is called opposites. I do this in dreams a lot, based on the character of God. Ask for revelation. Ask for insight. Ask for divine encounters. Ask for confirmation. Why is there a bat in my hair? And why is my hair so long?

Golf: I've never had hair that long.

G: Because when he looks at you, He sees a glorious woman that is unbelievably full of Holy Spirit, and power, and treasure, eternal treasure. He sees this bat, this dark thing that is trying to take away from what He's deposited in you. He's like, "no, no, you're not taking that away from my daughter." You can go back to the details and you can say, "Yes I am highly favored, and loaded to the gills with everything that matters. Nothing is taking away from that. Nothing is robbing my family or me... your call, your anointing, your presence in my life. That how I'd go from the dream to prayer.

Dream

It was in a facility, but it was a metallic and cold atmosphere. They had all these old people. My great-grandmother was there. (She's passed away, but in my dream she was alive.) They had her under one of those industrial welcome mats, like no one would notice her. Obviously there's a whole body under here, how would you not see that? It was like they were trying to start this new world order. I think it was Nick Guy was on their side, they were all wearing red, so you could tell who was who, except he was a double agent, he was actually working with us, but he was pretending to be on their side. I remember going up and down the steps, trying to run away, but I don't really remember why, or where I was going.

G: So what do you think of the new world order?

Golf: I've heard so many different theories, some of the wackier than others. Obviously it's predicted in Scripture something that has happened or will happen. It seems like more and more people are thinking that it's pretty much started; we're getting ready to start any day now.

G: So that fits with grandma under the welcome mat.

Golf: It was actually like it says welcome. It was like one of those big mats they put in front of like restaurant doors or something.

G: Okay. I assume your grandma was a believer? So if we're going to start a new world order we want to throw her under the rug.

Golf: Yeah.

G: We wouldn't want to be looking at her in our new world order. That's old world. Who is Nick?

Golf: Nick Guy. You know Elizabeth and Nick Guy? They've got like 1 million children.

G: Okay, victory. I usually don't go with the person in the dream; I usually go with the name. Nike is victory.

Golf: I thought it was the name of a goddess.

G: That's right, the goddess of victory. The facility is metal. Metal often speaks of money; coins are made out of metal. Business, and we're talking about the world order; throw grandma and her antiquated values under the mat. It's your great grandma?

Golf: mhm

G: So, really antiquated Christian manners...

Golf: She lived to like 101.

G: Wow. It would be stupid to throw her under the mat, but that's what the New World order is based on. It's also based on money. Victory. But Nick's a double agent?

Golf: He pretended like he was on their side, but really he was on our side.

G: This one is very cryptic, and subdued, if that's what it's about. I love it that it ends this double agent. My favorite double agent would be Jesus. One minute he's the glorious God of the universe, and the next minute he's down on earth, and you'd never know it was Him.

Golf: My last dream is definitely the weirdest. I was just an observer. I wasn't actually part of the dream. We have been watching this show called Burn Notice. There's a spy called Michael Weston.

Dream

There's this guy, a bad guy. He's in a bathroom stall; he's just had a load of diarrhea, really gross. He gets up, he has a gun, and he opens up the stall door, and he has his arm out first with his gun. Michael Weston is outside of the stall, and he shuts his arm in the door. His arm bends in this awkward position, like it's broken, and he takes his gun. He gets him out; he gives the gun to this other girl, who hasn't been trained. She doesn't know anything about spy stuff. Since this guy's arms broken, he doesn't have his defenses, so Michael Weston assumes it's okay. But the guy actually has another gun, and he pulls it out and starts shooting the girl in the face. Then she turns into this weird zombie girl. She has holes in her face but she's still alive because she's a zombie. Michael Weston felt really bad, because he knew it was his fault for giving the gun to the girl, and letting her take care of it, when he should have just handled it.

G: Did you have any sense about where this is going?

Golf: It was in a bathroom stall, like a men's bathroom. I don't know why the girl was in there. It was only the three of them, me, but I was just observing, I don't even know if I was there. He thought he was all alone in the bathroom, and then when he came out, Weston did his super ninja stuff on him. After he thought he had debilitated him, he handed the gun over to the girl. I don't know where she was going to take him, maybe to the police office. But he had another gun, he just whipped it out, and all of a sudden his

arm was better. It look like it had been broken, but it apparently wasn't. He faked it or something, faked the broken arm.

G: Do you know what Michael means?

Golf: Strong and mighty.

G: The one I liked is, who is like God? So who is strong and mighty? For me, Michael is a stand-in for Jesus in your dream. Where were you?

Golf: I'm an observer; I don't think I'm there.

G: That doesn't usually happen. Overwhelmingly, the dream is about them. It's kind of a prophetic moment that you're being given God's point of view on somebody else.

Maybe if you were a pastor that would be more common. Or if you were a prophet in the church, this would happen to you all the time.

Golf: Yeah.

G: Bathroom is place of cleansing. Feces are much more serious, in terms of offense.

Golf: This guy just had a huge diarrhea movement.

G: So I would say this guy just cheated on his wife. This was a great offense. How are you going to fix that?

Golf: You're not going to get out of that one easily.

G: That's where I would go with that. I've never heard a dream about diarrhea before.

I've had a bunch of bathroom dreams. For gun I almost always go with words. Guns or bullets are verbal attacks. When you speak a curse over someone it is potentially more long lasting and more devastating than when you kill with a bullet. This is God's point of view. That's why it's so important that we bless not curse, because you don't realize how powerful that is.

Golf: You got to speak good things about people.

G: Arm is often work, and may be the bad guy is in the spiritual, who is raining hell, pooping on people. Maybe it's a spiritual attack on somebody. So the holes in the face, but she still alive, that's not very surprising because, if the attacks are words, and the face how you see yourself, how others see you, then perhaps it goes back to the diarrhea, this girl who could actually be a man in real life... genders are so hard in dreams, you think it's a guy, and it's actually a woman. This attack on this woman, on who she is, on the how people see her; they didn't kill her body, that's not what the dream is about.

Inasmuch as you're an observer, I would go to prayer. I would say, I don't know how to bless the bad guy. I really believe that Mike is Jesus, because he shows up in dream after dream, in so many disguises. I would pray about the girl. Be careful whom you tell about this at the Baptist Church.

Golf: Yeah, sure thing, I know that.

G: I would pray into it, with faith, that God showed this to you because he wants you to take authority over this situation. Ask him to show you... sometimes you get answers and sometimes you don't. I will tell you this; he wants us to respond in faith. He doesn't want us to just say, "Ah, that was a pizza dream. It didn't mean anything." You can go through your whole life saying that. I can't prove any of this. Part of it is taking that step of faith, and then you see what happens. You learn.

S: There are a few places in Harrisonburg that are called Kurdville. Near DMV, there's one. Kurdville2 is Carson Thomas Harrison. There's one guy who I've known for a while. His name is B. He's like, super, super Muslim. Like beyond super Muslim. He

gets so into it. I'll ask him if he's somebody could be interested, as far as dreams go. He could probably be an observer as well.

Researcher Notes

This meeting was particularly satisfying in that I felt I was able to offer cogent interpretations to dreams, particularly the dream with the train backing up. Golf's initial statement that she had never learned anything from a dream indicated a profound lack of confidence in her ability to interpret dreams. This is consistent with her Evangelical background. By contrast, her personal introspection and spiritual insights were significant and eloquently stated, therefore she already possesses the tools for dream interpretation, however unused, until tonight. I found it remarkable that she shared a grotesque bathroom dream in the first meeting. This speaks of a sense of security and a lack of guile that seems rare.

It caught my attention that I batted the train dream around for a while, then when the participant left the room the observer had an "aha moment" that connected dream metaphor to life application. This "aha" experience lies at the heart of the project; the moment when the Holy Spirit speaks to the participant regarding the meaning of the dream. Ironically, it was the observer, not the participant who experienced the epiphany. Non-linear thinking is not equally distributed, nor is the ability to suspend doubt and propose meanings to dreams.

The idea of spiritual warfare in the bat dream is not a new concept to the participant, although this dream offers a personalized insight and gives an actionable item. This meeting with its clear applications and the observer's participation makes a case in favor of Evangelicals with openness to the Holy Spirit hearing from God through their dreams. However, this last statement should be moderated by a reminder to effect more than an introduction. Rather, this process of interpretation should be continued long enough that the participant gains a new spiritual discipline. If the participant could be a helper or facilitator in coaching another person, the learning process would be further ingrained.

Meeting 2

January 27, 2015, telephone interview

Dream

My dad wanted to take everybody on a marriage retreat except my husband couldn't go, so I had to go by myself. It was supposed to be a Friday through Sunday, but we can only go for the Friday and Saturday. He paid for everything, and that included meals. The marriage retreat was held at a hotel. The hotel where the retreat was being held provided a continental breakfast. Lunch and dinner were provided for with the retreat fees that my dad had paid. We all went for Friday and Saturday, and he had paid

for the fall retreat, which also included Sunday, but we didn't stay that long, we all came back.

Then we get back, and my husband was home, so I tell him, "We can go back for the last day, because dad already paid for it." So we get back in the car, we turn around, and go back to the hotel. I'm starving hungry; it's breakfast time. I have this dilemma, because the hotel provides the Continental breakfast, but were not technically hotel guests any more since we left the retreat. The fee that my dad paid only covered the registration fee that included lunch and dinner. I was having a really hard time deciding if I should just have breakfast, if that was okay, or if that would be stealing, or if I should ask somebody. I'm was sure that they would let me eat, but what if they tell me, "no?" I was so hungry. I spent all this time trying to figure out what to do about breakfast because I was just so hungry.

While I'm debating about, my husband was sitting in the waiting room area, I have my daughter with me, and this guy is waiting to meet me somewhere. So I keep putting it off, then I'm like, "I guess I'll just go meet him." While my husband sat in the waiting room I went to meet this guy. So he gave me this room number, and it ends up being this tiny room, that has all this stuff in it. It was dusty and unused. I look around and he's not there, so I just left, and then I didn't hear from him any more. I don't know what that was about. Then I'm walking around looking for this breakfast at the marriage encounter, because it's in one of the rooms, but I can't really figure out where. I keep opening up doors, and my mom is in there. At the time my daughter was with me but I haven't had breakfast, so I don't have much milk, I'm trying to feed her, but there really isn't anything for me to feed her, because I haven't eaten. I think I'm just trying to feed her, I keep going in these rooms, and I find my mom. And my mom says, "You should just sit down and feed her all at once and stop wandering around the hotel. People can see you." There wasn't anybody, I was just wandering around, but my mom was really concerned that I was being indecent, wandering around feeding my baby. She kept nagging me about it, saying something, but I just wandered off, not paying much attention.

Finally I went into another room, and she's in there washing these very pretty rocks. They're not really gems, they were mineral deposits or something. But they're all different kinds, different colors, and different shapes, all about the same size. She has them lined up in two rows and she's washing them. I go in there, and she keeps on talking about how I need to feed the baby, feed her all at once, and stop wandering around the hotel. I just snapped. I didn't start yelling or screaming, I said, "I don't have enough milk to feed her all at one time." And then the next part I said out loud, "So that she's done," and then I woke myself up from the dream. I was trying to tell her that I didn't have enough milk to feed the baby all at one time.

G: So what do you think?

Golf: It's a really weird dream. I have no idea.

G: The milk of the word is like forgiveness and repentance; the meat of the word is like ministry in the church. Let's just say that dad is your father in heaven, and the marriage is about your relationship with God. For meals the metaphor is you're hungry. You're really hungry. But I don't think this is about you getting literal food. That's not really an issue for you, fortunately.

Golf: Well, actually now that I'm pregnant, I'm always starving. I never want to eat anything, but I'm always hungry. It's quite the dilemma.

G: It's not beyond God to speak to you about very specific things, like eating. And I believe the lots of dreams are very practical. Some dreams are very literal, but most of them or not. The best metaphor for relationship with God is a good marriage. The easy way out of this one, is just to say, "Is God inviting you deeper?" Wouldn't it be crazy to go to a marriage retreat without your husband, wouldn't it be crazy to go through your day without my presence? Wouldn't it be crazy to be pregnant with your third child and not eat breakfast? Would not be crazy to go through a whole day and be too busy to be with Me? You end up having a tremendous influence on others, starting with your kids and husband. It's not dream interpretation until it's valuable and useful to you. Until then it's just people kicking around a dream.

G: This doesn't seem like a really profound dream interpretation.

Golf: Especially now that I'm pregnant I tend to want to just sleep and eat. I tend to wander around the house wondering what to eat and thinking about food. I haven't been spending as much time praying and reading my Bible as I had before. It's something that I'm aware of, all the God's been telling me in dreams.

G: He doesn't nag us. He does speak to us about practical things. Then just ask Him, "Speak to me. What do you want to say to me today?" It really does seem like it's about routines, habits that make your home and your life a spiritual haven. I'm not real thrilled with that interpretation, but I'm not coming up with anything else. Here's what I would do: I would go back to the Holy Spirit and say, "Is that right?"

Golf: Yeah.

G: These yes/no questions, are actually pretty easy to hear. I feel like the interpretation I just gave you is not right. Maybe we can circle back to this before we hang it up tonight.

Dream

I'm going to take a shower, so I take off all my clothes. Then I looked in the mirror and I am like really sexy. My boobs are bigger, my stomach is flat, and my legs are long. I'm like, "No way! Awesome." I'm like, "I need my husband, right now." I'm like, "How do I get my husband, when I don't have any clothes on, and I need to go find him?" All of a sudden these kids start showing up, little boys, age five to eight. I'm like, "This is not appropriate." I'm shooing them out of the bathroom, and there's more. I keep shooing them out of the bathroom, and then that was the end of the dream. It was really weird.

G: In Scripture there aren't any sexual interpretations to any dreams, and there's a bunch of them in there. Some people might feel like Christian dream interpretation runs away from sex, but it doesn't. If you consider who made your body, and then called it good...

Breasts speak of nurture, so if you're missing your top it often speaks of nurture. If you're missing your bottom it often speaks of reproduction. In this case you're like, "I need my husband." It's funny, because you are pregnant, you are having a lot of children right now, with your husband. The metaphor is very relevant. God celebrates children, and He celebrates your marriage. He celebrates this third child, so there is no shame. What's wonderful about your life is that so much is in order and wholesome. I don't see any reason to wonder if there's something wrong. Shower is cleansing. Bathroom dreams that use the toilet usually have to do with repentance or sin. The shower isn't so much about repentance; it's about Him pouring his holiness into you. It's the Holy Spirit, He gives us his nature; He makes us holy. We don't make ourselves holy. You do have to strip to get in the shower; it's participation, you sign up for it. Be completely honest and real with God. The whole sexy thing, He called it good. It's like He is celebrating you as a person, including your body. The boys, how many were there?

Golf: There would be one or two, I would shoo them out, there would be three more, I would shoo them out, there would be another one, they just kept showing up.

G: (Observer), you are free to jump in.

Observer: What you were saying is what I was thinking. I was thinking more in the sense of no hiding before God.

G: I like that! Don't hide anything from God. There is this sense of being naked before God, and even naked before the people that you talk to about your dreams. I believe it makes huge opportunity for holiness, guidance, God convicting of sin. Naked before God rings true in my experience of dreams. I want to deal with God directly. Boys commonly mean that as you volunteer to move forward with God, He gives you more...children are a metaphor for fruitfulness; projects, people, events that you will only see because you move on in your relationship with God. People who have a stilted relationship with God will never see those things. They come into your bathroom because these are the gifts that you will value the most. Dream interpretation should offer comfort and instruction. I assume that all my dreams are from God, but I don't assume that all my interpretations are correct. I think (Observer) came the closest: don't hide anything from God. Maybe the image in the mirror...in the Song of Solomon He says, "You are altogether lovely, there is no flaw in you." It's a metaphor, and it's a memorable image. Instead of comparing yourself to other women, think about how beautiful and how precious you are to Him. Given that you can afford to hear from Him directly because it's always only going to be good. His purpose is to make you holy and to bring you gifts. Perhaps they are boys because the emphasis is on practical things, because right now the practicalities are thin for you.

Dream

We were at a loud restaurant with blinking lights. I had my whole family, my mom, dad, brothers, my husband and both girls. I'm pushing the baby in the stroller, and my daughter kept getting in the way and was not listening. She kept touching things. I'm trying to deal with it, but I can't deal with it in front of people, so she gets away with misbehaving. I took her out by the foot, and I hear these people whispering what a bad mom I am. I was thinking that this was not working. People are thinking, "She's not

taking care of this, she's not a good mom." We were going to sit and have dinner, but the waitress said she couldn't sit in a car seat.

We took the stroller and went off by ourselves. I was walking around the restaurant and behind the bushes is Michelle Obama, and she has her girl with her. I didn't want to seem star-struck and ask for her autograph, so I pretended it was no big deal to meet the First Lady. I'm saying, "How are you?," (we exchange) the four girl's names, and we just keep going. She said, "Don't you want my autograph?" I said, "well, okay." So I walk on and it's the President there. He is making a list of people who had promised to donate food to the Salvation Army to distribute to poor people. It said that we were going to do that. I asked how much food we had promised to donate. So I'm talking to the President about really practical things.

G: Any idea what it means?

Golf: No, that was weird.

S: Maybe she's becoming a liberal.

G: Were you upset?

Golf: At first I was upset, but then it was just weird meeting the President.

G: So we're back to a restaurant, eating, family, extended family, problems with daughter, bad mom again. Let's set this at a restaurant, church, or a metaphor for the heart: Rev. 3:30, "If anyone lets me in I will come in and sup with him." Family, then a contest between you and your daughter, then this huge skip to Obama. Michelle is, "Who is like God?" The President and First Lady are persons of status and authority; look at the position they hold. Let's say this is about the things that make you happy, the things that feed you, such as your family. I wonder if this is a contrast of being a young mom with little kids, which is not easy for anybody, with the community that feeds you. I pray often, "Please speak to me and please get me to the meaning." People often have to really dig before they get to the meaning.

Golf: What do you mean by "dig"?

G: Go read Rev. 3:20, read it in context of Revelation 3. Read like you're listening. The probability of encountering God there is high. Maybe that's where this dream is going. If nothing happens, that's okay, it's something you can do to participate. It's not pass-fail. It's participate-fail.

Golf: I'll try to have easier dreams next week.

G: Have nice easy dreams that you can interpret and I'll sit and listen. That would be ideal. When I started interpreting my dreams I worked hard and I didn't get far. I've learned a lot but I'm still not the answer man.

Observer: It's really interesting. I've never met anyone else who does Christian dream interpretation. It's really neat; it's a good idea.

G: Lord, speak to us. I know that You want to speak to us, and we wouldn't be here unless we really wanted to hear from You. Golf, you are hearing from God, and you do have a prophetic gift and calling. It starts with you becoming really good at hearing from God. It moves to a real passion for prayer as He tells you what to pray for specifically. As you mature in it, the day comes where He asks you to share it with people. 1 Corinthians 14:2 says, "Encourage, exhort and instruct." I am encouraged that God is stirring

something in you and I am grateful that you two are taking time to dig. It's going to come around; we are going to get there.

Golf: I think so too.

Researcher Note

It might help Golf if I made a habit of diagramming the dream on a sheet of paper.

Meeting 3

February 9, 2015, Grottoes, VA

Dream

We were arguing in a cabin. There was a huge mess, so we were cleaning up because we were going to check out. As we cleaned up we argued. There were many plastic bottles.

S: cabin: heart/holiday/intimacy,

Golf: argument: mad, frustrated. It felt like (husband) was doing the arguing.

G: practice opposites, you are washed and righteous and He is bringing

Dream

A floating piece of land, missiles launched, I was responsible for guiding the missiles telepathically. They went out and back because the enemy was very close but they were hitting us, because I didn't know how to do it. They threw me in there and gave me responsibility.

Golf: Not something in my life. Responsibility.

G: Does this sound supernatural? You have been given a battery of missiles; what does that make you?

Golf: A leader, an inept leader.

G: This is a call to prayer, to realize how devastating your prayers are to the enemy. Ask God to paint you some targets.

S: Word of God is a guided missile, something that God brings back to you/a blessing. Use the Word of God to set people free.

Dream

We were going through this tree maze. The trees had angry tree stick faces. Every one else was going the other way, me and another person. In order for us to go down the maze we had to unbuckle our belts.

Golf: They were all like winter trees.

G: Pick a tree (looking at *Code*).

Golf: country or nation. Not taking them off, just unbuckled.

S: (book) find your way, feeling lost, need for a series of decisions.

Golf: Angry nations, going there with Jesus.

G: The meaning the dream is missing; it suggests a discussion. Ask. Write if it helps. God will give you more if you ask. You are getting more comfortable with this.

S: Hold tight to the Word of God, because the maze is complicated walk with God so that you can get through.

Researcher Notes

When the observer realized what *The Divinity Code* could do in terms of giving a starting point for interpretation he became very excited. His interpretations of Golf's dreams were given at the end of the night and were actually quite insightful. The energy at the end of this interview was fun.

Meeting 4

February 16, 2015, telephone interview

Dream

Christine was going to give me a box of makeup samples. I opened the box and it had makeup but also three camera video SD cards. I'm looking at them. They had information. I thought it was my name and my Mom's, then I looked again and it was someone else's name. I hoped it was pictures from my wedding, and then I thought I shouldn't be looking at them (because they were someone else's pictures).

G: Christine/one who believes in Christ. What metaphor could you use for makeup.

Golf: Covering up. When I use makeup it's to bring it out.

S: I'm all natural.

G: I'm trying to make a sentence out of Jesus, beautiful and you.

Golf: Jesus is extremely beautiful.

S: You are beautiful because of Jesus.

G: When Jesus looks at you He thinks you are beautiful. Pick one.

Golf: The last one, when Jesus looks at you He thinks you're beautiful.

G: Picture memory cards, for a lot of photos. These are things that God wants you to remember.

Golf: I was excited, and then I realized this wasn't ours. I didn't know what was on it.

G: It's a promise of coming revelation that will renew your mind and make you into the glorious person that he sees you as. This is a promise of ongoing revelation and a word that there is no higher honor than to be His daughter. As He replaces your bad images with His images your thinking becomes transformed.

Dream

My husband and I, and our daughters were in an apartment. The girls were crawling on the floor. He opened a wall to the mall. I was supposed to cut people's hair. I go to the place and ask a guy if he wanted a haircut. He said, "Maybe later." I see him later and he says okay, then I was trying to figure out what to do. There was a huge gap. Stuff happened.

There was this evil white cat. My husband needed to break our daughter's ribs, and then I felt so bad for her. I was explaining to Inna why we broke her ribs. We tried to comfort her, she was hardly moving. There was this creature, a he-she walking in the woods. He was a rapist. They had warnings; they were trying to find him.

My mom was outside walking as if she had a deer in her yard. She had sent J. out to feed the cat. I called her into the house, and then pulled her in by the arms. I tried to call 911, and tried to get Jonathan back in.

G: What was your feeling?

Golf: Especially with the ribs it was awful. When I woke up I was so relieved that it was a dream.

G: The dream is about you. What does an apartment stand for?

Golf: It was more of one small dark room, but it was our home.

G: Sounds temporary. It takes faith to dig like this.

Golf: Very temporary, hopefully.

G: This story is about a change in your life, or a temporary situation. When someone cuts off all his or her hair, what do you think of?

Golf: Someone who is taking care of himself or herself. He had long scraggly hair.

G: So what does that make you? So you are helping him.

Golf: It was the kind of destroying the world really evil cat. I don't know why he was white.

G: Everything that looks good is good, right? Deception. The important thing is that it introduces a spiritual force for evil. Inna means strong water, a very popular name in Russia. Breaking rib would be laying your desires and rights on the altar of the will of God, just like Abraham and Isaac.

Golf: Jonathan means gift from God

G: This monster is demonic, like the cat.

Golf: Something is going to change. I need to embrace that change. Helping people to achieve their greatness. Giving up what I want. Not sure about the cat. Mourning, that goes together well. Being challenged to protect what I love.

G: The cat to me is spiritual battle. Praying with authority instead of ignoring things, realizing that the stakes are high. This is an important time in your family. It's a great time to be hearing from God. More for you!

Researcher Notes

The first dream seemed fairly clear to me and Golf seemed receptive. Recording the second dream was uncomfortable for Golf; it felt disjointed and contained a disturbing image. I think that it was a comfort that I offered a plausible metaphor that was a good thing. My interpretation was not tight but seemed to ring true. Overall she seems much more comfortable with this process, less doubtful, more expectant. While this interview was very positive, six weeks seems very introductory. Her family is moving toward a greater emphasis on the Holy Spirit, so this project fits with a larger shift, meaning that this progress will likely be supported by further similar moves into holy territory.

Meeting 5 February 23, 2015, Grottoes, VA

Dream

S. told me that God answered a bunch of her prayers at the marriage retreat.

G: So we're back to marriage retreats. Any idea?

Golf: No idea. Maybe it's literal.

G: S is protector or defender of men.

Golf: She is quite a person. Everyone knows her.

G: What if it's literal, how is that valuable?

S: Perhaps it's prophetic? The retreat just occurred last week. If it's literal then it will occur later.

G: Let's look at that. So this could be a word to encourage S to know that her answers are coming. Call her.

S: Limiting it to the metaphorical is not good.

G: Dreams and visions are the stuff of prophecy.

S: S. as defender of men, so that they could love their wives.

G: What if both are true? A word for your marriage. Don't pray, thank Him for what He has already done. He has already provided for us everything that we need.

Researcher Notes

Golf only recorded one dream due to disrupted or deep sleep. While I see fruit from an attitude of daily expectancy, treasuring what has been given is a vital attitude. She hesitated to have this meeting due to the brevity of the dream that she recorded. Hopefully this meeting and confirmation when she calls Sasha will demonstrate to Golf that even short dreams can be significant. The observer took a forceful position that this dream was prophetic, and pushed through to a workable interpretation. This is not the first time that the observer has offered interpretation, but he did so with greater boldness this time. My role was to affirm and help to apply. I'm not sure why I hesitate to pray

with them, other than because the observer was under great time pressure, but I felt later that I should have prayed a brief, assertive prayer.

Meeting 6

March 4, 2015, Grottoes, VA

Golf: I remember something with the Romans, something with a book and (husband).

Dream

I was in my car, a newer car, driving. There was a white car in front of me, I was too close, I wanted him to hurry up. He slammed on his brakes and I knew that I was going to hit him.

G: What do you think?

Golf: It's probably not a good dream. What do you get out of it?

S: Luxury.

Golf: It had leather seats.

S: You followed too close? Slow down and see what's happening in life?

Golf: How did you get that?

G: Slow down is the simplest meaning, and consistent with what the Holy Spirit would say.

S: (reads options for car from *Divinity Code*). Slow down.

Golf: ...or you will run over an angel.

S: What time was it?

Golf: (Humorously) The righteous ministry gift ahead of me was going too slow.

G: This is a, "Come and talk to me," warning dream. Expect a blessing because of who you're dealing with.

Dream

The new Strawberry Shortcake had the most perfect beautiful golden hair. It shimmered in the light and bounced. She bounced and giggled on a flower with a baby Berrykin.

Golf: She was so pretty, but she was being mean, evil. She was squashing a flower and a baby Berrykin.

S: Hair is woman's glory.

Golf: It was so pretty.

S: A kid's show.

G: Who watches?

Golf: Two year old girls.

G: Can you agree that you are the girl?

Golf: I would take her hair.

S: Jumping on a flower confuses me. Why would you do that?

Golf: She was having fun. I think she was killing the baby.

S: Teenage kids having abortions?

Golf: I don't like abortions.

G: Step back from literal meanings. It sounds like a rebuke but you have to ask Him to tell you who you wronged.

S: Perhaps it's about the baby that you are carrying; do you need to change something? Diet?

G: 1 Cor. 14:2 prophecy comforts, encourages, instructs.

Post-Test Survey

- 1) Yes. I take them more seriously. There can be an answer. Probably we could muddle around till we figure something out.
- 2) *Divinity Code* for a springboard. Gerard; I'm busy. (Husband) and I can talk about it.
- 3) Occasionally.
- 4) Occasionally/sometimes in-between.
- 5) The process of how to interpret a dream. Get kick started with the book. Think metaphorically. Something that doesn't mean that to me could mean something different to God.
- 6) When you were talking through them I would get it. I haven't done that on my own yet.
- 7) When (husband) said I'm hurting my baby by how I eat.
- 8) I've had dreams of flying which were the funnest dreams ever.
- 9) The bat dream was a warning to refocus, realign.
- 10) That's deep. Let me think.
- 11) Pay more attention. I'm not going to do this every morning, because I'm busy. But we can talk and spend time on significant ones.
- 12) More confidence. Originally I had zero confidence.

Observer's Final Summary Report

- 1) 2
- 2) 3
- 3) 2
- 4) 3
- 5) 4
- 6) 3
- 7) 3

8) 4

9) 2

10) 4

11) 3

12) 3

13) 3

14) 2

15) 2

III. I feel that if the participant can prepare what they feel that their dreams mean beforehand, it would significantly increase the assistance in interpretation. Golf did write down her dreams and provide them at the meetings; however, she didn't have any starting point as to what she thinks it might mean. There were times where she would simply say "I don't know," or "I'm not sure" as to what she thinks the dream would mean. I feel that asking the participant to record their dreams was a pivotal part of the project. The participant did gain a better sense of wanting to remember the memory and share it. If we had continued the project then I have no doubt in my mind that it would have expanded her interest in dreams.

IV. I absolutely loved the experience. I highly regret not being the person who actually wrote the dreams down because I am positive it would have been much more exhilarating for me. I gained a better understanding of how dreams can be interpreted apart from the literal translations. I have the tendency to think too much about the physical parts of my dreams and how they interpret in reality (ex. Falling off a building). My role was supported as needed; I was given a resource to use and was also challenged in my interpretations of the dreams.

V. For this participant in particular, because I know her really well personally, I would facilitate Scripture in order to help her to interpret her dreams. Biblical dream interpretation in general is an amazing ability, however, I feel that each individual gains interest through different means. I know that this particular participant would much rather be able to sift through Scripture that she could read and meditate on. Also being pregnant does make her much more tired during the evenings (which was when we met). But overall I feel that providing Scripture would benefit her much more.

Follow-up survey
May 14, 2015

- 1) More.
- 2) Less.
- 3) C, It was definitely helpful. Haven't done a lot since then, but I understand dreams better, I'm more equipped.
- 4) C.
- 5) 3
- 6) Yes, we talked, not sure how far we got.
- 7) I would be interested. I would be interested.

HOTEL

Meeting 1
January 21, 2015, Harrisonburg, VA

Pre-Test

- 1) Christian. I grew up Methodist, but around here there isn't one very local, so I've been going to a nondenominational church, but there's been a falling out with that church recently so... I'm kind of floating right now but, I go by Methodist Christian.
 - 2) I think that they tell you more about yourself than you probably know. There are underlying meanings that you should not ignore, or that the subconscious is trying to tell you something.
 - 3) There's a website called dream.com or idream. It's a forum board, where people post their dreams and they talk about them. They're just random people, to try to identify each other's dreams. So it's probably all novice dream people, people just seeking out info. That's usually where I go, or... I think idream.com. is an open board, you make an account and then you post your dreams. And then they have a bunch of tabs that are like these are, like it's normal to see an open door as a new opportunity. They try to itemize things that way. That's usually where I go for that.
- G: On idream, do they have a religious point of view that informs how they interpret dreams?
- H: I don't know. I think it's a culmination of what people have told them. Over and over people say, "A snake keeps reappearing, and then I wake up sweaty, and I lose my job the day before, that's why I had that dream." That's how they get a definition for that symbol. I don't know where they, how they figure it out. That's my guess.
- 4) Since January first, I've been doing it every day. Since then I think I'm only not remembered five. To the point where I wake up when I can't remember it at all. So that's really exciting. In October I read something about lucid dreaming. Someone had a study that they can teach you, that you could teach yourself to lucid dream if you really dig deep, and you really stick to something. You said that you start out by journaling your dreams and then you acknowledge when you're awake several times in a single day.

Once you get to the point that you can distinguish in a dream when you're actually dreaming... sometimes people know they're in a dream, but like, I couldn't make myself fly, or whatever. Then from that step, then you'll see an item that makes you realize you're in the dream, and then I realize I had full control over myself in the dream. That was really cool, once I have built up to that step, that I was actually able to actually have free will in this dream world. The way that I describe this dream world is that I don't pick the settings. Someone greater than me, for my brain, picks the movie, and then I'm just a character in the movie. I don't control who's there, the weather or anything. I just decided what I get to do, which is still very cool. Like in the zombie apocalypse I actually get to pick up a weapon. From doing that, I definitely remember them more; they're getting more vivid.

5) Occasionally. Like when a boyfriend and I broke up, it made sense that I had a dream about him. But in other things I don't know why I had a dream about the zombie apocalypse.

6) I really want to learn about reoccurring themes, and probably about how to dream more vividly, how to actually have control over the entirety of my dream, if that's even possible. I definitely want to do this because I dream so vividly that I think I could do a movie or write a book.

7) Sometimes I remember a piece of a dream later in the day. Then something triggers it, and it's like, "Oh, that's why it was in my dream." I was an RA last year. We had to go to the RA training, to come to school, and learn how to be an RA. I was having a dream that I was a RA for midgets and trolls, and people that could fly. It all made sense that I was feeling, I was scared that they were not going to look at me as the same person, or that I was going to know how to take care of trolls. So I kept having those kinds of dreams. When I became an RA, then the recurring dream about trolls went away. I'm not a very emotional person, so I think that's how my emotions show up, in my dreams.

G: Do you think that your dreams predict what's coming?

H: No, I think they show what's in my brain.

8) I told a friend about a dream...we are no longer friends. They made the dream about him. It didn't make sense. He skewed it because he wanted a relationship.

9) I dreamed that my current boyfriend told me that he loved me. We haven't said that yet. That was interesting. He said it to me. He said, "Did you hear me?" And I said, "Oh, I love you too." Something that is supposed to be very emotional was like a conversation between friends.

G: What does that mean?

H: It means we're growing closer, I'm getting more feelings for him. We were in his car. The person in his seat was not his face, I don't know who it was, it was some other male figure. But it was my boyfriend. That wasn't his face, but that was his presence.

10) (Hotel tells dream. Discussion and interpretation, omitted intentionally.)

11) I was dating a guy in high school who was very mean. My dreams made him meaner, he did harm to me, peed on me. I broke up with him from that. That was freshman year of college. I told him this is the sixth day in a row you've been mean to me in a dream...it makes sense now. My brain was telling me, "It's time to leave."

G: Do you think any of your dreams are predictive?

H: I think my dreams are guiding, but no never, I should be here at this time to save someone from a car accident.

G: That's my goal that you come out of the fog and into the sunlight. Why do you feel that recurring dreams are important?

H: They mean something that I don't know yet.

Recurring dream

I'm always tying my shoe while everyone else is leaving, but I can't tie my shoe. Once I've been able to say in the dream, "I don't need shoes any more," and walk out the door, then I haven't tied shoes since. I couldn't play with my friends because I was stuck tying my shoe. It's always in my old house, foyer, by the front door. But it hasn't appeared again since I walked through the door.

Dream

I'm driving then I'm in the passenger seat and the car is still moving. I have to drive from the passenger seat. Or I can't touch the wheel. I haven't had a breakthrough, but I haven't had it recently. It's always driving down a hill. Sometimes there are other people in the car. Sometimes it's too fast or too slow to get somewhere, or I'm late. I've never been able to drive the car.

H: I have a feeling that I'm not totally in control. That's the smack-in-the-face reason.

G: Let's say that's dead money. How is that useful to you?

H: I know that I don't have complete control of my future. I don't have a plan or a backup plan, so that's portrayed, not knowing anything, living day by day.

G: Don't go literal, because the meaning comes out gibberish. This dream talks about not being smart enough; fast enough to get where you need to go. This says that you need help. That's half the point of the dream is to show you your situation. The point isn't that you're doomed, so expect to crash, but that God is saying, "I want to help you." It's not in the dream but that's the point. It's called opposites. I do it a lot. If you know that God is good, He's crazy about you, in fact, you're His favorite person in the whole world, then He must want to rescue you. Jesus wears a lot of masks, genders...He's always there. If you don't take the problem seriously, you are in trouble. What you did with your boyfriend, that's amazing. That's one of the most amazing dreams I've ever heard. You were given eyes to see.

D: Many dreams are God talking to you.

Dream

I was in my freshman roommate's house. Her name is C. I was in her house, but the layout was different. I was packing up my school things to go home. We all got dressed and walked out. I was also with L. and A. In the dream L. and I got drunk together, and in the morning A. told me that I had slept with someone. She showed a video of L. and I running around with VA Tech crochet scarves that her mom was

working on. I went to the store and I ran into Tony Horton, who is the P90X guy. He was really cool. A bunch of guys came around him. He pierced some guys' ear in return for fellatio. I looked around the room and everyone was on their phones. They guy's left ear was pierced with a green bar, called an industrial.

D: What were your emotions?

H: I was surprised, "No, I didn't sleep with B," because I don't do that stuff. I gave up drinking so that my dreams wouldn't be compromised. I was on heavy narcotics in November from surgery, but it didn't stop my dreams or make them weird.

G: Does it seem odd to you that you have all these dreams?

H: I think I'm more in tune with my mind/body/spirit. I listen to myself, that's why I'm vegan. I listen to the earth; I do yoga. That's my quiet, introspective time. I wouldn't say I'm praying, I'm accepting and giving positive, listening to what the day is saying. When people accept themselves entirely you become a different person. I've done that since college. That's why I have such vivid dreams, because I'm listening to myself.

G: You just described what it means to be a mystic. Whatever you feed grows.

C/pure, let's say it's only about you. Living with purity fits who I'm talking to; you have a sense of rightness, you know who you are and you stay there. L. means wreath or victory, and A. means love, so, living in the victory through love. Drinking is living on the spiritual dark side, giving up control. You got drunk with victory, maybe arrogance. B./prince, T./praiseworthy. Piercing the ear when a slave loves the owner and volunteers. Phones/communicating, spiritual, reach across space.

H: That is a huge pet peeve of mine. They were ignoring the creator of P90X.

G: So from the start, the story is about staying on track, who you are. Keeping that clarity of purpose or identity, you carry it with you. B, keep your courage, to risk not being popular rather than compromise. T means praiseworthy, and ear piercing, which is signing up with a real partner. P90X/there's more in there. Not drinking, you're all alone here. It doesn't matter if you're the only one, you're still right. C is really emphasized here.

D: Texting is a picture of ignoring an opportunity.

G: The bar is a bigger agreement. It's increasing. Habits become character. Don't hold back. Don't be lazy.

H: I can see that. That's cool.

Researcher Notes

Hotel came into this meeting with a terrific commitment to hearing through dreaming. The idea of metaphorical thinking seems new to her. She seems very open to new meanings. While her faith is unique in ways I felt very comfortable with her.

Observer Notes

Hotel has tons of dreams, and is confident with regard to their importance. She devotes a great deal of time and energy to them - even to the point of avoiding alcohol so they will not be affected. She repeatedly stated that she is very excited about what she

will gain thru meeting with us. She seemed very open to suggestions that were made, with regard to the meaning of the dreams she told us about.

It's clear to me that her understanding about the origin of dreams is that they come from the 'subconscious' and are, therefore, a window into who you really are. They are a means for understanding oneself. The idea that God may be speaking to her; that they may be messages from Him seemed completely foreign to her.

Meeting 2
January 28, 2015, telephone interview

Dream

I was in an airport. I was frazzled because I had lost my wallet and my iPad (but I don't have an iPad). I dumped open my backpack to look for it, and tons of stuff fell out: sweaters, boots. My backpack was never-ending. It was full of stuff. I could not find my wallet or my iPad. I got on the plane and my boyfriend's mom was on the plane. I remember waving to her, and then I was sitting in this seat behind her. After we landed I got off the plane and I was sharing a hotel room with my boyfriend. She was talking about something silly, because he was laughing. I asked him what kind of person he wants to be as he matures and grows up. He said, "I really want to devote my life to God." That was the first time I ever felt true love.

H: Once I feel that in real life, then I will know that I am in love with someone. I know for myself what it feels like because I experienced it in a dream. That was mind-blowing. You told me that I would experience a dream after our meeting: that was totally it. I've never been in love. In my dream I hugged my boyfriend and I knew that is what love feels like. I don't feel that in real life toward him now.

D: Other than giving you a taste of what love will feel like, is there more to this dream?

H: I know that I can grow with my boyfriend. He facilitates positive growth.

D: What is his name?

H: N.

D: N means comfort and rest.

H: That's why I hugged him in the dream and felt that way.

D: It's important to look at what the name means. What do you think, Gerard?

G: There's the question, who is N, boyfriend, husband, Jesus? God comforts people. Knowing what real love is, is capital for you right now. My prayer for you a week ago, was that God would show up and show you His love for you.

H: Wow!

G: Dorothy had a dream about her dad.

D: (Tells story about hugging her dad in a dream.) Not to take away from your dreams.

G: It does fit how God speaks to people about love, and that He loves them. I couldn't agree more about knowing what true love is.

K: I have been asking questions about my relationship, and this provided answers. I didn't wake up madly in love with N. It was just a taste, so I guess I've only been in love in my dreams.

G: People really underestimate the kindness, goodness, and sheer love of God. One of the best places to see it is in your dreams. We leave church feeling like there are a whole bunch of rules.

H: A to-do list.

G: Yeah. "You gotta do better." What's been changing me is realizing how kind, how patient and how present He is in my life, and it's mostly been through my dreams that I've changed my view of God. Let's go back to airport, lost wallet, iPad. Do you know where that's going?

H: I was freaked out; nothing was going to help me. Things you wouldn't even bring to an airport were coming out.

G: What's in your wallet?

H: My id, license, money, two credit cards.

G: Your identity and your money. You could replace a driver's license and some money, but you can't replace your identity and your sustenance. If I took your identity you would probably die. If you did own an iPad, what would that be?

H: It would replace my phone and my computer, everything that I do.

G: Everything you know, all of your relationships?

H: Everything that isn't already ingrained in me.

G: Your ability to get the information you need? So you're on a journey and you lose your identity, your sustenance, and your knowledge and your friends. Backpack is burden, things you carry in your heart, emotional secrets/history. Airport is a similar transitional metaphor to the dream last week when you were packing. Changes, growing.

H: I see that.

G: There's this clearing the deck. Dump it all out, just pick up what you need. I didn't expect your boyfriend to say that he wanted to devote his life to God.

H: Neither did I. He knows there is a God, but he doesn't know the power, can't quantify what God is. He believes in positivity. He doesn't identify as a Christian.

G: My question to people from other religions is, "Where do you get love?" Jesus gives us His nature, which is love. We don't work for it. The dream is about what love is. You could funnel down from emptying of self, asking questions, to the importance of receiving a love from God that is beyond human capacity.

H: It's interesting that it started at the opposite end of comfort.

D: You carry your burdens on your back, and then you dumped them on the floor. You unloaded. What are you carrying around? The comfort and rest that "Noah" speaks of is huge and beyond what you have experience.

G: There are many kinds of loves, and they are all wonderful, different and legitimate. Hotel, I liked where you were going: knowing what real love is. Knowing the difference between people who use you and people who love you.

D: Mull it over. It has to sit right with you.

H: I can't understand his mom being in the dream. Her name was J.

D: J means God has favored, God has been gracious.

G: On your journey you have favor and grace, comfort and rest and through that you experience true love.

H: I can see that.

G: It's worth waiting for the right guy. We did say no along the way to things that were not it.

H: It's cool that I was able to experience something that I can copy. It's something that will mirror itself, and I'll say, "Yep, that's right!"

D: What a gift.

H: Since our last meeting I've only not remembered once. That's cool.

Dream

My family was having a garage sale. Everyone was selling junk: old car parts, all dirty. I was like, "No one's going to get any money off of this." I remember picking up a bag of tennis balls (my lab chases tennis balls). I grabbed them before an old man in a wheelchair grabbed them. I thought I would get them for my dog. He just looked at me. (In my dreams I break up with Z. a lot.) He kept following me around, he kept asking me to marry him. I kept ignoring him.

My dad had set up an obstacle thing, but it was also a backyard koi pond. It was poorly put together, so you jump over pipes and swim through junky water. He told me that I had to fix it. I had to drain the pond and take the pipes out. The whole time Z. wouldn't leave me alone while I tried to fix it. My brother was in the background, and some family friends with four brothers who were hanging out, talking.

G: A family garage sale.

H: Of junk. My family is well off and my dad would never allow a garage sale because it attracts the wrong type of people. It had a dirty connotation. I love garage sales.

G: I see a parallel between the junk and the poorly done koi pond.

H: The tennis balls were brand new.

G: Balls are a common metaphor for constructive words. New points to new words in your story that are constructive.

H: I don't know why there was an old man. He never said anything.

G: Old man is common for old, sin nature. Wheelchair is sometimes powerlessness, you can't live your life. Old man in wheelchair is repetitive. The old nature that always attracts to the wrong things and the inability to walk out a constructive life. The start is family garage sale. What kind of metaphor is that?

H: You could compare the old with the new.

G: I think it's an intentional contrast. Can you compare garage sale to a part of your life or an issue? House is life, but garage is not the house. Projects, plans, hopes, memories, unresolved issues, but it's a family garage sale, so perhaps it's a metaphor for things your family have given you over the years that haven't been useful to you. Can you both weigh in?

D: I looked up balls. Tennis speaks of conflict. New word conflict in the family.

G: Recent.

H: I don't think it directly relates, but my dog will chase balls all day. I got the balls for my dog P. When people talk and are ignored, an argument usually sparks from that.

G: (Hotel) I like how you push back with local context, what the images mean to you. So these balls go the exact opposite of tennis. It's N., comfort, happiness; you only do this when you have time. It's a happy zone. Then there's Z, which is one of the coolest dreams I've heard yet. He's back and now he wants to marry you.

H: There's the tennis match back and forth, "Will you marry me, will you marry me?"

D: There only going to be one winner to that conversation.

G: No love in this tennis match. Then your dad builds this koi pond.

H: And asks me to fix it.

G: And you have all these young men who don't lift a finger.

H: When we were babies we took baths together. They frequent my dreams.

G: That fits the start of the dream. Is Z. junk to get rid of? Is he still following you around, nagging you up in your head?

H: No, no. I broke up with him in the beginning of 2013. It was taxing, there was turmoil. Maybe it's the burden of breaking up with someone, coming back. He said that he would kill himself.

G: That's incredibly controlling.

H: I think he appears nagging so that I can solidify rejection; when I say no, I mean it. There was a gas exhaust.

G: Did Z. attack you verbally; grind you down, in the process of breaking up?

D: Do you carry anything around? Second-guessing.

H: I tend to do that.

G: The tennis balls that you said were for your dog, it struck me that break-ups can be messy, and part of that is attack on who you are. Then you carry that around. Fish is a symbol for Christian, but this pond doesn't support life, a new place had to be made for a whole person. Instead of jumping around it, get in there and fix it. The meaning of the dream has to rise up in you. Sometimes that doesn't come instantly. Back to the backpack, what do you want to dump out?

D: Have you struggled with feeling forgotten?

H: Oh, yeah. Being taken advantage of, like my time doesn't matter. I'm expected to do things, making food for someone, or not appreciated.

D: Z means, "The Lord remembers." I'm throwing out possibilities. Does God even pay attention? Does He care? Does He remember what I've asked Him for?

G: You love people but they don't love you. On some level, that happens to everyone.

We tend to receive what we give. You could have two kids with Z by now. Just think!

Take that question into your week: God is there something that you want to set me free from? This isn't enlightenment so that you have more power, this is God coming to you to tell you something to understand, and then make a change or a decision. It's hearing and obeying. Sometimes you get more understanding after you obey. It's God breaking into your story and moving you back to a wonderful story. You have a gift. I want to see more. When God looks at you, He sees His daughter. He had all the time in the world for this one project. God would say, "You are my absolute favorite. I think about you constantly, and you are what I always dreamed of. You are My dream come true. You are a fantasy." Song of Solomon is a love poem by a man about a woman. But behind it is

information about how love works. The Lover says, "You are altogether lovely, you are perfect and without blemish." That's what love says. When someone has negated who you are, cursed you, it's absolutely contrary to how He sees you. For you to have a wound, a torn garment, He's right there saying, "Let Me fix this, let Me restore you to the glory that's yours as My daughter." That's very opposite from what you might have heard us say, "What's wrong with this JMU girl?" You're gonna have your moment where it pops into your head.

H: Very cool.

Researcher Notes

I wanted to tell Hotel that a clear meaning to the true love dream was to not agree (hug) to a true love with a man until she finds someone whose life is submitted to God. The dumping out of past identity and knowledge seems to be a fitting prelude to a permanent romantic liaison. I did not tell her this meaning because I felt that it would be offensive to her. Dorothy agrees with this judgment call, and agrees that this is a very profitable interpretation to this dream. However, Hotel shows real depth in her interpretation that she needs to know what real love looks like. Her meaning is not so different from my meaning, and also informs her thinking about her current boyfriend. The key difference would be my adding weight to the statement in the dream about devoting his life to God. Her spiritual journey has already distinguished her from the typical privileged twenty-year-old college student. Hotel contributed the primary interpretation of the first dream.

The second dream seemed more difficult, and she seemed to lean on us more. She has a delightful manner of adding details or responding with well-conceived responses, not always in the affirmative. This demonstrates an ability to sense the correct meanings in a dream. While we did not agree to a clear interpretation she seemed willing to ponder it further.

Observer Notes

Her first dream involved falling in love with her boyfriend, N. It was a most marvelous experience. She determined, on her own, that it gave her a taste for what true love is like. It was great that she came up with this on her own. We added to this, which she was open to.

Her second dream required more digging. I became to feel uncomfortable with the idea that we might look like a psychic that just keeps digging until she hits on something that sounds remotely plausible. We try to consistently tell our participants that we are tossing out possibilities, but ultimately, they have to decide on the interpretation. Gerard reminded me that the goal is to get to the point where they are tossing out the possibilities, and we just agree, or challenge her to dig a little more.

Meeting 3
February 4, 2015, Harrisonburg, VA

H: When I have a cold, I'm super uncomfortable, I'm shivering and hot.

Dream

I was at the grocery store trying to put vegetables in a bag. It was falling through the bag, onto the floor, melting. I would wake up then the same thing. Chaos, fruit and vegetables. Woke up. Happened three times. Last time all the tomatoes in a row and I slept soundly. My body was not annoyed.

H: Many times it's chaotic shapes, upside down something, a messed up square, then when I sleep they come together into a mosaic as I get into a deep sleep. Layout is a recurring theme. I wake up exhausted from the chaos. Sometimes it's more chaos. Sometimes I sleep. I don't know if my brain is telling me, "We're trying to sort you out, but right now your body, your cells are chaotic." It happens as I'm getting sick. Seventeen puzzles I'm trying to put together, but it won't go. Huge people walking over me, they don't even see me. I don't know that they even hear me. I don't know who they are. It's rambunctious and I want to get away. The most common is the shapes coming and going. It's only me, there's no one else around. There's no one in the grocery store.

H: a warning dream, a message to my body; sometimes they indicate my downward physical spiral. Fruit and vegetables are central to my diet as a vegan.

D: dreams as God's view of us.

Gerard: This is an invitation to ask for wisdom, healing. Pay attention to the variances in characters. Ask for help.

Dream

On of my high school best friends, C., was getting married in my dream. I attended the wedding. I looked at the sign, "Congratulation, C. and..." My old boyfriend, W and I were there, went to a gazebo, laid down on a picnic table, talked about his friend who got married, like it was real life. We were late for the ceremony. A bunch of my friends were doing an organized dance. We sat and watched it. I saw his face. When I awoke I was comforted, because in the dream I asked him things I have wanted to know. It's often W.; he's easy to portray, he's happy and excited, smiling or crying his eyes out. I'm not very emotional, but W. is. My boyfriend isn't very emotional. He hugs me in my dreams and I feel great, but in real life I have no desire to be with him. W. means guardian, C. means purity.

D: This is testimony that you are loved. Be person-conscious more than event-conscious.

G: Perhaps this is about your emotional development with positive but secondary relationships. Stop for the one. Live in the moment.

H: Expressed real enthusiasm about the project, that she is gaining more meaning from her dreams. I think differently about my dreams now, for example, I look up the meaning of names, presence. I see my dreams at different levels. It's really fun.

Researcher Notes

These discussions range far and wide; we may not always hear the positive results; we have to have a long view in terms of the benefit of the project for participants. Without feedback we can't document positive or negative results, however lack of feedback does not equate to lack of results.

Meeting 4

February 19, 2015, Harrisonburg, VA

Dream: Series of five dreams over five days, similar dreams about boyfriend.

I dreamed that I was babysitting kids. N. was helping me. N. was being horrible. I was lying in a bed in the doctor's office. My shoulder needed attention. N. set in the next bed. A twelve-year-old African American girl with tall hair in a pony tail that I didn't know needed an organ transplant immediately. They needed N.'s bed and he wouldn't get off. I yelled at him but he ignored me. The staff tried to get him off. We left. He didn't give me the car keys. It was so not him.

H: In another dream he was talking to someone, he called them a jerk and then he hit them in the face. When I wake up after these dreams I have this weird distance from him. Then my distance made him distant in waking life. They stopped on Sunday, but it was a solid week of me dreaming that he was a jerk. We're fine.

G: Let's just say N. is comfort and rest. Let's not be literal, not boyfriend. You needed comfort in your shoulder?

H: This other girl needed comfort.

G: Little girl as a metaphor for the future. Something is growing. Rest is the seedbed of revelation. (Tells story of the benzene ring.)

D: Were you reminded of the last set of dreams about your boyfriend in high school?

H: I think that it was a warning to do something different in our relationship. I know that N is positive. The dreams made me feel something was off.

D: With Z. was it just a dream or other factors?

H: It was a series of disturbing dreams every other night. He would cheat on me or kill someone. Later they became more destructive; he blew up a building in one. They stopped with N., so I feel that I'm back to where I was. I'm clueless.

G: Were other people telling you to dump Z.?

H: No, that was my only clue, the dream. But it was persistent.

G: We don't do well alone; prophecy was given for use in community.

D: Prophecy is also insight into your life.

G: Prophecy is to comfort, encourage and instruct. Prophecy is looking past people's faults and seeing the gift that they are given.

H: My roommate felt it was a warning dream, but she likes N. If there were a problem, she would tell me.

G: So few dreams are literal. Are you forcing something? Not just N.; look at what you are doing; are you forcing a square peg into a circle?

D: Is there an area of your life where you don't feel good about it? You can't put your finger on it, but you have no peace, no rest about it.

H: School is great. No job or upcoming things.

G: I would look up shoulder.

H: In the dream it was hurting.

G: Shoulder: burden, responsibility, ignoring someone...

H: Ignoring someone! That fits shoulder and N's behavior. That goes with the motif of him ignoring the doctor.

G: If you're ignoring someone, they're not there. If you had a prophetic dream that you were ignoring someone, it could open your eyes. I'm asking God to speak to me.

D: When he talked about ignoring what came to mind?

G: Face is identity. Words are worse than fists. If you called someone a name that would fit that dream. Dreams often tell you that you're wrong, because you are being called to a higher standard, being compared to a holy God. This dream seems like it's showing you your bad, like you're gunning for something you're not supposed to have. At worst, you're not where you're supposed to be. I understand why you're looking at N, but I'm not convinced.

H: If he's in my dream I will remember it.

G: He can also stand for God because of the marriage metaphor.

D: What do you think?

H: I don't know. It was every night for a good five or six nights. But it hasn't happened again.

G: Pay more attention to details. Get the kindle version of *Divinity Code*. Be out of sync with your materialistic culture.

D: The Bible is full of metaphors, so it makes sense that our dreams would be metaphorical. Keep digging.

H: I remember my dreams fluently.

G: Does your shoulder hurt you?

H: It's completely numb ever since my surgery.

Dream

I was getting ready for a play with my family, no rush. I was outside with N and C (very blond hair). I was telling her to get out of the pool to get ready for the play. We were taking care of the neighbor's dog. N asked if I was taking care of B. (dog). He said, "Go say hi to the B." One was a tall brown dog and the other was a little white dog with brown spots. They were looking at us through the glass door. C. took my earrings, or I dropped them, but they were at the bottom of the pool. I asked C. to get my earrings since she was wet, but she pulled me in, playfully. I pulled up my earrings, a necklace, and a red ball, maybe for the dogs.

When we were on our way to the play we took a boat. The boat transformed into a huge marlin fish with the sword. It was an actual animal. It was so big that it had seats cut out of the fish, a hybrid boat-fish, massive like cruise ship size, prehistoric. We sat in it. It had vibrant colors. It jumped through the water, and everyone wanted to ride it. I remember the lobby of the theater. (Very colorful dream)

G: Preparation.

D: Yeah, preparation for something. You stopped to play.

H: It was all nice; not stressed. More things than I went outside with.

G: Let's say it's a story of preparation for what's next in your life. The elements of the dream are things being brought forward in preparation for what's next in your story. Maybe the marlin is what's next, or at least how you get there. Current gifts being brought forward. The jewelry speaks of a love that makes you beautiful in God's eyes. Love is transforming, when you realize His kindness and goodness. That changes how you treat a lot of other things. The pool is a classic symbol for cleansing. Sometimes it's things that have been done to you. I just finished Job, and this dream reminds me of a great sea monster. God asked Job if he accused God of wrongdoing. The point is that as powerful as the sea monster is, I am more powerful. The fish seems like a picture of God Himself. You're being carried by this impossible creature. The ocean is the world, but you carry the Holy Spirit, He lives in you. You are receiving daily downloads and you take action when you understand that it's a message. I wonder if this is a five-year plan. Is that crazy?

H: No.

G: Dogs are about love, but the jewelry is the better picture of love. C, who is like Jesus, N is victory. This is the good life; you can sell out and ruin a life. Part of being washed is transforming your mind, changing habits, or emphasizing things that are good already. I determined this weekend not to trade in hearing from God for TV. So it's a call to press in and a vision for this impossible, wonderful thing. The theater is heaven; this is not your home, so maybe it's a whole life story. The lobby is when you die. They call it your birthday because you're finally where you belong. Sword is truth. Truth goes before it.

Researcher Notes

This meeting dug up more possible avenues for Hotel to explore but did not seem to connect with any relevant meanings in her life. The first dream seemed very important, yet we did not find resolution. Dorothy was concerned that my emphasis on the nature of prophecy was too direct for Hotel's current comfort level, which is a reasonable concern given her mystical and meditative faith practices. This meeting is a good example of dreams that seem pregnant with meaning, an easy participant, and a lack of prophetic breakthrough on our part. Hotel made numerous concessions in order to arrange for this meeting, and appears to continue in the study not based on the merit of any given meeting, but based on her commitment to understanding her dreams. While I am willing to endure frustration in my personal search for God, I often doubt that others will do the same. Based on other feedback, it seems that the merits of the study lie in: an extended

time to talk about dreams and personal spiritual journey, personal affirmation and expectancy that these dreams will yield a benefit.

Meeting 5

February 25, 2015, Harrisonburg, VA

Dream

V and I were at a fair, and it was exciting. It was positive, food, people. We ate lunch together, she sat at a table across from me. She said, "I'll never give up meat," or something insensitive to a vegan. I didn't say anything, I just slapped her. She shrugged it off.

We walked through the fair and she ran into a guy who was in her 230 Math class. He approached her from behind and hugged her. She laughed, but then he groped her sexually. It went on and she was uncomfortable but she didn't say anything. She laughed nervously but didn't stop until I yelled really loudly. Everyone turned around but he didn't look up. I yelled again and slapped his face. I told him that he was a sad excuse for a man.

I walked down the railroad tracks, down the actual route to my apartment, went up the stairs, walked to my bed and laid down (and then woke up in my apartment in my bed).

D: V?

H: V is conqueror. Other dream forums talk about what the person means to you. I feel toward her as a little sister, so it makes sense that I stood up for her. It was a lucid dream, I chose to do everything.

D: When you are lucid dreaming, you are making it happen?

H: No, it's like somebody puts me in a situation, then I do things. I don't pick the setting.

D: Eating lunch at a fair with V.

H: I know that V has guy troubles. The molesting part isn't that farfetched. I am her voice of reason when she talks about guys. She recognizes bad things after the fact. I don't show love the way other girls do; I show it by actions. This was my brain telling me that I care for her, keep an eye out for her. She will tell me things, then back down, so I try to help her to stand her ground.

G: This is terrifying.

D: You have the potential for influence for good. You can be too harsh. We approach dreams as if they are from God; He is trying to tell you something. Back in the day names had real meaning, so that's why we go to the meaning. But I like where you went with this. It oozes prophecy; keep up what you are doing.

G: You said, "She doesn't know who she is." How do you address that?

H: She's a follower. She's very insecure. I don't tell her when to go eat. We cook together.

D: A practical suggestion: catch her doing something right.

G: We all need to go to God for peace and healing so that we can go into life from a place of surplus, not need.

H: What do you think of the traveling?

G: I see it connecting the dream to your real life. It's a tell; pay attention. I see an offer of influence to you as a woman (the slapping). Women in history have had incredible influence.

Dream

I was a first year orientation guide at JMU (FROG). I was moving the freshmen into the dorm where I was an RA. I asked if they lived in Aikenbury. I carried a light box. She lived in the first floor but all her stuff was on the third floor. It looked like a mall. She didn't understand how to move in. She asked what we were going to do for the rest of the day. I told her we were going to the convocation center. She quickly fixed everything, moved in.

All the FROGs were together, and the leader said we were going to have a FROG recognition time where you could shout out 'good job.' I remember saying that I would shout out to N. The freshmen came into the big waiting area, waiting for the big welcome celebration.

There was a pull-up bar away from everyone. I did ten pull-ups really easily, then a muscle-up with the bar below me. I said, "Yeah, me." Some of the freshmen saw it and clapped, but I told them to stop. Someone brought up a video on Facebook. He was from another ethnic group, with a red sweater. He showed me a flip he did with a perfect landing. I did a Facebook comment on it and wrote, "T'is cool." (I would never say that.)

H: I wanted the pull-ups to look like I had done them before. The FROG interview is Friday night. It's a really enthusiastic volunteer job. It's really competitive. It would be like me to help the girl, and to motivate her, which she did. My personality was in it.

D: I see similarity to the last dream. You have responsibility. It speaks of you being well equipped.

G: I see a 'little people' theme in both dreams. There's a rescuer in there.

D: That's what I see.

G: Have you thought about that?

H: More of a guide. Diverting people away from a hole.

G: Coach? Of what?

H: Yeah. Of the right thing; of the schedule, of progression.

G: Life coach.

D: The walk home in V's dream; it's along the way that you have opportunities to cheerlead, to coach. Sometimes it's a picture of how he sees you, and the opportunities that you have.

G: But it grows from paying attention, seeing people in their pain. You can see others because you're not in a fog. I was a stranger and you took me in, I was hungry and you fed.

D: You have gifting that is being highlighted in these dreams.

G: The pull-ups are something that's coming and the new friend does even more. Is there an indication in this dream of what those gifts are?

H: Motivation.

G: Affirmation—the shout out.

D: She was so disorganized, but you didn't get worked up about it. You looked beyond their faults to what's next for them.

G: A woman of unusual strength.

H: Persistence.

G: Whom does the kid represent?

H: acknowledgement

D: People need to be affirmed. A lot of insecurity out there.

G: Would you accept an international connection? Some things are possible overseas that are impossible here.

D: Someone outside your typical sphere.

G: Innovation. Pioneering. Does frog mean anything to you?

H: If humans had a cricket's ratios they could jump a mile.

Facebook Exchange, March 7, 2015

G: (Her nerves in her left shoulder went completely dead after a collarbone surgery/implant. This came up in her dreams. We prayed for her shoulder at the end of a dream interview. She said "yes" to prayer but was pretty weirded out about it by the time I finished my very short prayer from across the table. I didn't touch her or close my eyes, but the whole thing was foreign to her. That prayer is right up there for most uncomfortable for everyone. I felt maybe I had made a mistake.)

H: God is good!! March 2nd I got all the feeling back in my shoulder and I feel completely normal. Some minor pain because I haven't felt that area since November, but it's becoming a shoulder again!! So thank you for your prayers and thoughts. Also, for a week I haven't remembered any of my dreams. I thought it was midterm stress, but when I wake up I've got no recollection of any dreams. I had maybe just a flash, like a person's appearance, but no usual vivid dreams. Any ideas on what I can do?

G: Hooray for working nerves! He loves you and He knows you. If you want more dreams the main thing is to ask. Also be open to waking visions, words, songs and impressions. As you see in nature He's super creative. Review old dreams and ask for understanding. I see you teaching others what their dreams mean, so get better at receiving directly in the daytime. We can talk about that. If you want more dreams then attach faith to interpretations that you know are correct and take action like when you dumped your beau because of your dreams.

H: Okay!! Sounds good. I will work on that over this spring break. Thank you!

Meeting 6
March 18, 2015, Harrisonburg, VA

Dream

I was walking around with N. We had rented a blue van. I parked it at the apartment but it got towed. I went to get money, but when I came back they had towed my car.

D: Did you have a sense?

H: Not really. N. visited me and got towed, but we intercepted the guy and gave him cash. That was two weeks ago and I had the dream last night. I was genuinely scared that my car was towed.

G: I dare you to use that book (*Divinity Code*) that we just gave to you.

H: I hesitated at vintage car because the van was that blue color that you don't see any more. My relationship with N. started in my apartment, so that makes me think of apostolic. One was "authority issue," and I feel like an issue with N. is unevenly yoked, as in taking care of each other. He's not doing the same that I am.

G: I feel good about this dream.

D: When we see modes of transportation we think ministry or project. It seems significant that it was not yours. Blue is significant...

G: Did you pick one meaning for blue?

H: Complete is the most relevant.

G: Did it bother you?

H: I woke up alarmed.

D: God speaks in our dreams. Jesus told so many parables from whatever was going on. It makes sense that in the recent past you had a vehicle towed. God is taking stuff from our lives, because it's personal and He has a message. It's for you. I don't think it's about being careful where you park.

G: It seems to be about something coming to an end. It's a warning dream.

H: The mussel project is a big deal.

G: I feel like the answer to this dream is already in your heart, something that thrills you. Something new that you have that you didn't have before?

H: I brought my fish tank back to school. I have no connection there. In the dream my fish tank wasn't there, it was wallet obtained, money given.

D: When I think of blue I think God-ordained.

G: I'm on board with project.

H: I have to complete a project, send it on its way before I start another project.

G: This is a conversation, so ask, "What's up with the blue van?"

D: I think this will come clear to you.

Dream

I was at home in the car with someone else driving. I knew exactly where we were. I was in the back right seat. My boyfriend was in the passenger seat. We stopped at a light and I touched his hand.

H: That night my roommate had accidentally contacted him on social media. She said that he was annoying. I flooded back a lot of emotions, including possessiveness. I asked God why I had all these feelings. I doubted myself. There were four people in the car.

D: Was it comforting?

H: Yes. I was perplexed. I reached out for him.

D: Because you needed to.

G: You needed what?

H: Comfort, closure, safety, affection. I didn't get anything in the dream.

D: Was this the boyfriend that you dreamed about?

H: No.

G: This is interesting. This is loaded.

H: You could go other way: God is telling you to reach out to him, or God is telling you that you are done because there was no reciprocation.

D: Does one feel stronger than the other?

H: No.

D: She prayed.

H: This was a dream that I asked for.

G: You have two sets of relationships that need closure, old boyfriend and current boyfriend.

D: I wonder if the time is coming to deal with him. Something will come to a stop and that will be the opportunity to reach out. You've mentioned twice tonight about being unequally yoked. That's new. Is that new?

H: Yes, it's a new thing, we're not top priority, he doesn't reciprocate. He's not putting in that extra umph.

G: I encourage you to compartmentalize relationships, time periods, commitments. Don't mix categories and commitments.

D: Something else stopped you. It was natural to touch. The opportunity will present itself naturally.

G: It's hard to resist "home" as being literal.

D: As a mom and a friend, I would say, "Don't dredge up a lot of stuff." Knowing that you asked God for help, I say, "relax, it will be very natural."

G: I wouldn't take the touch literally.

Post-Test Survey

- 1) Commitment has been stronger. I care more than normal. I care about the individual pieces. They mean more than I expected. I thought they were anecdotes or inside jokes.

- 2) You guys. I haven't used anything. My freshman year I used a website but now I don't even remember what it was.
- 3) Several times a week now. For one week I had nothing. I would open my book and write DR for "don't remember."
- 4) Sometimes.
- 5) People's presence is different than you expect. Name meanings. It's not always about you; it could be for someone else, like the dream about V. and our relationship.
- 6) Certainly the dreams with Z. in high school. The fish boat to the movie theater. While we were throwing around ideas. As we talked options things made sense.
- 7) The one with the railroad, when I was walking home. The travel was important, walking the path. You had been adamant about the railroad, but that wasn't it.
- 8) I've had a lot of dreams that I get closure, like the wedding with W where we stared at the sky. The hug.
- 9) If you claim that breaking up with W. was a mistake...but that doesn't work. Long ago, I had a warning dream about my teeth falling out. I connected it to not wearing my retainer.
- 10) The one with V solidified my meaning to her and what she means to me. I've had dreams with my brother. They emphasize my relationship, clarifies. The one with Noah about knowing God, and the hug as the definition as love.
- 11) This book. My note pad is like a detective journal; I need a big one. I plan to do this for a long time. I'm getting a lot out of it.
- 12) There's a ceiling of what I can do. To a point.
- 13) Yes
- 14) Maybe if I had given you the dream before we met. We get a lot from talking about it. The meeting amount is great. I don't think the people matter; it works for various people. It would be interesting to have all Christians, all something else, see how they compare. It's been great.

Researcher Notes

Hotel entered this project with a terrific commitment to dreaming. The biggest change, perhaps, was her prayer about W. before God answered her in a dream. When we first met she expressed a very Jungian/subconscious view of the source of dreams, and now she prayed, asking God for an answer through a dream. She seemed mildly bothered that the dream was unclear, but was willing to accept Dorothy's interpretation. That was probably a significant benefit to her tonight.

Her commitment remains high and her confidence in her ability to interpret her dreams remains somewhat modest. Clearly we have blessed her by taking time to focus on her dreams and by digging up more insight with her. She clearly feels attached to us as her dream team, which is great. Catching her at the beginning of the semester was probably essential to the success of this project.

Observer Summary
March 30, 2015, Staunton, VA

- 1) 2.5. She came in interpreting them, but it was based on them being from her subconscious. She changed her thinking on that, to some extent. Third or fourth meeting, maybe fifth I felt disappointed because it sounded like it was back to her subconscious. Then the last week she asked God to speak to her in her dream. So she made some progress.
- 2) 3.5.
- 3) 3. Because she came in already very interested in her dreams, showing a desire to understand them. She came into the study with the greatest amount of interest in dreams of anybody in the study. She displayed the greatest commitment to her dreams.
- 4) 3.5. The whole thing with V., and her ability to connect to her role in V.'s life. That role was affirmed and she recognized that.
- 5) 2. I'm not so sure about that. At the very end she asked God to speak to her about an issue.
- 6) 2.5. I don't think God was ever a yin/yang force to her. I don't know how attuned she was before to Him being at work in her life. I think that our frequent reminders that perhaps God is speaking seemed to be received.
- 7) 2. We saw one incidence, so that was an increase. We don't know for sure how much she might have prayed before as a result of dreams. She gave no indication that she did until that last session.
- 8) 1. Dumping the boyfriend happened before the study, so that doesn't count.
- 9) 1.
- 10) 2. We talked a lot about that. She listened. How much she owned is hard to say. There is an increase. I wish she gave us more feedback.
- 11) 3.5. Because of V., W. reaching out, the freshmen. We saw a lot of that.
- 12) 2.5. Certainly the last part; she was entirely open and willing to hear what we had to say. The first half I didn't see any evidence – that's a 1.
- 13) 1. She didn't have bad dreams.
- 14) 3. I sensed, especially as we continued, because she could run with things, like V. She didn't need a lot of help from us.
- 15) 3. The train tracks, she disagreed with your interp. We didn't see a lot of dreams about character flaws.

II. Positive Result. I kinda' think so, to a small degree. With a lot more time she would have come further. She's headed in that direction, primarily in the last couple of weeks how quickly she grabbed ahold of what we said (V dream), and the fact that she prayed for guidance. That was positive.

In the dream where she hugged her boyfriend, she came up with a lot of that. She felt that she tasted true love. I think that is something that God would do. She said, "It's cool that I was able to experience something that I can copy. It's something that will mirror itself and I'll say, "Yep, that's right." Relationships, especially life-long

relationships are extremely important to God, and of course He would weigh in on those kinds of decisions.

We saw insight with the V. and N. (true love) dreams. She received encouragement in her role in V.'s life, as an RA.

III. The only real change would be the length. I feel that, given more time, the potential was there for her. I think she got it, but she has to be willing to put it into practice. At some point it's on them. I would be more direct with the Hotels. We were direct and open. At one point I felt that we invited her to a water hose and opened up a fire hydrant; prophecy, being used by God. She's not ready for that. I would suggest that she spend more time reading her Bible, to learn God's metaphors. She came in with the belief of the psyche and self-knowledge; that could be hard to let go. I think she is profoundly interested in dreams, but the idea that they come from God is new. I would encourage her to move on with the Lord, to spend more time in prayer, find a good church, read the Bible, pursue Him. As she does that she will recognize more of what He is saying.

Being able to hash through her dreams. The suggestion that they came from God put a different spin on things, particularly in terms of her relationships.

A realization that maybe some of these really are from God. That she was able to consider, and ask for an answer in a dream says that it was successful.

IV. Yes.

An appreciation for even believers being at very different places in their walk. A desire to see someone who isn't very far along to move further along. To see dreams help them move further.

With every one. Every experience is valuable. Every opportunity you have to hash through a dream is good.

No changes.

Yes. I like my role as assistant. So many times I had absolutely no idea where to begin. In terms of a more active role, perhaps with more experience I would have the confidence to go out on my own. If I knew the dreamer well, I would and have, risk more.

V. You have to be very cognizant of the participant's starting point, in terms of spirituality, so that you don't give them too much. Use language and terminology that is more secularized. Allow the participant to give indicators that they are farther down the road than you projected. I didn't sense that she was turned off or bothered. I think that we lost her when we pulled out *Divinity Code*. She had no reference point for many of the

terms. I don't think she was overwhelmed at any point. I think it's a matter of really paying attention to the clues along the way. There were some.

Follow-up Survey

May 14, 2015

- 1) Since the project I haven't been writing my dreams down as much but I will type them into my phone if I remember to. Having fewer dreams but I'm not giving myself the opportunity to remember them since writing them down helped me remember more things.
- 2) Less sadly.
- 3) The project was definitely helpful. I love having dreams.
- 4) More confident to attempt to interpret. I know much more than before.
- 5) Around a 3.
- 6) Not often but if the dream topic comes up most of my friends know that I have a very active dream life and it's fun to talk about it.
- 7) That sounds really interesting. I would look into it.

INDIA

Summary of telephone interview previous to project

January 15, 2015

I'm edgy about getting analyzed by the doc. It's like exposing your soul. It's kind of that way. It's like lying down on the psychiatrists couch. When you share your dreams it's very personal. And that's the joy of this thing; I think everyone has missed you you're so far away. When everyone was dying we were constantly on the phone and we started to get to know each other. It was kinda' bizarre. So that part is really cool. Any touch is good. (Sisters) were the two that I was on the phone with all the time.

G: Freud and Jung are the dominant forces in dream interpretation in our culture. But biblical dream interpretation doesn't agree with their perverse bent at all.

(discussion and prayer: sleep loss due to pain from medication.)

Meeting 1

January 23, 2015, telephone interview

Pre-Test

1. Christian, follower of Jesus.
2. It's changing. Because I'm reading this book. Dreams are given to us to encourage. They have always been interesting, but now they are useful.
3. *Understand Your Dreams Now*, Doug Addison. The Bible, but I've never used it as such.

4. Several times a week. Physically and mentally I am sensitive to everything. Violent and graphic images really affect me.
5. Sometimes.
6. Initially I simply wanted to help you accomplish your goals, but it's expanded now to wanting to know and go forward in my life.
7. A dream about Annette, I didn't see her face. (Her death has been hard for me. I have had two dreams about her.) She was getting married, and another was a birthday. I felt like He was saying, "India, rest, she is with me." It's been a real blessing to me. It's been healing. The meaning seems very clear to me: the bride of Christ.
8. A time when you rejected a meaning? Yes, I've done that, because the Holy Spirit in me said, "no."
9. I'm afraid of horses, and two horses walked into my house. I was folding a towel, tucking it into their collars. That felt nice because normally I'm afraid of them. Another time, at the wedding, we were supposed to pose for a picture. I said, "I need a big guy to stand by, so that I look better." It made me feel better to say that.
10. Challenged personal beliefs? Don't know
11. Describe a positive outcome: see number seven.

Dream

We were told there would be a flood on our side of the street. I looked out the window and saw a car racing wildly down into people and cars. It stopped by hitting things, not sure what. We hurriedly put things on top of furniture and counters. We were in the old house. (Daughters) were there, and we picked up upstairs.

G: Most dreams are about you. Old house is interesting.

I: We lived there longer than here.

G: Why isn't it in your house now? House is a metaphor for life, old house is commentary on the past. The story is about the flood. What's a flood?

I: Holy Spirit. I know that I need my life to take a big turn, and walk in the Spirit more. That's why I want (husband) to be in this study too. Now I don't have a job, I don't know what's next. Water is washing. It doesn't feel like a flood.

G: It can also be God sweeping away trash, or friends and family through death.

D: What were you feeling?

I: Some panic, not hysteria. The car was upsetting.

G: Picking up upstairs is an emphasized image. The hand of God sweeps things away, and your hands put things in order. Your interpretation is amazing. Do you remember Jacob's ladder?

I: He was upset.

G: He had wrecked everything. The thing that hit you is that you want a fresh flood of Holy Spirit and your dream ends upstairs. The ladder is the image of yes, you have access to God, where you are putting things in order at a higher level.

D: This flood, this hand of God has come through your life, and it has been messy and painful and scary, these people dying. Your part in this is to participate...

I: I took Mom to the hospital; I had a hand in all these changes. That's really interesting. I felt really weary. That's a good interpretation.

G: Matthew says that Mary pondered these things in her heart. She carried it around.

Dream

A was getting married, but I never saw her. We all had to come inside the church doors. It was a big white, old church, like *Little House on the Prairie*. There was this big wide descending staircase where we had our picture taken, on the staircase. I asked to be by a big guy, because I looked better that way. There were a lot of men to pose with.

I: That was very liberating, a celebration that A was getting married. The big thing was that A was all right.

D: It's a happy day for A, as the bride. Think about how a bride feels on her wedding day.

I: I knew that it was her thing, because she had gone, not me. It's funny how tiny words can mean so much. The pictures were about losing weight.

G: A picture is God saying, "I want you to remember this."

D: Now you have something to carry with you about A. What a gift!

G: I think that you will always look better when an angelic host who is there to take care of you surrounds you. You're back on the staircase; access to God, angels...

D: That's super cool.

I: I'm crying.

D: He loves us so much.

I: I was wondering why there were so many men, big men.

G: As you look to God in your weakness, He is strong.

I: I love the image you got. You're getting good at this.

Dream

S. came into the house and said, "Ready?, impressive." There were two horses, I'm finishing folding the second blanket, it's a small blanket, and tucking it into his neck. He was surprised, that I was ready, I guess. I opened a box of items that had been in a letter, they were all numbered: garden hose, sign, faucet, #1 hose, #2, and #3... I can't remember all the items, but I had seen them in a picture before. They were all for A.'s birthday, not me. She was behind me; I couldn't see her.

I: I don't know why it was A.

D: S. means "God has favored, or, the grace of God."

G: Grace is in the house, almost like a greeting, "Blessed are you among women, India."

I: There was definitely a greeting.

G: Horses get mixed reviews in the Bible.

D: Horse is usually negative in *Divinity Code*: looking to the world, the flesh, not looking to God, swiftness, strength, power, authority, famine (black horse), divine (white

horse)...these horses perhaps represent looking to the world, but blanket is covering and authority. You are placing that covering on this worldly whatever. Covering is the Holy Spirit.

I: In real life I'm afraid of horses, which is not the Spirit. How often do we watch television when we should be doing the opposite?

G: Two is witness or emphasis, so the horses figure prominently. Neck is emotions, vulnerability. This catalog of stuff... The photo before and A. behind you both sound like the past, so are we looking back on something in your story.

I: It's probably a letting go. I don't like to keep a box full of things I don't need emotionally. You can't be healthy if you do that. I have had a burden for S and his family. He has lost his mom and his dad is ill. I think this is somewhere in there. She had a bucket-load of stuff to let go; we need to be that water for S, and they are very isolated. I don't know if it's a prompting. Some things seem literal, but I know there are deeper things when it comes to the Lord.

G: I have a few literal things. God is smart enough to know that when he brings up S that's going to create a response in you. I don't have a problem with dreams multi-tasking.

I: My last dream doesn't make any sense. (We ran out of time).

Researcher Notes

While India expressed modest confidence about dreams and their meanings she had little difficulty interpreting them at this, her first interview. She has traveled in Charismatic and Pentecostal circles for many years, so the voice of the Holy Spirit is not foreign to her, nor is the Bible. She readily received meanings that she did not generate, and demonstrated a real expectancy that God wants to do more in her and for her. In the very first dream she translated flood to Holy Spirit, which is not just a good interpretation, but also a meaning that doesn't carry condemnation, the obvious meaning of flood. She demonstrates a ready reliance on both the goodness and the sovereignty of God.

Observer Notes

India's description of her journey with dreams sounded much like my own. Not long ago, they were merely interesting, or amusing. Since beginning this study (or since Gerard started discussing this study), she has begun to view them in a very different light. She very quickly grabbed onto the idea and belief that God is, in fact, speaking to her. Because of her previous knowledge of the Bible, as well as a deep, mature faith, she is already able to offer possible interpretations of her own dreams that are biblical and consistent with our understanding of the nature of the Holy Spirit.

We were still able to help with the interpretation of one of her dreams, which seemed to bring comfort (having had difficulty dealing with Annette's death).

Meeting 2
January 30, 2015, telephone interview

I: This is a dream I think I've figured out. I feel this is a spiritual growth thing, God talking to me, and me learning to listen.

Dream

I was given a beautiful orchid. It was gorgeous. I was asked to help to move the plant. It was far away and difficult. D. had to drive the big truck, a semi that was going to carry the flowers, but she had a bad knee. So I would have to do the shifting, first gear, second gear, third gear, and fourth gear for her. So I had to work directly with her driving, and I had to do the shifting, with my right foot on this big truck. We had to work very closely and there were all kinds of difficult weather and bad roads, slushy and muddy, rocks and hills.

I: When I woke up it was very clear what it meant. He wants me to work it out with D, and it may take some work! The Lord was putting His arms around me and saying, "India, this is your friend. You do not need to back away. You need to embrace it. Love your friend."

D: Isn't it cool that He cares, that He's involved. When we ask, He does have an opinion.

G: I love this story of two orchids.

I: We both love flowers. It's about God, how much he cares for us.

D: One of the definitions is passing glory of people. I like that image.

I: It does have to do with glory. It's temporary, so friends should be precious.

Researcher Notes

India did ever bit of the heavy lifting in this interview. She came to this study with such a sense of holy expectation, and God answered her with dreams and interpretations given directly to her. She expressed her gratitude for the fellowship and support in this new spiritual venture, but this displays her pre-existing facility with the voice of the Holy Spirit. She also exhibits a ready willingness to change her thinking and activities, even when it costs her, meaning that she has no resistance to hearing whatever God may choose to say to her.

Meeting 3
February 6, 2015, telephone interview

I: People constantly come here, around food, and our daughter's friends. Needy people. People are drawn to us. It's natural for us to be hospitable. Neither of us have been resting well.

Dream

We were in a bookstore or an art gallery, very clean, with (husband). We lifted pages apart, like the clear pages in an encyclopedia. They were of dignitaries. The pages were stuck together. People said, "Oh, look at that. You shouldn't be doing that."

I: The face of evil is uncanny. Even in the nightly news, darkness is very obvious. I felt that I was right to see this, as if I was exposing the truth. The Holy Spirit shows you things. There will be persecution.

G: A gift of discernment.

Dream

I was responsible for putting up two tents in this wide-open sunny area, like a flat desert. One was for (mother-in-law). We questioned whether she should be in a tent.

(Discussion of mother-in-law. India took action on a previous dream, seeking reconciliation with a friend. Her friend seemed to make light of it.)

G: This crisis with (mother-in-law) is a time of testing in the body/tent. It's not easy. It's a word of reassurance that He is with you in the desert/testing.

Researcher Notes

These two dreams are so rich. She feels she is a baby in dream interpretation, yet her understanding is loaded with insights from the Holy Spirit, Scripture, and a desire to obey God. This means that she already owns all the tools for dream interpretation. She demonstrates spiritual maturity, humility and a hunger for more from God.

Meeting 4

February 14, 2015, telephone interview

Dream

Be kind to others, like a reminder. Promptings. It was like I woke up with a word.

I: That's a good reminder. I have memories of harshness that I don't want to be.

Dream

I dreamed about B. (the dog). His loss is large. I was with him. I don't know what we were doing. He was very affectionate and responsive.

I: It's hard to let go.

Dream

I was setting up and arranging a side table with desserts and water with ice. First I had to clean everything, and then I had to choose dishes.

I: That's stuff we do all the time.

G: You're a caterer. A servant?

I: That's one that I know that I am. It's funny that it was a side table, not the main table.

G: Sounds like small things.

I: I feel like that's my life, I don't have an assignment. I do a lot of odd things. I don't mind, but I do wonder. I would like to be more active.

D: One possibility has to do with cleaning, things that need to be dealt with before you get to work again.

G: Preparation, get ready. There's a feast coming, but get ready.

I: (My daughter) said she loved Bentley too much. She was always with him. Sometimes we speak things we don't even know. She needs more in life. I need to be tuned into the Holy Spirit so that I know what to say and when to say it. There's the first one I want to be used for, but strangers are okay too. Being told to be kind is significant.

G: It's so cool that (that word) was not a riddle.

I: We have been married thirty-two years because of the Lord.

G: You don't have the responsibilities you've always had because there is something more important right now. Find an ocean, a tub, or a quiet spot where you can spend time with Jesus.

Researcher Notes

This "obvious word" to be kind to others seems like a real breakthrough to me, because she clearly heard God's voice even though it wasn't a dream, vision, audible voice... It breaks my rules about night riddles and metaphors, but He doesn't live in my box, so I am thrilled that she had complete confidence in this word. Some would doubt it. I was pleased that India was willing to dig into her second dream despite feeling discouraged. I didn't feel that the meaning of the dream was obvious, but I felt good about the interpretation I gave. It remains to be seen if it is valuable to her, but I see potential for that. I think that she still needs rest on more than one level.

Meeting 5

February 21, 2015, telephone interview

Dream

I was talking with my daughter and her rabbits had multiplied. There were one hundred of them.

I: I feel this (meeting) is a blessed event, because you take this seriously. I feel that I need to quiet myself before these meetings. It's a treasured time.

G: (later text message conversation: “Attaching faith to rabbits. Send one perfect husband (for her single daughter) and 100 perfect grandbabies. I: Careful now—those are big numbers—but amen to that godly husband. G: Great grand babies. 100 is perfection. I: Oh, right on.)

Dream

We were driving on a windy mountain road, going up in a small car. The tall trees on the hill were beautiful autumn colors. There were cars ahead and behind. I knew that I needed to turn around. I found a turnoff to turn around, and waited to go the other way.

I: It was clear when I woke up. There were many cars all going the same direction, but I had to turn around. It’s like being a Christian; you often have to stop, get out of the flow, maybe help someone else. It’s about listening, as opposed to doing carnal, easy things. So many of us were doing the same thing, so something you are caught up in. There was an urgency to get off the road. I didn’t have a word about why to go the other way.

D: Be watchful for something while you are going about your business. It may hit you at some point.

I: Be sensitive. When God taps you on the shoulder, you need to follow Him. I think that I was raised that way. It was urgent to get off.

D: You are doing a lot of good things, but I’m going to ask you to change directions. This is a very cool dream.

G: Here you are waiting again.

Dream

I woke up with this chorus verse, and I have had a wonderful time with God. I had to look it up. “Yahweh, Yahweh, we love to shout your name, oh Lord.” *At Your Name*, by Bill Wickman. Chorus: Lord of all the earth, we shout your name, filling up the earth with endless praise. Yahweh, we love to shout your name.

I: It’s an incredible song. It made me happy. God gives me gifts like this, it makes me able to survive, rejoice and be glad, even in the face of dark world events.

Researcher Notes

I appreciate India’s freedom to receive a word from God in a new way. She recruited two other participants for me, so she has been a huge help, but she has also taken this project as a real opportunity to meet God. We did not discuss the first dream because it seemed uninspired to her, but I feel that there is a promise in it.

Meeting 6
February 28, 2015, telephone interview

Dream

Two men at different times, over the period of a day and a night were trying to court me, taking me on dates, going to a nice restaurant and driving somewhere. They were trying to woo me.

I: After I woke up I felt it was something about making choices. It was bizarre. Being tempted, perhaps. It's vague, but I can still see a restaurant.

D: Were you uncomfortable?

I: No, it was a story. This nice handsome fellow brings flowers and wants her attention. Up pops another one. They were both nice looking. They wanted my attention, wanted to please me. I feel disappointed in my memory of dreams. I don't feel disappointed in this project. I shared with a friend about this. It was an opener with her, because I feel that God is talking to me. I feel you have opened a chapter of growth in my life. It's been a blessing. Sometimes I wonder if I don't get something from the news. I want to be open.

D: I sometimes wonder if every dream is from God. I read in Matthew about Jesus in the boat with His disciples. He warned them about the leaven of the Pharisees. He still didn't spell it out for them, but He used their events to illustrate something. It hit me; that's what happens with our dreams.

I: It's a reminder to talk less and really listen.

D: I thought it was funny that He didn't spell it out for them. That's what it feels like with these dreams, "Could You just use plain English please?"

I: Sometimes we're slow to get it. I want to listen.

D: I want there to be three men, then it would be really clear.

I: I know.

G: Look at the elements.

I: It was part of a date.

G: Let's just say that embedded in the images are clues about the message. The images seem benign.

I: I was thinking about the beautiful face of evil. When I woke up it made me feel about being on my guard, like when people try to seduce you. I'm married, I have a husband. New Age people speak in really flowery language. The ways of the world and the ways of God are getting more divided. I felt that it said that even though things are laid out beautifully, there is a choice coming. It wasn't unpleasant at all.

D: That makes sense.

I: I couldn't have made that up. I don't think God wants us upset. It seems like how we respond is becoming more serious. I don't mean to preach, but eternity is always knocking around me.

G: You weren't eighteen again in this dream?

I: I don't think so. I think I was this age.

G: If you take this dream in the context of many of your past dreams, perhaps this speaks about choosing what He wants when faced with more than one good choice. Dating is rather unreal.

I: I think most people don't like dating.

G: I think it's interesting that dating is a negative image for several reasons.

I: It was a pleasant dream. Maybe I need Tom to take me on a date.

G: What if those possible futures are already courting you? What if there are already two things drawing on your heart?

I: I have two daughters that I really love. They are so close physically.

G: Where do you go from here?

I: I always pray, "Show me," and often He reveals things.

G: A friend of mine said that she expects to hear from God.

I: I had a prophecy long ago. They didn't know us. One of the things that God said to me was regarding praying continually, and not to let His revelations slide by, but to pay attention. Also that I was going to the sick, the lonely and the depressed. Those were certainly true. It does seem like there is a running theme, pieces.

Post-Test Survey

- 1) Yes. I think I'm more positive. I'm barely scratching the surface. I've really just begun.
- 2) The Bible.
- 3) Every time I have them. Occasionally.
- 4) Sometimes.
- 5) It's not just fiddle-faddle. It's a useful communication from above. My eyes have been opened. I took it lightly before. Isn't it sad to think that God's knocking at our door with good news and we don't open the door. You and Dorothy have been a help, and Addison's book. Slow down, take a word, and image in a dream. My most exciting one, it made me really happy at the wedding with A, and the big men being angels. It seemed so obvious after you broke it down. You can say a word and not even see what it is telling you. That (dream) was very, very cool. You have been given a gift and I'm excited about how God is going to use that.
- 6) On my own? The biggest one in terms of my heart, a healing, was A.. She was here for a year, dying, so I needed healing. Feeling like He had her, cradling her in His arms was a huge "aha" for me, something that I needed. To the end, she was unconvinced that God would receive her. (Her husband) was really hurt by it.
- 7) I don't know, but there have been.
- 8) (The dream with) A.
- 9) The one with the cars, but I had to stop and turn around. It was stop, turn around. The message was to be strong in myself, listen, not just go with the flow.
- 10) I have been in a recovery mode from losing five people in two years. I have peace about Mom and Dad, but A. was heavy. The other two I was called to minister to. But I needed healing with A.
- 11) I intend to continue journaling. I am more faithful at it. I want to make this part of my prayer journal. If I relax and allow the Holy Spirit to work through dreams my

sleep can be more effective in forming who I am when I'm awake. Sleep can be used for more than just restoring yourself physically.

12) Yes. I do feel like I've been given tools, suggestions, and insights. Not that I won't call you. I was cautious coming in, but it's been lovely. Initially I wanted to encourage you. I needed a little push then it's become a whole bunch of snowmen.

13) I would think that some people would be slower than others. Addison's book is really good; it might be good to read that first. It really prompts you. Write down everything in dreams, it's so key. It was good for me to spend some quiet review time to get focused before we met. It's like a time of meditation to be ready to receive. It's kind of deep and heavy. That's been helpful for me, and I didn't realize that at first. For me, this is pretty spiritual. It's good to get quiet with yourself before God if you're going to learn. It's good to take notes on the interview, so that you retain all the comments. I think it's gone well. I can't really criticize much of this process. I would be valuable for it to go longer; maybe seven. Four weeks would be frustrating.

Researcher Notes

The dream itself lacks a clear coloring of the meaning, so India had to provide the direction that would determine the interpretation. After discussing it at length we agreed to the meaning that India initially proposed. It encourages me that she knows the voice of the Holy Spirit and confidently expects further guidance. We agreed that she seems to be getting a piece at a time of a bigger puzzle.

Only India received Doug Addison's book, *Understand Your Dreams Now*, and she referred to it repeatedly, and in the post-test. It gave her a beginning basis from which to understand her dreams, and perhaps served to validate Christian dreaming. It seems almost unfair to have withheld *The Divinity Code* from her, since her loyalty to and mastery of the Bible would indubitably confine the *Code* to its intended use as a Bible concordance, not a dream dictionary.

I expected India to express more confidence both entering and exiting this study, based on her walk with God. Instead, these meetings with her seem to demonstrate that while she very much viewed this as a holy exercise, it was only an introduction to the process of dream interpretation. Conversely, humility and receptivity are both childlike characteristics vital to hearing from God.

Observer Final Notes

India observed, "If I relax and allow the Holy Spirit to work through dreams, my sleep can be more effective in forming who I am when I'm awake. Sleep can be used for more than just restoring yourself physically." That's quite a statement. She started very unsure about this, she participated in order to help Gerard but she ended with a statement like this. That says it all. This was a new avenue to hear from God.

It was helpful that she came in with such a strong understanding of the Bible. When she gave us an interpretation it sounded like something the Holy Spirit would say. She came in like most people; dreams were never something that she had taken seriously. Right from the get-go she started to recognize that perhaps there are messages from the Lord in our dreams.

Addison's book really set her off. That may have been what changed her thinking. She had begun to read it, so she was well prepared. Even if she hadn't read it, maybe it would have taken longer, but she would have been on board.

We made her cry with an interpretation at our first meeting. She referenced that dream in the post-test as the most exciting dream. When I think about all of our participants it seems like the first time we met with each of them there was a really significant dream. Other weeks we struggled to find meanings. It's hard to know why. It may be that they picked a really epic dream or recognized that it was significant, so they were cherry picking. As time continued perhaps they gave us whatever came. I don't know if God gave those dreams the night before we met. Either way He used them. We are completely out of control in what they bring us. We have zero control. For all we know they make them up. I don't think so, but we have no proof. I really don't think they are making them up.

With India, it's amazing that she started out with a dream that was so significant. We want things to be a certain way, but it doesn't work that way. To go back and say what God did and why...sometimes we have epic dreams and sometimes we have seemingly ho-hum dreams. But if God is speaking how is it ever ho-hum, unless they're not all from Him? When you read the Bible some passages scream at you, but other passages not so much. It's all in there for a reason. Therein is the value of writing dreams down; time changes things, God's Word is alive. The Holy Spirit is in it. That's the cool thing about dreams then, we hang onto even the ho-hum ones.

India began the last meeting with the statement that she knew the meaning of her dream as soon as she awoke. It was definitely a correct interpretation, it sounded like the kind of thing that God would talk to her about.

Observer Final Summary March 28, 2015, Staunton, VA

- 1) 4
- 2) 3. It's hard to know how much it increased, because she was already there. With dreams I'd say 4.
- 3) 4. She came in because she loves you and wanted to support you. Maybe curious, but dreams were just something you joked about, like the rest of us. Right away I felt she was very open.
- 4) 4.
- 5) 3 or 4. In terms of dreams only.

- 6) 2. The fact that she now has a new avenue for hearing from the Lord is kinda' cool. She's already so far up there. She did say, "He's working by night as well."
- 7) 2. She didn't talk about praying. I don't know if I know. She understood dreams, some immediately. I think it's higher, but I don't have the evidence.
- 8) 3. If it happens once does that make it a 2? The fact that it happened at all, does that make it a 4? The whole thing with D. was significant. She embraced that. The dream about A was a cool one for her.
- 9) 2. I really don't know. She didn't indicate any interest, but that doesn't mean it wasn't there. She did invite her husband because she said it would be really cool if this were something they shared.
- 10) 2. She was already there. The fact that she's now looking at dreams and then to the Bible, so we can give her something for that.
- 11) 3. She's already there, she's already other-oriented. It's a big statement; that's a lot. She definitely gained. Seeing it more consistently, a longer study, I could say more easily.
- 12) 4. She was very open to what we had to say. She submitted to others for interpretation. I'm focusing on the dream side. To go from nothing, "They are just silliness," to, "This is a message from God," that gives a 2 or a 3. To embrace it so readily rates a 4.
- 13) 1. She didn't have any scary dreams. It's not fair to say what she would do.
- 14) 3 or 4. She came up with at least 2 on her own, maybe more.
- 15) 2. It's hard to believe that she was ever there, except that she's human. I didn't see evidence, I can't think of any dreams. She seemed quick to recognize the dream about Debby. Who knows what went on in her thinking?

II. a.) Yes. At the end, the song. She knew right away. That lines up. Yes, praise, worship. She interpreted the dream about D. There's another great example. It led to repentance, change in behavior. That's biblical. I think the Holy Spirit would say that. In the fifth interview the dream about stopping to turn around was amazing. That's powerful. I'm impressed. That's a word for me, it's the kind of thing the Holy Spirit would say to a lot of people and she got it. It wasn't hidden as deeply as some, but she got it. b.) Many. A. led to healing. D. led to repentance. The U-turn led to guidance about following Him, not getting up in the flow of what everybody else is doing. c.) Comfort with A. Encouragement from the angels that were big men. Instruction with D., and not getting caught up in the flow. d.) All those dreams point to growth, moving on daily. That's what He asks of us. It's not always leaps and bounds, but the daily listening, heeding. She's there. Now she has dreams as another source for hearing from God and growing.

III. a.) I don't know that we could have improved. She was a great example of the advantage of someone who already solidly understands the Bible and has an openness to hearing from the Holy Spirit. They can make these kind of leaps. Of all our participants, we saw the most with her. b.) Being introduced to the idea that God speaks through dreams. That was so powerful to me. With a little encouragement in the right direction she quickly appreciated that God was speaking to her. She's mature enough to understand

the significance of that, "Oh my goodness, I want to listen." c.) A new avenue for hearing from God. "He speaks to me during the day," that was already evident to her, "But now He is speaking to me at night." Those were basically her words. d.) Extremely, a new avenue for hearing from God.

IV. a.) Yes. I was greatly encouraged. That one dream about being in the car and turning around was a message for me. Learning from each other, encouraging each other is always sweet. b.) An appreciation for how much a mature Christian can gain from this. When they come in with a clear understanding of Scripture and a familiarity with His voice. Whoever has will be given more. Such a stark contrast compared to Juliet. Even what she has is being taken from her. She is being led down a dark road. c.) I think every one of them, yes. d.) I don't know that we could have improved. It was amazing. Someone that willing to open up and share, someone that articulate. You can only gain. e.) Yes.

V. a.) No. She got it and ran with it. It speaks of her maturity and desire to move on with the Lord in her daily walk. b.) Go in with open ears, because you might learn something from a mature Christian. It's not just about helping them interpret their dreams. There is something to gain for the facilitator in terms of spiritual growth.

Follow-Up Survey May 6, 2015

- 1) Slightly increased, because I pay attention more
- 2) Not at all. I want to start, because there's value in hearing from the Lord.
- 3) C.
- 4) C.
- 5) 4. If I can get quiet enough, I can usually figure it out. The key is settling down and letting the Holy Spirit have me.
- 6) Usually, yes. A couple of times for others. People are wary, closed. It's discouraging. It's a blessing to get healed of hurt and fear. Since you helped me I have realized that I was able to do that. Between you guys and the book it was helpful, it's not complicated.
- 7) Yes. Yes, I'm in an easier place than many people.

JULIET

Meeting 1

January 22, 2015, Harrisonburg, VA

Pre-Test

- 1) New Age, very open to incorporating all kinds of knowledge. I believe we are all one; we are part of a greater whole. There is no linear time. You can't really know anything.
- 2) I don't have them very often, but when I do it's usually consecutive, like five days in a row, then I won't have them for a month or two. Crazy insane dreams for another week. Some of them are whatever, but a lot of times they are meaningful and offer insight into my life. (They come) possibly from my subconscious, and sometimes they are indicative of the future.
- 3) I use a website online. I did a dream journey. They use a drumbeat. They are definitely into spirit guides. I guess that's the only influence I've had.
- 4) Very rarely. Almost never. I just started because they were really powerful. I get busy, or lazy.
- 5) Never.
- 6) It's good to get another person's perspective, that's helpful. Input on symbols.
- 7) One dream I had, when I woke up I knew what it meant. I was with M (local mystic) on a bridge looking at a city. Then the city turned into a field of green. I instantly knew when I woke up that this is what I wanted. I've never been able to mull over my dreams because they don't stick with me.
- 8) In my dream journey two days ago, the Mother spirit appeared. She didn't have a face, just a form. I asked her, "How do we fix this?" She told me that there is a great storm, and I need you to be ready for it. You will be here to pick up the pieces afterward. I could feel that she was saying, "The storm is unavoidable." I already knew that she meant a storm on a wide scale. I've been bombarded with that information for a year or two, so this was a confirmation.
- 9) I had a dream about an octopus. It was giant and attacking my neighborhood. Fish fell out of the trees. Reality is anything that you make of it, so when you dream it turns into this crazy world, because none of it is real. Life is what you make it.

Dream

I was going to Wonderland in an underground cavern. I was called away from the portal. When I came back it was closed.

J: It made me realize that I need to grasp opportunities. We lead lives that are so careful and calculating. Life is so short. Or maybe it was my fear of missing out.

Dream

I was with a large group of people. We traveled into what looked like a sewage opening into a dark cavern. A dark body of water stretched out before us with a square wooden platform. To go to Wonderland, one had to go through the water and jump on the platform. It was a transport underwater to take you to this beautiful place. I watched as my friends disappeared under water. When my turn came I jumped on the platform with my backpack, which I realized was filled with things I didn't want to get wet. I panicked and jumped out of the water.

I returned to the surface above the cavern and went to my mother who was waiting outside with a crowd of people. I started to take objects out of my backpack and hand them to her, but it seemed like the objects would never end, they just kept coming and coming: nail polish, markers, everything. After I was done I sensed that the portal had closed. When we went back to the entrance of the cavern it had sealed up, and opportunity to ever go to Wonderland was cut off.

J: The things coming out of my backpack were symbolic for material things that get in the way of me living my life in Wonderland. Earth is Wonderland, but we turn it into something that it is not. I was giving things to my Mom. She's holding me back. It's all out of love, but she's so engrained (in materialism) so I miss out. That's one of my greatest fears, is being about to die and (realizing) I missed out. That was one of the more obvious ones. I'm glad I wrote it down.

G: What do you think Wonderland looks like?

J: I think I've been there a couple times. It's free, you laugh a lot, you don't worry about much. It's probably really pretty; I imagine the earth untouched. Sometimes when I drive I imagine what the land looked like before the road came: pure green. That's what I felt with the other dream where the city turned into a field. It's communal.

D: You had to go through this sewer pipe and murky water. To get there you had to go through junk.

J: I didn't think about that. There was no sun. It was underground. That is symbolic, we have to go through hell to get there.

G: It reminds me of a life story, an entire life. Life and death.

J: I don't think you have to die to go to Wonderland. People make up heaven and hell, but earth can be heaven and hell. You're just going to be reincarnated. It's a process. You're trying to get to this point through each of your lives, and your spirit knows that.

G: Peter Pan's solution was to never grow up. That was my Mom.

J: We take ourselves so seriously.

G: African culture is incredibly relational. It's a very communal society that takes time for relationships.

J: Here we're all separate units. You don't even know your neighbors. Eating together, playing games together.

Dream

I dreamed about the Ebola apocalypse. I traveled with this constant fear of breathing or touching anything. We were in Manhattan and the city was crowded and in chaos. At first I started traveling with my family. We moved from place to place. When we became separated I would find troops of people. Sometimes the troops would find me. If I was trustworthy, I could join.

There was one incident in which a bunch of high school students shot a ton of people. I think they were students too. The police took all the people away. There was moment in time during which I was held at sword-point. I could feel the pressure of the sword against my neck. Finally my troop saved me and attacked her. At one point the woman with the sword cut off her own arm. Even when they cut off her head, she had not died. She was immortal. A spirit came to earth and told her that her powers were not to be harnessed in this evil way. She was gone the next day.

There was an overall sense of fear. We would have to light a candle every time we would make a cell phone call for good luck. We also had to cover up everything we had in the car and light a candle on top of it to keep people and evil away.

J: She was a samurai chick. I was terrified.

G: It's funny. She had awesome powers.

J: What is good and bad. I had a Christian friend who would constantly drill me. She said religion determined right and wrong. She gave me trouble. I know what's inherently wrong. Everyone should do what they want so long as it doesn't harm other people. But there are always exceptions to that. Are there inherent morals?

G: I'm sorry if I got us (off track). Part of how you know something is evil is when the sword is at your throat. This spirit says, "You should not be using power for evil." Do you feel like you are in a spiritual battle or that the world is a war zone?

J: Yes, that's how I feel.

G: Buddhists are usually very motivated by peace. I get it, put the sword to my neck and I want peace. This is such a story of conflict, warfare. Ebola is a war between microorganisms and mammals.

J: It causes so much chaos. That feeling that you can't touch anything.

D: You felt vulnerable.

G: It was your troop that saved you. How did it end with the candle on the car?

J: We had to light a candle. That was dangerous too. It kept evil away. Candle is a symbol of protection.

D: Light.

G: They don't actually give a lot of light.

J: They are prevalent in religion.

G: They are epic as symbols go.

D: They represent peace.

J: Candles were people's way of keeping back darkness before we had electricity. And I had my troop, my community and my people. I wouldn't be where I am without my spiritual community.

G: How about cell phone?

J: I remember struggling to call for help. I did get a call out. I think I lit the candle to make the phone work better.

G: I don't feel that I've shed a lot of light on your dreams today. Your dreams ring true about a bigger reality and your place.

J: It helps me to think about it.

D: I've found that if you mull this over that helps. On a good day we can give you a couple good things to run with. I used to laugh about my dreams, now I think it's worth looking at the symbols, colors, numbers and names.

J: Do you ever realize things later on, profoundly?

D: He had a dream one time, he knew it was significant, but he couldn't get to it. Later something happened and he was totally prepared. Not all dreams point to the future, but this one was.

G: The Wonderland dream really seems important to me.

D: Needing to unload. I think you have some stuff to work with just from your own understanding. Fresh dreams are good.

G: With current dreams we have the context.

Researcher Notes

Juliet offers a unique view into a classic Eastern mysticism, but shares many practical values with us, such as health, community, and sanctity of life. Our clash of worldviews, however intentionally muted in this interview, was immediate. Our biggest asset was Juliet's open epistemology; I trust that she was willing to consider more possibilities than most people. We felt frustrated with our inability to offer a cogent interpretation to any of her dreams, but she did not express a similar sentiment. She did reject my life story suggestion, which is a behavior that I want to encourage. It really helps that she feels such a deficit in understanding her dreams.

In this interview I tended to be drawn toward philosophical and religious debate, which I believe would be disastrous to this project. Additionally, given a mandate to show love, I felt that we barely connected with Juliet on a human level. We honored her dreams, staying focused on the task of unraveling them, which seems to be meaningful to her. We parted with shared expectancy for more good dreams to come.

Observer Notes

Juliet states that she is New Age, but seems to be unsure of herself - like she's still trying to figure it all out (what she believes, and why). While she didn't appreciate her Christian friend challenging her on her beliefs, she also admitted that she didn't have a good answer for him.

She doesn't have a lot of dreams, but is curious about the ones she does have. She didn't have a lot of time for the meeting, so we didn't spend as much time as we usually do digging into the meaning of her dreams. We both felt like we didn't offer her very much, but I think it's because we were so conscious of the time (and since it was the 1st meeting, 30 of the 60 minutes were spent on the pre-survey).

Meeting 2 February 5, 2015, Harrisonburg, VA

Dream

I was in a strange gas station; it was elevated off the ground, maybe 3 stories, so white, in spacious fields of green. Two ambulances outside flashed and squealed. People helped someone off the ground. He struggled. I wanted the alarm to stop because it was so loud, and it finally did. I turned back to the store. My friend and I were looking for a beanie baby for a battle of the bands. In the store I noticed a man and woman crouching wearing tight black suits. We ran out, noticed the man and woman were placing time bombs all down the road. As we ran we saw that the bombs went on and on. I asked my friend if we should go back to tell people before the bombs went off and people were killed.

J: white as in washed out, like a white filter over everything. Green as ambiance. Gas station is mechanical in an organic setting.

G: White as snow. Green/life. Gas station/stop on a spiritual journey)/purity/life. (Short discussion about where dreams come from. I was pretty frank. She firmly believes in enlightenment.)

J: I just realized that if the bombs went off the gas station would disappear and all that would remain would be the field. (She sees this as a boon to nature, which is more important than humanity. She believes in a spiritual evolution of awakened humans, even in the face of a generalized dying humanity.)

G: A picture of pursuing love in a context of power.

J: All this is pointless, if you blow it all up, the grass would grow back. Nature wouldn't care. This reinforces what I already know.

G: In your spiritual journey, help others to clarify their lives.

J: Astrologer: do the mundane. Maybe the gas station is everyday life; it's mundane.

Dream

I dreamed that I was having a dream. I went to an all white office. I forgot everything, my backpack and keys. My backpack was in the chair, which freaked me out. I saw other things, like my keys, but two backpacks, four keys, three of something. In the dream, I woke up scared and called my boyfriend N. He asked if they appeared in multiples, he was scared and told me to get out of my house as quickly as possible.

I ran into the street with him on the phone. It got so dark I couldn't see anything. I tried to open my eyes but I felt abandoned. At first I could see dimly then not at all. Then my phone died. I plugged in my phone to charge, but it wouldn't charge. The lights would flicker then die. At that point I realized something was working against me, I could feel its presence, even in my conscious body, it was cutting off the power. I was so scared I sat very still in the kitchen, and decided to wait for my parents to come home. It was an abiding evil, I couldn't see it, but I could feel it. (I woke up and wondered if I should be scared. I was still scared.)

G: What's your feeling?

J: Creepy, the entity was external. That happened to N. too. Like another dimensional being.

G: Was it personal?

J: I don't know. I was dealing with it myself, and I felt very much abandoned and alone. I felt that it was masculine. He wouldn't let me turn on my phone or my light.

G: Cry out for help. We are midgets in a land of spiritual giants, and there is no help in the natural.

J: This type of dream keeps happening, being chased. I do ask for help a lot, for guidance. I'm afraid of my future, what if I'm on my deathbed and I realize I didn't do everything. But everything is on time, so I don't know why. Part of it might have been Nathan, and then he was gone when I hung up.

D: It's healthy, by design that we are attached to people. Sometimes we are without the human support we crave.

G: The Lover says, "I myself will be a wall of fire around you, and I will set my glory within you." N. is gift, or gift from God.

J: My new tarot cards showed N. as the emperor.

Researcher Notes

I felt that if I didn't offer the interpretation to this dream (call for help to a personal Lover) that I had nothing to offer. She said that she was empty-handed on the first dream, and her nightmare is recurring, so I felt license, plus I felt growing clarity on the first one, and a simple cut-to-the chase response to the second dream. On the way out the door I told Juliet that in my dreams I am in a war for my participants.

Observer Notes

At some point the project doesn't matter, but the girl does. I want to keep her through the duration of the project, but at some point the truth needs to come to bear. I like the image of the pursuing Lover.

Meeting 3
February 12, 2015, Harrisonburg, VA

Dream

I dreamed that N.'s parents divorced.

G: N. means gift of God, warning dream that you are losing a gift. Not about your boyfriend. Call for help, this is a typical warning dream. This is not fate; ask for help from the Lover.

J: I know that there was more. It may have had something to do with attachment: to ideals, to a certain outcome, that isn't necessarily going to happen.

G: Your honesty is a huge asset. Tell me more about attachment.

J: If you relinquish your attachment to something that allows something else to come in. I can't be attached to this internship; what if there is another option? In relationships I question that too. A new partner when this one no longer serves me.

Three Dreams

My parents will only live for twenty more years. I sobbed by eyes out in the dream.

I dreamed that my mom died. I was so sad.

I dreamed that N. died. I sobbed.

J: It's attachment.

D: It's okay to mourn a loss. It does come naturally to not let go, even when it's time.

J: Attachment to ideals, outcomes, people. If you're freaking out about your mom dying you can't live now. It could be directly about them.

G: My attachment to my parents and to my wife and kids has found a resolution in a more immediate, intense connection to God at night.

J: I can be alone, but those are the two people I talk to, confide in, my mom and N. Would I survive without them? Figure stuff out? Ultimately you have to be able to stand on your own. Love is currency that people expect to trade evenly, even marry that way.

D: The value of the dream is to recognize the value of these people, but to hold lightly. One day mom could die and N could move on.

G: We are created for relationship; the temporal is only a picture of the eternal love relationship that we are made for.

J: Consciousness is love. If they leave you should be able to release them out of pure love.

D: Human love is unavoidable, but hold loosely, recognize that they are a gift. It should not be your only source of joy.

J: We had a couple's tarot reading in which sorrow and loss were prevalent. His readings were polyamorous. We had a long talk about monogamous relationship and everything changed from there.

G: Self kills everything it touches.

Researcher Notes

Dorothy feels that Juliet is not nearly as sure of her beliefs as she purports to be. I gave a very strong interpretation to the Nathaniel dream, which concluded that she needed to ask for help to not lose her gift. She immediately thought I was talking about N, but I was equally forceful that it was not about him. The following discussion about detachment consumed a large part of the interview. Dorothy worked very hard to keep the interview benign, but it was somewhat of a clash of beliefs. This was only meeting three, but her yin-yang, there-is-no-truth philosophy normally prevents her from taking responsibility or asking help of an unconscious cosmos. However, at the very end she detailed a couple's tarot reading that promoted an open sexual relationship with her boyfriend. In response she convinced her boyfriend to pursue a monogamous relationship with her alone. That was a purposeful rejection of a spiritualist reading, and of Eastern detachment. I'm not sure that she realized that, but I felt that it ended the interview on a real high note. When it comes to the reality of the things she holds most dear, she cannot embrace her Eastern beliefs.

Juliet was apologetic for, "Not having any dreams," yet these short pieces opened up some real interpretation, perhaps for the first time. Like other religious thrill seekers, her understanding of a real dream is that it is obviously spiritual and wild. Perhaps God was answering my ardent prayers for Juliet by shutting down the spook mill and reducing her to words from the Holy Spirit. While I have been frustrated with my weak or missing interpretations to Juliet's dreams, at least until tonight, Dorothy has felt that her dreams were not from God. Dorothy felt that my interpretation of the N dream was from the Lord. I think that Juliet enjoys our company and our interest in her journey, but tonight was perhaps the first demonstration of Christian dream interpretation. Only the Holy Spirit can convince her that this is better than what she has. Only the Holy Spirit can verify my interpretation of her N dream. I am concerned that I pushed her too hard in our religious discussions.

Observer Notes

What I want is for the non-Christians out there, specifically the Buddhists, the Wiccans to have the big bad scary warning dreams. I want to know that God loves them, but I want them to have these big scary dreams.

When Juliet stands up and says, "You should come to the Sacred Circle; it has changed my life. I am such a better person. I was cured of depression, I am happy, it's amazing." Feel, felt, found. You know that nobody can argue with that. You just talk about what it's done for you. Nobody can argue with that. It doesn't make me think something is there. I want it to be easier and more black-and-white.

Meeting 4
February 19, 2014, Harrisonburg, VA

J: I had so many dreams this week that I'm tired.

Dream

I dreamed my one tooth fell out. I told the doctor to put it back in, but he said he couldn't.

J: N said that it's a common stress dream.

G: It's a common dream for speaking apart from truth, words misspoken.

J: I felt that it was a stress dream; my jaw was tight when I woke up. I am under so much stress. I'm stressed about looking for jobs. I only have two more months till graduation.

Dream

I was trying to seduce this guy because he was transsexual, he could turn into a woman. Then I said no, because I have a boyfriend. He could make glasses with two different lenses; he was the only one who could do it. We went to get Sarah, whose boyfriend had just broken up with her. She brought her pet in a sack. I cuddled with it. It tried to get out. It was a baby raccoon. We were behind what looked like a set, my mom was on a couch, and we watched a game show. I realized that the raccoon couldn't see the TV. There was a question, "Who wrote *The Marriage of Figaro*?" The raccoon called out, "Mozart!" My mom started to get annoyed at him shouting answers to the show; she yelled at us.

G: The seduction thing as a metaphor may speak to full agreement with male and female identity.

J: I feel that I have transcended gender.

D: This person seems confused. It could fit an agreement with someone who is not very stable.

J: That does fit; I am supposed to hang out with my ex-boyfriend, now I have to. He is totally weird.

G: The glasses are cool.

J: I do see two different worlds.

D: Sarah means princess.

G: Wounded princess, or moving into a new identity of noble bearing; what you think of yourself you project then receive.

D: Raccoons have masks.

G: Keep everything in the story line of a seduction. You're giving yourself completely to gaining something. Raccoons as thieves, someone who wants to steal from you, something you are holding.

(Juliet was very tired, so we ended the meeting.)

Researcher Notes

Juliet had a significant conflict tonight, yet despite multiple setbacks including fatigue, she showed up for our meeting. At nine degrees outside tonight, coffee became a precious asset. Juliet did not assume that we would buy coffee for her, but she appreciated it. It seems that the opportunity to discuss her dreams is reward enough. It seems odd to so often seem to miss our prospects' dream meanings, yet continue to receive their goodwill and loyalty.

Dorothy struggled yet again with our seeming duplicity in this relationship. Juliet offered to do a tarot reading for me, which indicated to Dorothy that we communicate blind acceptance. I talked on the way home about John Wimber's strategy of demonstrating the goodness of God in order to invite people into relationship with Jesus. We introduced the idea of a thief in our discussion of the raccoon, in the context of a spiritual journey, but it drew no apparent reaction from Juliet. However, it is the Holy Spirit who convicts of sin, who removes blinders, so now we pray in our closet. I sense so little license to confront Juliet. Based on our discussion on the way out the door concerning her evaluation of the project, she feels that we are running the project well.

We seemed to offer Juliet significant insights into her dreams tonight. In her first dream about the teeth, she rejected my insight. I am quite confident about the interpretation that I offered to her, but as we often say, unless she sees the connection there is no value. However, it highlights the dilemma of the Christian dream interpreter; even when the dream is correctly interpreted, people may not see the relevance, particularly when it reveals character flaws or demonic influence in the life of the dreamer. She received an interpretation of her tooth dream from within her circle, that was very literal in nature.

In her second dream I feel that I turned her from a literal meaning that seemed unhelpful and engaged in a discussion that I felt was brimming with potential for real change, although she gave no evidence of agreement. The likelihood of people from Eastern religious circles arriving at the dream meanings that we suggest seems small, so even when these participants do not appear to receive the meanings that we attach to their dreams, that does not negate their value. Other participants from converse religious viewpoints have stated that metaphorical thinking has opened doors to interpreting their own dreams. Given that God exhibits patience that makes even geology groan, we can be patient with Juliet.

Meeting 5

February 26, 2015, Harrisonburg, VA

Dream

In my old house in Florida it was really dark, like nighttime. My mom said, "It's the zombie apocalypse." They sat on my couch like they were dead. They told jokes. We

told them to go to bed, so they did. I was concerned about my hedgehog. I felt I had to kill them, but I didn't have to because they weren't threatening.

J: I have so many apocalypse dreams, zombies. But this time I wasn't scared. That seems like a breakthrough. I feel like these dreams tell me I'm afraid of the future, which is correct. I have consciously let go of the attachment. I let things happen. It felt like an affirmation.

G: I've known people who think that they have to be in control.

J: You can be in control of how you feel.

D: Your responses.

J: That determines the quality of your life. That one clicked. I've had so many similar dreams but I've been really scared. In this one I was laughing about it. So it was easy. I woke up recalled the dream, wrote it down. It clicked when I woke up. All these dreams are coming to me for a reason, so I might as well make the most of it. Angels in dreams, whatever, always signs.

G: What's a zombie?

J: Actually a dead person. I hate zombies. I hate any manipulation of human form.

Corruption of the body freaks me out, like contortions, missing limbs.

G: A vision of hell?

J: My reaction is a healthy human reaction. I don't like movies where people come back to life.

D: In the real world you hate them, which is a healthy response to an aberration. In your dream you are no longer afraid. Do they represent something else?

J: They were not trying to kill me. They had personality. They were half human, but like a tired person. They are the ultimate horror movie staple.

D: It seems that the dreams we have come from our experiences. You don't dream about my house you dream about your house. So it makes sense.

J: Maybe it's corporate America.

G: Maybe it's a dying culture. We are told we must do things.

J: I told them what to do. I always feel that I have such a lack of control. In the zombie dreams they come out of nowhere but here I told them what to do.

G: Rest is central to this project of receiving revelation.

Dream

I was in a synthetic place, walking through a colorful exotic forest, but everything was fake. I walked over a bridge with a lake. Someone led me over the bridge. Four little Velociraptors surrounded us. My friend told me not to be afraid so they wouldn't attack me. My friend made it across the bridge but one of the Velociraptors started to sniff my hand. I was terrified and my hand went numb. I ran, so they ran after me. One bit my hand but it didn't hurt that bad.

We ran to the next room. It was huge with huge fake dinosaurs attached to the ground. They were mechanical. The walls had fake landscapes. The T-Rex was the biggest one. I thought it was so handsome, everyone agreed. It roared. I wanted to get on

top of it, so I jumped from one animal on top of the T-Rex. Even the Velociraptors were gossiping about me, how I used other animals to get on top of the T-Rex. They said that I was so sneaky.

J: My boyfriend said to picture a world perfectly. Deal with philosophers and people who are judging you. In a fake world people judge you but your final destination is an awesome place.

G: I like the ending, "Your final destination is an awesome place."

J: I wondered if it could get free.

D: Did you have a sense before you boyfriend weighed in?

J: Not at all. It was fun. I felt like a conqueror.

G: What do you make of all this fakeness?

J: I do feel like my world is synthetic.

G: What is truth, what is real, and how do you know?

J: Everything is real and not. The only thing that is real to me is nature. Why don't we live in a live home, like tree branches?

G: Two key images: synthetic, and dinosaurs.

J: The Velociraptors were real.

D: They were a true threat.

J: They made fun of me; scary. The other dinosaurs were magnificent.

D: You used the word threatening. But they were not threatening.

G: I see two worlds, the first world with the harassers and the journey over the bridge and the Friend, and then the bigger world with grandeur.

D: Who are what are the raptors, if they are symbolic?

J: They freaked me out. They were violent. It could be people or factions. I am seeking an alternative lifestyle, so government, other people, would condemn me. People call me a hippie. They mean dirty non-conformist, and it's a label. It's ridiculous; anyone who wants peace or organic food is a hippy. Wal-Mart needs to crash and burn.

G: The raptors are familiar characters. Hand is work, what you do, bite is attack or criticize.

J: They didn't bite off my hand. That's hopeful.

G: The problem with words is that they destroy well-being and identity. It's often insecurity speaking.

J: People condemn that which they don't understand.

G: Don't discount the spiritual just because it comes through a person. The basis for forgiveness is seeing that they are controlled by the demonic. If you realize that they are zombies it makes it easier to forgive.

J: *The Matrix* was so true. The red pill or the blue pill, it's about dealing with reality. The last line addresses the government, "You are afraid of us, I'm going to show them a world you don't want them to see..." If people realized what it is about it would have been censored. It's covered up as a cool action movie, but it infiltrated minds. It was my favorite movie since I was little. I'm starting to dream like crazy. Never in my life, I have like three in a row, and I remember them.

G: I see one world that's a journey, with harassment and a Friend, the other big world with power and honor.

D: In the one world it's adventure but you're going somewhere. The raptors aren't that threatening. One world is adventure with danger and a Coach, and this other world with impressive creatures but you don't go anywhere.

J: Like a really good job in a cubicle. The big room was more fake, pictures on the wall.

G: The theme of fear messing with your journey, like the zombie dream.

J: (had to leave for a meeting) I've got a lot out of this.

Researcher Notes

Dorothy was frustrated by the apparent lack of progress. I asked her if the Holy Spirit would tell someone not to worry about the future, or if that theme could be found in the Bible, and she agreed on both counts. I also told Dorothy that if I thought that I had the status I would ask Juliet what had changed that she no longer lives in fear. I did not ask that question for fear of putting her on the defensive. Dorothy felt that our exchange about the zombies was shallow. I noticed that the discussion about zombies as a metaphor was hampered by Juliet's comments, but began to move forward when both Dorothy and I talked about it. Juliet did not connect a real-world meaning to the zombies in her dream. Dorothy wanted to bring the *Divinity Code* meaning of "controlled by an outside force" into the discussion, but was not able to do so. I am unsure that Juliet would have been receptive to that meaning.

Sadly, Dorothy and I went opposite directions in the interpretation of the dinosaur dream, so we ended up confusing the meaning. I'm not sure that either of us would have been heard, then we ran out of time, despite the fact that we had about eighty minutes together. In retrospect I doubt that she would have received the meaning I was developing, that she is caught in a journey that is harassed by the demonic but called to a greater life with God. I doubt that she would have received that meaning, or that I could have presented that meaning without offending her. On a natural level, we are attempting to do much in a short amount of time, on a spiritual level, we are attempting to demonstrate the goodness of God to someone who believes that she left that lie and found god in the pursuit of power.

Dorothy is especially frustrated with Juliet's common theme of "nothing is real." She feels that this is an escape that evades pertinent issues. I argued that Juliet's inner circle is very philosophical in nature, and that we espouse many of the specific values that cause her peers to brand her as a hippie. She named *The Matrix* as a favorite movie because it demonstrates that the world, and particularly the government, is fake. It bears mentioning that popular movies offer neutral ground for discussing the metaphysical. It seems likely to me that the overarching truth that there is no truth often erodes any credibility from concrete meanings in our discussions. However, her reaction to the couple's tarot reading demonstrates that she will strongly assert certain truths, even if they are contrary to the New Age and resonate with the Ten Commandments.

Juliet told me tonight that she has, "Got a lot from this." At the second meeting she told us that she doesn't get many dreams. Tonight she told me that she has never had

so many dreams before. I took a risk and confessed that twice last night I released dreams to her, by name. She was confused by this, but seemed to accept that such a thing was possible. Before she left she even asked me to keep sending dreams. I can't control what has preceded our relationship with Juliet, including negative encounters with Christians and pseudo god-encounters in her New Age context. I can, however, follow the process suggested by Addison to, "Be a friend, be available, demonstrate God's love and power, explain practically," and hopefully at some point, "persuade" her that a personal, loving God calls her into relationship.³ I feel that Dorothy and I are gaining a more comfortable relationship with Juliet, however with only one meeting remaining, making the jump to outside friendship may not happen. If we agree to continue to meet to interpret dreams in a similar fashion, perhaps we may see more common ground, and potential for friendship. In the grand scheme of things, 1 Corinthians 13 judges us by our ability to love people, not to persuade them. In time I hope to develop more relationships within the New Age community in Harrisonburg.

Facebook Conversation with Juliet
March 9, 2015

Dream

I was look at a prison from birds-eye view. It was an outdoor wooden bridge in the shape of a square. There were many naked men and women on it, although the women and men were grouped separately. This was the way the prison people were showered — like as assembly line. Workers would soap them and spray them down with water from above. I think that it was the final shower before letting them free. I'm not sure...because the end of the assembly line led to the free world.

One girl, who was stunningly beautiful, was finished being showered down, clothed herself, and ran out into the free world. There was a man with her. Was I the man? I'm not really sure.

We were apparently being let free, but we were running from something, so maybe we had escaped. I remember being afraid that the police were going to come after us.

There was a homeless man sitting next to a truck. All he ever did was wait for pies to come out. He would stare into this tiny little oven and wait for a slice of pie, sometimes hoping for something special. He lived off of these pies in the dark. It was nighttime.

The girl was a strong woman. She thought she could do anything and wasn't afraid of cops at all. Like I said, she was very gorgeous, with long wavy silver hair. We were running through the streets, free and alive.

³ Addison, *Evangelism*, 82.

Somehow I obtained this clown nose that lit up red. I put it on, and the girl put on a blue light up one. The woman, being as bold as she was, leaped from the ground and went tumbling down this enormous hill. The only thing at the bottom of the hill was darkness and a thicket of forest.

All I could see was the blue light up nose in the darkness, and it got smaller and smaller and she tumbled away. I knew she was gone forever. Then someone started narrating... Was it the pie man or my own conscious voice? I can't remember what it said, but it spoke of her. It was deep and poetic — maybe something about experiences and life. Something prophetic. Wish I could remember. But I DO remember that it was about the blue nose and how I could see that forever into the darkness but not her — It was a metaphor for something.

G: I have a really clear view on the two noses in your prison dream. Tell me what you think. You are both girls, but the glorious version of you wears a blue nose because that stands for discerning spiritual truth as opposed to the forlorn girl with the red nose that I think is just doing what comes naturally (that's why you think you are the girl with the red nose—you don't have to try to be that). I think the blue nose is something you have to pursue with everything that you have and it makes all the difference in a life. And, like you did after the couple's tarot reading, you have to make choices that come from the gut. The dream frames you as the plain girl but it's not karma, you get to choose which girl you want to be. Pick a nose.

March 10, 2015

J: Wow, that is interesting. I hadn't equated it to the red and blue pill thing. The blue girl was free and wild and daring.

G: I'm being kind of bold with you, but it so fits what I'm chasing and getting right now. There is more for you. A choice lies before you that you will have to discern spiritually. I try really hard to not overstep my bounds but in the last day I have been getting this clear vision thing, especially on people's dreams.

March 11, 2015

J: That is not bold. It makes sense! A lot of sense.

G: Sweet!

Meeting 6

March 23, 2015, Harrisonburg, VA

Dream

I was a beast; I was cursed. I turned into a monster. I didn't realize it till I saw mud tracks. I wanted to give the curse to someone else; I was scared because I wasn't in control of myself. Some nice person took my curse. We had a ceremony. We had to pin

something on the wall, but it wasn't easy. It was like a 2'x2' heavy tapestry, and we tried to use pushpins. A bunch of us scrambled to put this on the wall, and then I didn't have the curse any more.

J: It was long and detailed. I woke up exhausted. I was tired all day.

D: What do you think this means?

J: I don't know. I thought it was funny. I haven't really thought about it.

G: But it was exhausting.

J: I was panicked. It was intense, like an Edgar Allen Poe tale.

D: Do you remember the tapestry?

J: It was like a picture, but thick, like heavy tapestry with maroon, brown, red, dark colors, particularly maroon.

G: Let's say it's about you, and that it's a metaphor.

J: I don't know if it's about me, I don't feel like it.

D: You aren't a monster.

J: I'm a Gemini, but I don't feel like I turn evil.

D: I still think it's about you.

G: It's a redemption story.

J: I feel like I try to be sustainable and whole but I still have to shop at Kroger. Grocery stores are gross, but they are useful.

G: We know a lot of people who are into food.

D: If you didn't see that there was room to grow I would be more concerned about you. There's a monster in all of us that threatens to come out.

J: The monster could be someone in my life that I see myself in, my opposite.

D: Who do you think this nice person was?

J: How could someone take my ability to be a monster?

G: Can we connect dots between the prison/gorgeous chick w/ blue nose and Wonderland?

D: You have had how many zombie dreams? There is a thread.

J: There is a common theme like horror movies. It's weird how I can know that I turned into a monster but I have no memory of the images.

G: You have a gift of sight. But they are only good if you use them well.

D: I think you should find out who this nice person was, if you are going to do something with it. If it leads to something, then it's useful, has true value.

G: When the student is ready the teacher will appear. In terms of monster, don't compare yourself to the evil.

D: Hippy is not a dirty term.

J: Nonconformist is outcast.

D: When I look at where our country is going, I don't want to fit in.

J: People are scared by anything different.

Post-Test

- 1) Yes, a little bit. My attitude changed because I realized they could mean more than I realized. Now I can think big. Sometimes I do come up with answers. I used to dig, but now I dig deeper.
- 2) No book. Sometimes I'll look up things online. Then again it is the Internet. Consulting with other people. That helps sometimes.
- 3) Daily. If I've met with you I dream every night. When I stop I wasn't dreaming at all. Occasionally.
- 4) Occasionally, not very often. Usually they are so wacko.
- 5) Pay attention to names. Pay attention to specific symbols. Look to the root of details. Paralleling into my own life. Think more about it.
- 6) There was a dinosaur dream, but that was not spontaneous. Maybe the warning dream, when I was talking to you it clicked, I realized what it was. The dream where I was cooking for my ex-boyfriend and his friends were stealing the food. That was important because I realized that I was going to cut off communication altogether. It made me realize that I was completely done.
- 7) I'm sure there were plenty of times. The prison/shower dream the first interpretation you gave I disagreed with, but the next one was right. There have been times during meeting when I rejected your interpretations. I can tell what feels right and what feels not right, that doesn't resonate with me.
- 8) I guess the dino dream where I loved the T-Rex. He was tall and strong.
- 9) I have no idea. My ex-boyfriend. It did tell me to stop hanging out.
- 10) The dream about detachment, the Wonderland dream with platforms, that helped me let go. I was freaking out about my future. I feel more at ease. It showed me that I'm weighed down my material and how I'm supposed to be, how I'm supposed to act.
- 11) Continue writing, talking, that helps me dream more. Before sleeping, setting the intention to dream usually does it for me.
- 12) A little bit, not too much. I confide in myself more.
- 13) Tell them that in the study they need to write down all their dreams. That way you can point out symbols and words. Tell them to check in how they felt in the dream. Everything you did, I would do. A year would be ideal. Have a meeting before you start to learn about them. It takes a year to get to know someone, what they are dealing with. You figure it out throughout. Understand spiritual beliefs. That is huge in a person's life. I don't know how people live without a spiritual life, even if you worship the earth, like I do.

Researcher Notes

Dorothy struggled with this interview. The dream had such obvious Christological meaning, yet Juliet would not cede any ground to our suggestions that it was "redemptive," or that she should determine the identity of the nice man who took her curse. Dorothy later struggled with our duplicity in not offering a clear interpretation, however given Juliet's repeated fierce denunciations of all Christians, it seemed

imprudent to rekindle her ire. Last night she explained that when she is with us she dreams, but when she is apart from us she does not recall her dreams. We ended the dream course with an agreement that next Fall we could resume the relationship. While I had hoped for far greater prophetic utterance, even as recently as today when I felt that my dream concerned Juliet, I have seen little light, and have been only a little affirmed by her that we have shed light on her dreams. Prayer and continuing friendship would seem to be our path forward with her.

Observer Summary
March 23, 2015, Harrisonburg, VA

- 1) 2.5. I don't know. There was definitely increase. I think she wants to come across as confident, but I don't think she's confident in a lot of things. From not thinking about them at all, which is where she started out, to, "yeah, they kind of mean things."
- 2) 3.5 I think so. She hasn't talked about divine appointments, or the source of her dreams. I almost brought that up. Willingness to consider 3 or 4. Her ex-boyfriend dream. I wonder if she had another dream, because the one wasn't clear. She made the connection, she had that "aha" moment, it was such a big deal. The next week she said it was no big deal, but tonight she was very different, she said he was bad. I wonder if she thought more about it or if she had another dream. She was clear that came through a dream that he was definitely bad.
- 3) 2. I don't feel that she is particularly teachable because she's so insecure. I don't feel that she gained. She is afraid to open up for change. That was a disappointment. I had that feeling tonight. That's okay because God is patient. I think there were a couple times that she grabbed ahold of what we said.
- 4) 3.5. The fact that she was so strong about the boyfriend, indicates her ability to connect dreams to daytime needs. Her discussion about detachment had some good results.
- 5) 1. She still doesn't recognize the voice of the Holy Spirit. If she does, she's not willing to go there with us.
- 6) 1. Not our God. She told us at the end that she worships the earth.
- 7) 1. No interest in prayer.
- 8) 2. Both the Wonderland/attachments, as well as her boyfriend speaks of her desire to end destructive relationships.
- 9) 1. I haven't seen that at all. She had no desire to help her friend figure out her dream.
- 10) 1.
- 11) 1. I don't know that I saw that.
- 12) 1. No.
- 13) 1. The last time we met when we talked about zombies, she wasn't afraid any more. Tonight she didn't talk about fear. She was upset. I think she would say 3 or 4, but I have to say that the fact that she wasn't afraid of those zombies, I kind of wish she was afraid of them. I'm afraid it means she's becoming a little too

comfortable with the demonic. Was it just that one dream where they told jokes and she told them to go to bed?

14) 2. She's still pretty dependent on us.

15) 3. Tonight she was able to come up with the monster inside, "Sure, I guess it's there."

I feel that Juliet is very unsure of what she believes. She wants to come across as very enlightened, but in the end I don't sense that she's real sure of herself, even in what she believes. It's little things, like criticizing corporate America, then being excited about spending the summer with a big corporation. She knows what she doesn't want. She's really insecure about who she is.

This last interview was incredible, nailing her sins to the wall. I guess there is such thing as spiritual blindness, but how could she not see it. If anybody is not ready to hear about the Lord, it's Juliet. I think she would reject the very idea of Christianity. With Foxtrot and Charlie I sense a lot more openness, so I guess in the end it's better that I didn't bring it up, because if I brought it up she would just reject it. It's better if the Holy Spirit opens her eyes to that, so we need to pray from them. It's amazing how they're being pursued. It's incredible. It's amazing that she dreams when she's around us.

II. I don't think it was a positive result. It's hard to call it a mixed result, because at no point was she attuned to the Holy Spirit. She was able to recognize what the Holy Spirit was saying. She didn't attribute it to coming from God.

I think that Juliet was a negative result. Down the road when she has gained a better understanding of what she believes and who she is, can hear...I don't think she can hear. I don't think she can entertain that the Holy Spirit speaks to her in her dreams, wooing her, wanting to be involved in her life.

We saw positive results in that she walked away from her ex-boyfriend, but she didn't ascribe that to the Holy Spirit. Does it still count as a positive result when she heard the message but she doesn't recognize it as being from God? It's the kind of thing that He would say if everything she said was true. It would be like Him to warn her. It's consistent with something that the Holy Spirit would do. The fact that she didn't recognize the voice of the Holy Spirit doesn't change that.

I don't know what to tell you. She does not seem open, not in the beginning, not now, not on the outside. If things were stirring, she would not go there (reveal) with us, because she is too insecure. She wants to appear as a groovy, free, enlightened person. So entertaining that God is speaking to her...my fear is that she is entertaining it and dismissing it.

With the Juliets I would want to be more forthright. If I wasn't doing a study and she was open to meeting with us, I would tell her what I see in her dreams...that was Jesus in her dream, setting her free. Are we not doing her a disservice by going to her and

asking her to reconsider? I don't see much point in another six weeks with her unless she is really open to where these dreams come from. She loves philosophy, which is talking in circles. I don't think another six weeks will get us anywhere until she is open. I wouldn't beat around the bush. Then at least we know this idea has been planted. She can still reject it. For this study our agenda was not bringing people to salvation, so we kept our thoughts to ourselves, but if we continue our study I would want to tell her what I thought. I don't know if that flies in the face of what Addison says. With Charlie I'm willing to be patient because she's more open. We need the Lord to lead us on this. There is zero openness.

Did she learn to interpret her dreams, replicate what we did? Was there any progress? There was. There was. She went from thinking that they were interesting to that they have meaning and that they might be relevant to her life. If she was able to see the relevance, then she would act on it. She's having trouble making that step with her ex-boyfriend. If those dreams were from the Holy Spirit, and they could be, certainly the one we heard tonight was. She did heed the dream about the ex-boyfriend. Down the road if she applied more dreams...I guess it's possible, you can't put limits on God. I still struggle. I'm willing to defer to you if you want to pursue this relationship and you want to hold back, I would do that with you. We did see progress. It's hard to call the result with Juliet the same as the result with India. It's night and day in many respects. She went from laughing about her dreams to, "Wow, the God of the universe is speaking to me, and I want to know what He's saying." And, "I plan to listen more carefully, and apply, and change." To put them in the same category is really hard. They were night and day difference in what they gained. To say that Juliet gained nothing is not true. She didn't gain nothing.

She didn't move up the Addison scale. I don't know what her knowledge of Christianity is.

III. a.) He still speaks in parables. Like Manuel said, for those callused in heart, they will never understand. Until she opens herself to the Holy Spirit, I don't know that she will ever understand. I don't know that we can ever bring a Juliet. He is standing at her door and knocking, but I don't know. I don't know that 100 years with her is enough until she's ready to receive. b.) Like everybody, being able to talk about herself. She really is still trying to figure out exactly what she believes. She knows what she doesn't want to believe. We saw her sifting through, thinking out loud. She appreciated what was going on in her subconscious while she slept. c.) She gained a way, a method, I don't know if she'll adopt it, she was presented with a way of interpreting dreams. I suspect she often knew what we were getting at and chose not to go there. d.) They have to understand what we are doing and have a desire to own or adopt it. I don't think she's there yet.

IV. a.) Yes, definitely. It's a window into the thinking of someone whose belief system is very different than mine. b.) An appreciation, a greater understanding of how people of other faiths think. It gave me an appreciation that God is wooing. He very much wants to be part of their lives. c.) Probably with every one they improved a little. d.) Don't make it

so hard on me. Not so many survey questions. I always enjoyed the meetings. e.) Yes, absolutely. I don't know about more active. I liked my freedom to sit back and observe. I didn't feel the pressure of needing to come up with something in response to a really bizarre dream, but I was free to speak up when I had something to contribute.

V. a.) I'm still processing that. I get the value of meeting someone where they are, and giving them and God time to work. Too many times I felt she deserved to at least hear. There needs to be a keen understanding of the Holy Spirit's leading. b.) It takes a lot of pressure off me to remember that we're called to love. We're not called to change, to be smart enough, clever enough. We're to speak truth, but first and foremost we're called to love. It helped knowing her belief system, but we found out the first week.

Follow-Up Survey
May 26, 2015

- 1) More dreams, and cooler dreams!
- 2) I started journaling them when I didn't before.
- 3) Definitely C!
- 4) Definitely C again.
- 5) I would say about a 3. My dreams are a little strange but I understand now that they have more significance in my life than simply being silly dreams. I can apply them more directly to my life, which is very helpful!
- 6) Yes!
- 7) Yes, if I had the time.

KILO

Meeting 1
February 3, 2015, Staunton, VA

Dream (shared before this meeting)

Baby boy, he called me, "gaga," but he was not mine, it was just a baby. A beetle attacked my thigh. It was painful. I had a metal bar through the thigh. The baby hung out with me while I pulled it out, very painful.

G: a baby is a person who needs your help

K: my baby was my brother, who is in trouble again. It hit me that he was my baby when I went to pick him up and I wasn't angry; it was easy.

D: the test is when it starts to hurt

Childhood dream

Charcoal men, dark and black, every nightmare it was them. I could feel it. Sometimes I have nostalgia, I still get that same feeling. They never did anything they were just smoky and shadowy, marshmallows. Staring at them, they didn't have form. They scared me. They might have chased me, I don't know.

(Dorothy and Gerard agreed, in private, that this was a revelation of the demonic in her parent's home. Perhaps Kilo has a gift of discernment of spirits.)

Dream

There were big fat black ants all over the front of my legs. I couldn't shake them off but they didn't bother me. I was wearing shorts and they were on the back of my legs too. I was freaking out. I don't know if I woke up scared or disturbed.

G: tell me about ants in the natural

K: workers, strong, love the Disney ants, build colonies, steal food.

G: stated twice that the dream is an affirmation, comparing you to the ants, who are good guys in Scripture. That she was disturbed doesn't fit this interp. well, but I felt this was the correct interp.

K: I promise to ponder.

Dream

I was nonchalantly taking a shower in a stall in the park. People in cars were going by. I ran around with a towel half on, like a superman cape, to pick up clothes. Z. and another couple came by, we wanted to go to dinner, but it was the night before school started. I had to ask G.'s permission. My friend S had to go inside the school, which was in the park, she was happy, setting up her room. J was there and was happy.

K: asked (before sharing dream) if lack of clothes was bad

D: Z. means God has remembered, G. means spear, S. means restored to life, J. means God is.

G: The shower is the center. The dream is about you. Sanctification, God imparts His nature to you. You start thinking differently; act differently.

D: God remembers, God sees. Not an assignment to do; a picture of how God sees you.

K: I see meaning. I can tell God is trying to do something. Very convicted about going to church, though still conflicted. She didn't elaborate, except that her teenage children seemed resistant.

Pre-Test Survey

- 1) Protestant. I like the structure in Catholicism. They are more of a "do" people, that's easier because it's not so much about living by faith.

- 2) They mean something. Sometimes it's hard to believe, because they are so crazy.
- 3) No.
- 4) I currently journal my dreams: 3 occasionally, now
- 5) I understand the meaning of my dreams: 1 never, ever. Is it true that sometimes it was just something that was on your mind? (I spoke about my great expectancy.) "It's like a well of Evian water, and nobody's tapped into it."
- 6) I want to learn what God has to say to me, because I'm really lazy. If there are messages and you interpret them correctly...you have to pray about decisions and get a feeling, some sort of sign that you're doing the right thing. If you have a dream and you're accurate, okay, that makes it so much easier. When I had to wake up my brother for work and I wasn't angry with him, that was my "aha" moment. It's a lot of maintenance, it's a lot of work, but it was easy to be nice to him. Usually I have to try to be patient and nice.
- 7) Never.
- 8) I saw my mother, she came back and she was a lot thinner, she was taking care of herself. Even though she was dead, she came back to life. It was really neat. It was like she was all to myself, so that was cool.
- 9) I don't really pay attention to my dreams. I usually think that I drank too much coffee, or I was stressed out. If you're not paying attention to them you just forget them. I wrote a few down that were really crazy. I had a recurring dream of charcoal men...
- 10) Couldn't answer.

Meeting 2

February 8, 2015, Staunton, VA

(We gave her *The Divinity Code*)

Dream

(Her two children), (two former friends of theirs) and I were on a roller coaster. It's how we got around. On the last ride we went straight down very fast for a very long time. They were oblivious but I was worried. The roller coaster guy let us off the ride into a cave. I was the last to get off. They went up a thousand stairs. They ran up to the new house that we were looking at buying. When I got up there they were on a balcony. You had to climb out the window to see this really pretty view. The floor they stood on was a

window screen and we were really high up. I'm silently panicking. Slowly I brought them back in, (daughter) first, then (children's friend) who's bigger, then (son), and then I woke up. It was scary.

G: Setting is a roller coaster. It's about you. Life story. This is a super prophetic window ending.

D: It seems you carry a lot of guilt. You are down on yourself. You wear a robe of righteousness. Without faith it is impossible to please God. It's a step of faith to accept forgiveness.

K: It's good for me to look at God in a different light. I'm looking forward to my homework.

D: (explained praying into spiritual attack)

Researcher Notes

Kilo is very interested in hearing from God, but this is still new. She had no new dreams this week. She had a dream that she felt was too violent to share, but it appears that she plans to learn what she can about by leaning on The Divinity Code. I believe we are traveling on her respect for us plus a genuine desire to grow in Christ. Dorothy feels that she fears that we would look down on her if we knew her faults. I think it is meaningful to her to have fellowship in her home. Next week we will combine dinner, kids and dreams.

Meeting 3

February 15, 2015, Staunton, VA

Dream

I was showing Dorothy (the observer) around a shiny new bar that was being built. I don't know if I worked there. It was really cool, wood, and glossy. There was a rock wall, the main focus, but the big event were hanging ropes with three knots. I could barely do it. You go through obstacles as you climb, and people throw obstacles at you. A daughter was spraying a guy in the face with a water hose near the top and it didn't affect him. I did it but it took a lot to get to the first knot, then I just climbed. I don't know if there was a reward. I showed Dorothy around. There was a U shaped bar, then my clothes.

There was a hot air balloon. I don't know if I was watching the guy in the balloon or if I was the guy. Inside the balloon were ropes you had to pull to make it work. The right hand was complicated with many ropes. The left had three ropes inside the balloon to make a seat so that you could get out of the basket to make a seat to go home. There was an audience. It felt like playing the piano for the audience. It was neat. I thought his hands would get tired but they didn't.

G: It sounds like it made you happy.

K: I was just happy to have a dream. I want to hear something. I did pray last night.
 Dorothy: I'm thinking a friend.
 G: Look up bar. Look up Eph. 5:18 Holy Spirit contrasted with wine.
 D: You're in a low point.
 K: hot air balloon/life in Spirit
 D: You are moving up. It is getting easier.
 K: I kind of understand what you're doing.
 D: Jesus always told stories.
 K: I'm reluctant to dig. It seems so far-fetched.
 G: I'm after a personal, direct communication with God. Dreams are just one way.
 D: There's something about mulling it over, considering it. Even without a definite message I still get a feel.
 K: If I'm positive about it, does that mean something?
 G: Yes.
 D: The feeling you had when you were in the dream is significant. What about the beautiful wood?
 G: Can we talk about ropes?
 K: (reads from book)
 D: There were three knots.
 K: strength in unity. Climbing/growing in the Spirit Is. 40:31. Is that a story?
 D: Here's what I'm seeing; encouragement. Keep going. It's cool that he would give that to you because you're all into fitness.
 K: The valley thing is growing on me. That applies to so many things.
 G: This is about the Holy Spirit making the impossible possible. Your dreams have been about God's desire to affirm His love for you and His plans for your life. They have all been very positive.
 K: I know what God wants of me but I keep delaying, but it feels impossible.
 D: He is incredibly patient and kind.
 (The discussion became very much about her spiritual walk. At one point she said that she knows exactly what her dreams mean. Dorothy is concerned that she looks at her dreams and sees condemnation, but we don't know that.)

Researcher Notes

This interview highlights the importance of prayer. We had dinner and a long talk, our kids played together, everyone enjoyed the evening. But only the Holy Spirit knows people, only He can help people, and our part in that is to agree with Him in prayer.

Facebook message from Researcher to Kilo
 February 16, 2015

I feel like your dream is one of the clearer dreams I have heard in a while. I try to involve people in the process so that they learn how to interpret their own dreams but your dream is very, very clear. I'm not sure that we are on the same track so I want to give you my read on your dream. I started doing this two and a half years ago and I

inserted a lot of condemnation into my interpretations but I realized that the enemy accuses me, not God, so those interpretations were wrong. They only killed joy, life, and trust in God.

The dream is a message to hold onto what is being set before you, to explore a spiritual life that is challenging and supernatural, and that directly includes the Holy Spirit. Water in the face is about washing how you see yourself. The bar is not literal, it is a metaphor for the Holy Spirit; He is a forbidden drink in this culture. The audience is your mother, your grandparents and their grandparents, and your spiritual family cheering you on. If you read their stories it was a real mix of good and bad, but God was gracious to them, and that made the difference. You have time to explore this. You don't have a due date with Dorothy and I. God is setting new ideas before you; look at them. You have been kicked hard by people, not by God. He is crazy about you. You really are His favorite. That one fact is more important than anything else.

Meeting 4 February 22, 2015, Staunton, VA

K: The reading (*Divinity Code*) was good (she read some of the teaching chapters).

Dream

I held my hand to the back of my leg. I could see and feel it. It was exactly the way I wanted it (the muscles/shape) to look. It felt so real.

K: That was insignificant and dumb. I thought it was vain, but it stuck with me. So I tried to interpret it, looked it up in the book: preparation and strengthening. I remembered the ant dream (with the legs). I found 'hand under leg' as oath. So I looked up Gen. 24:2-3, servant's oath to Abraham concerning Isaac's marriage. Gen. 24:9 Eliezer swore to follow Abraham's instructions. My study Bible said that he followed orders single-mindedly. So I need to look to God more. Gen. 47:29 Jacob asked Joseph to swear to bury him in Israel, not Egypt. My study Bible said that this was a contract. Our words should be just as binding; know the truth, speak the truth. Everybody keeps secrets. This was not a big deal. I thought about it. Is this about me, about my son? Both stories concerned father and son. Parenthood? Obedience of a servant? Unfailing love as a parent now, one day the roles will reverse. I reviewed my love toward my kids. I looked up "unfailing love;" having a capacity for protracted effort despite results. I'm still not really satisfied. I looked up "thigh:" oath, same verses, and "strength" in Ps. 147:10, "No pleasure in the strength of a horse or human might." The next verse "The Lord's delight is in those who fear Him and who hope in His unfailing love." This connected the dots. I don't know the conclusion, but it got me excited that dreams mean something if you put the effort in.

G: I'm so pleased that you went to Scripture.

K: It's incredible how little I remember of the Bible.

G: We put such stock in Bible knowledge and so little in knowing God.

K: I was concerned about not having any dreams. I read that it's something that can be stolen from us.

G: I'm so impressed with how you kept digging.

D: The thigh is the biggest muscle in the body.

G: How about all three of us throw out a summary.

K: It could be three different things. It's all relevant. If I had stopped at the oath, that could have been enough. Yeah, okay, stop lying; tell the truth. I think it was important to see the unfailing love thing. You told me that on Facebook, but seeing it in writing two times reinforced it. The whole fitness thing needs to be kept in check. It's a good example and practice but it's a good reminder that He knows our tendencies. That's mine. It's all intertwined.

D: Read Ps. 147:10, and next verse? One of the reasons Gerard sent that message is because we were both concerned that you seemed under a load of guilt. I felt bad because in your dreams you said you knew what it meant. It seemed like you felt that He "nailed" you. We both felt that was not what it meant. I know that He really loves you. Anything you have done, are still doing, are going to do, He still loves you.

K: I'm glad that I looked up the definition. Maybe He's frustrated but it doesn't matter.

G: He's not like me. His capacity for love is not like mine. You see how conditional your love is for your children, so you think that your Father is the same way. I like all your meanings, but I feel strongest about His unfailing love for you.

K: This takes time.

D: I don't have time for that (points to journal). Look a couple things up. Mull things over.

K: I'm constantly wasting time.

G: It really gets easier with practice. Some dreams are easier. Some dreams may not be fulfilled for years.

K: I read a Bible story that was fulfilled 20 years later, Joseph and his bowing brothers. *The Divinity Code* is a tool for leaders.

D: That's Gerard's whole point of the study, that the average person can do this.

K: When are you supposed to share this with people? It's come up at work. They talk about dreams.

G: Be cautious.

K: So what do you do? Could you come up with a cheat sheet? You need that.

D: That's similar to what Charlie said today at the exit interview. She suggested different questions.

K: What do you want your twelve people to do? Interpret our own dreams? Or help other people?

D: Yes. The goal of the study is that in six weeks, can we, by modeling Christian dream interpretation help you to interpret your own dreams. The goal always is to share what God has given you. This is a cool tool. When Gerard was in youth ministry, his desire was to take those who were ready, train them, and send them out to their friends. That's how Christ did it. People are surprisingly open to this.

K: There is a certain responsibility to it. You need to be right spiritually.

G: Absolutely. You need to hold onto both the love and the holiness of God in your interpretations. It starts with you hearing God. (Discussion followed concerning the

prophethood of believers, especially the women followers of Jesus, Mary's participation in Pentecost, and New Testament prophetesses. This was good news to Kilo.)

K: There is hope, even without being perfect.

G: This is how the Holy Spirit coaches us, like a personal trainer, to learn righteousness and holiness. I so appreciate your sincerity.

K: Self-doubt is what I put on every day.

G: I ask Him to tell me whatever He is thinking about. I don't ask for sweet dreams.

D: God wants to be in relationship with Him. He's not looking for us to clean up our act first, get it right. He wants a relationship, that's why He created us.

G: The Song of Solomon was written to tell us about the love that we were made for. It helped me to get out of my works mentality.

D: If you get a long dream, start with a small piece, at the beginning.

G: Some of my epic dreams were life story dreams.

K: For now, for me, it's about developing a relationship (with God). I second-guess everything I say.

D: I think about when I screw up and I have to face my mom. You don't know because you are dealing with an imperfect person. He's not going to beat you up.

G: I have a homework assignment for you: ask for some things that you really want this week.

Researcher Notes

We left last week's session greatly concerned for Kilo's perception that she was so clearly out of bounds with God that she wasn't sure that she could legitimately approach God until she had made an unequivocal commitment to Him. She has something in her life that she is unwilling to discuss that she feels separates her from God. We both felt that her interpretation of her dreams incorrectly indicated the wrath of God on her life. Before this meeting she responded to my message (see last week's researcher notes) with this message:

K: Gerard, I've read your words many times this week. Being called God's favorite is a little overwhelming. I didn't have a worthy response. But I think I get it now. I am at the very least listening. I am excited to see you both tonight and tell you about 'a very small dream' that I attempted to interpret. It was an amazing experience, connecting the dots. But I need your help to wrap it all up.

While Kilo expressed concern that she only has time for this level of digging into dreams on Sundays. Dorothy's more casual approach to dreams and our offer of support seemed to answer her concern in part. Kilo expressed real concern that she was not remembering dreams, but put significant effort into researching the only dream that she remembered this week, even though it initially seemed superficial. Participation in this project is predicated upon a genuine allegiance to dreams, however the social accountability of the weekly meeting in which the participant offers their dreams seems to often push them to exert more effort than they would in the absence of these meetings.

These dream interpretation meetings seem to suggest that dreams may play a powerful role in the spiritual renewal of God's people. This format gave us a platform from which to discuss significant personal and spiritual topics with Kilo, as elicited through her dreams. Functionally, this six-week project did serve as a platform for Dorothy and I to meet regularly with Kilo, after a hiatus of several decades. We had been a spiritual influence in her youth, but absent since then. Kilo came into this project because we met with her and her extended family on a social basis. We mentioned this project and she readily expressed her interest in participating. It bears mentioning that those who entered this project expressed genuine interest in dreams, but we did all that we could to create reasonable social bridges to help them to enter the project.

Meeting 5

March 1, 2015, Staunton, VA

Dream

I was riding a bicycle with J. in the sidecar, and a third person behind us. We went downhill fast and it was fun.

K: bicycle: linking our spirit with his spirit, tandem: kindred spirits which is cool because J and I know each other so well, working together, quickly/many meanings.

G: Can you pick one?

K: three: Is. 6:3 his cleansing and call "send me." That's always been a big deal from youth group with everybody going places. Verse 3 the angels praise God, verse 4 Isaiah says he's doomed. It was a seraph.

D: They surround the throne.

K: There really are hundreds of dreams in the Bible. It talks about the burning coal that cleansed him. My narrow view of God can be broader with the Bible's perspective. I have to be forgiven. It might be painful to go through this but I can't serve without it. God does it. At first I thought it was about J. I don't think I'm ready to give a message to J. Knowing what's going on with J, I think I'll share it with her about me, but she could probably glean from it.

D: Think about Jesus being on that bike.

K: The bike links our spirit to His Spirit.

D: It was thrilling; it was fun. You have struggled with not having fun, and with His followers who are unhappy.

G: I think that it's important that you not repeat other people's mistakes.

K: I tried to interpret another one from weeks ago, but I was stumped.

Dream

There was a bunch of people in a briefing room. I looked through a little window. All these people were in there; they were all naked. I stepped over them. This medium sized dog, someone sliced it almost in half. It kept walking and there was blood

anywhere. This lady from that writes our field manuals was angry at all these people. We tried to wrap up the dog.

D: You were afraid of what it said?

K: I looked up names and meanings. They are all powerful people, I'm not close to them; their names are not in the book. Since their names weren't important, I think it shows the time period.

G: Talk to me about briefing room and little window. That's where it starts. We know the time frame, good job.

K: I don't have to be at a lot of meetings, I'm not the key player; I'm in receiving mode. So my attitude is, "I can do what I want." I was not invited, but I wanted information.

G: Are you up with, "Lacking spiritual discernment?"

D: Determining right from wrong.

G: Seeing the difference between demonic influence and the Holy Spirit. To put this in the positive, you're being given a window into the past. This is about work, things you want to know?

D: Where decisions are made. What was the image where they cut animals in half?

Cutting covenant where you walked between the animal halves, signifying agreement.

Were there covenants that you made, willingly, unwillingly, during that time, that maybe you need to let go? That time was mostly good.

Meeting 6

March 8, 2015, Staunton, VA

Dream

B. and C. Somebody cried.

G: Tied to and set free, and crying. He's jealous for you, he wants to set you free, but it's up to you. Where that applies is next time you feel stuck, ask Him to set you free. Go back to your list of things you want and speak it.

D: If your faith is the size of a mustard seed you could say to that mountain, "Go, and it will move." We all have mountains.

G: You have enough faith if you can speak the words.

D: It's not blab it and grab it.

G: Christians have gone the other extreme and said that everything that you want is wrong.

Dream

I stood outside a telemarketer or office room (people were at their cubicle or desk). My boss and I stood outside, a guard or someone played on his phone. His job was to keep people out. I had a package. It was rectangular, brown or manila. My boss said I had ten seconds or less to get in the room and get out with no consequences, but I wasn't

allowed in. I thought maybe I could go around and come in the back. I think the guard said it was okay, or, "Just do it."

K: I looked up room, door and 10, and then I lost interest. I didn't think there was a lot to these words. I was tired and busy. I also didn't go further and read the Bible.

K: (later) I'm outside a room again. A decision, right versus wrong. Danger. These are themes.

G: What about the guard?

K: Maybe it's a wrong view of authority. He's aloof.

G: He's not doing his job.

K: I didn't trust him, if I went in there. My boss was laughing. When I got frustrated that none of the key words made sense, I lost confidence.

G: This isn't obvious.

D: My first thought was that your boss was God. This time He is telling you to go in.

G: Let's run with boss/God. It starts with God telling you to do something.

D: My second thought is package is message. Time is of the essence. You work in an office.

K: Now we're getting somewhere. 2 Samuel 18:20.

G: How do you know that your dreams are significant?

K: When you wake up and there are actual feelings. If it doesn't stir up emotion or interest, I don't know what to do with it. I want to be disciplined, but I don't want to be distracted from something more productive. These six weeks I'm spoiled because I have you to interpret for me.

D: You don't have to do a two-hour study on every dream. Mull it over. Call us. If you don't get anything, don't stress.

G: Revelation comes from rest. This grew out of my desire to hear from God.

D: the meaning of seemingly unimportant dreams has often surprised me. Don't be too quick to dismiss a dream, but don't make it a chore.

G: Many of the stories of the Bible demonstrate "hear and obey."

K: The world doesn't think much of dreams. If you're getting nothing, not hearing and obeying, should I be afraid?

G: He's not a human father. This is a love story.

D: I have ignored God's promptings many times. We can't comprehend His love for us. He's not out to get you; He's wooing you like a lover would. He knows you and knows how to speak to you. It's an opportunity. If you get one every now and then and can apply it you are way ahead.

G: Seeking God takes time.

D: It's not about getting it right every time, it's about having a blessed life. I've experienced the freedom that comes from forgiveness and the turmoil of carrying it around.

G: I tie this to the briefing room dream. You have been given a message, a call to speak.

D: Office represents where you spend your day. Is it time spent with kids?

K: I have had that thought. I'm not done with them.

D: So, what's the message, in the next ten seconds?

G: I'm on board with urgent. Go have some fun.

K: That's affirming.

G: You think you are not allowed in, but you are.

D: I wonder if the guard is the front of indifference.

G: Playing on the phone is the perfect symbol for that.

Post-Test Survey

- 1) Yes. However, I know me. I could easily put it aside for a long time. Lack of discipline, lack of time, you guys leave me.
- 2) *The Divinity Code*. I would use the book, ponder the dream during my chores and at work. Pray about it, get rest, don't drink, and pray that I get it again.
- 3) Several times a week.
- 4) Never.
- 5) That they actually mean something. That God is speaking to me in a way that I would understand. That unless He communicated subtly it would be too much.
- 6) That happened often. The one about the leg, the oath, that led to unfailing love.
- 7) The one last week, maybe I'm not convinced yet, about (work place) where you said that it had to do with my influence.
- 8) When I saw mom. Riding a bike with J., that was really cool. I would like to have a dream about my mom now, because I would take it more seriously.
- 9) The (work place) dream. I'm not afraid of dreams now.
- 10) I've felt that I'm in the research stage. The first dream about my brother, that led to a relational breakthrough. It didn't change everything, but I see him differently, I treat him differently. It helps a lot to not be frustrated by it. It's much easier to give with the right attitude. That was an "aha" moment too; when you said it's a person, I recognized that it was him.

D: I remember, we were standing in the kitchen. You told me (brother) is not my baby! The next week you told me, "It's (brother)."

K: It was more like a feeling later, not factual.

- 11) I'm going to continue documenting with a bigger book. Pretty much the same as now. If I get stumped I will reach out to you before I write it off.
- 12) Maybe most of the time, not all of the time. Before you came I had two little dreams this week. With you help now I think it's a big dream. I need more time.
- 13) It would be longer than six weeks; realistically a semester, twelve weeks. Maybe longer if you consider holidays, being sick. Throw in a group session at the beginning and end; bring a friend. The first two would be a briefing of what I know, why I'm doing this, and what I hope to accomplish. PowerPoint speaks to me. Maybe a group thing, see who you are dealing with. Not an AA session, it would be cool to hear dreams from others, so that I know where I am, how I compare. I was unclear about the goal of the study. It's something crazy, spiritual and unknown. Have some observation one night a week. Have a relaxing place, monitors, dream lab. Other than that it was good. More structured homework, you

were very lenient. Have a fill-in worksheet like the ad-libs. One hour is not realistic, because you're preaching, which I'm fine with. Get the book (*Code*).

Follow-up: Send out a newsletter, dream of the day, something I learned. A small short dream I had and how I interpreted it just to refresh my memory. But we could do dinner too, with kids.

Researcher Notes

This meeting was consistent with others in that Kilo leaned heavily on us for interpretation, but remains very much open to gaining insight through our input. She was very busy this week, so she did not spend time digging for meaning independently, and doubted the source of the two dreams she brought, especially the first one. In going through the post-test we realized that she made the real-life connection to at least two of her dreams, she realized a partial family reconciliation through a dream, and she experienced at least three constructive emotional encounters in dreams. She did gain a method of interpretation and some confidence, but she is very sober in her assessment of the gains she made. The likelihood of interpreting dreams on her own seems small due to her demanding schedule and the effort that has been required in the past to dig up a message from a dream. Discussing a dream with us if it carries a strong emotion seems to be a much more likely scenario.

Final Observer Summary April 1, 2015, Staunton, VA

- 1) 2.5. She started without any idea that her dreams carried a message. She interpreted one of her own, at least.
- 2) 2.
- 3) 3.
- 4) 3. The best example was her brother; she certainly applied that dream.
- 5) 2.5. That went up. She talked about gaining an awareness of important dreams.
- 6) 3. There's definitely a change there. It's hard to know how much resulted from the study.
- 7) 3. Definitely.
- 8) 3.5. That would be her brother; reconciliation in relationships. The one with the hand on the thigh; she recognized that she needs to look to God more and she needs to speak the truth. She found a later verse, "The Lord's delight is in those who fear Him, His unfailing love." You had just told her that and then it came out through this dream.
- 9) 2. She asked about someone's dream at work. She talked about her son's dream. Interest, not sure about ability.
- 10) 3. That's gone up. She mentioned a couple of times that she looked up meanings, then the verses in the Bible.
- 11) 3. Her brother. That one was a big deal. She had a dream that she wondered if it was for her friend.

- 12) 4. She really showed huge interest in wanting to understand correctly. She definitely looked to us for interpretation and advice. She was real mature about it.
- 13) 1. I don't remember bad dreams that caused apprehension.
- 14) 2.5. She did some interpreting on her own, but she was really insecure about it.
- 15) 2. She definitely thought about our interpretations. At one point she said that she disagreed. She felt that some dreams dealt with character flaws.

II. Positive result. Not wildly positive, but positive. Her brother led to reconciliation. The hand behind the thigh. Both were in line with Scripture and the Holy Spirit. She still struggles to accept that she is worthy of the love of God. The door has been opened, but there is improvement.

III. Longer time would help. Being able to bounce things off of us was really helpful. Having the book was helpful. She realized that some of her dreams came from God, that He has a message for her. That's pretty valuable.

IV. Yes. Got to spend time with Kilo. Yes, my confidence improved. I would do it again. She needs more time, people praying for her. She needs more time to come up with the meaning on her own. We have to be patient.

V. No.

Follow-up Survey

May 16, 2015

- 1) I've remembered fewer.
- 2) I've journaled all I remembered. Have to...don't want to forget if I have to come back to it later.
- 3) C... It was extremely beneficial. It is incredible to hear from God, but I believe it now.
- 4) C.
- 5) 4...sometimes I still have no clue what they mean. (Shame on me, I know I can send them to you for help.)
- 6) I've listened to a couple, but couldn't interpret them with any significant meaning, so I just said interesting... Definitely need more practice on my own.
- 7) Yes, I would participate.

LIMA

Meeting 1

February 6, 2015, telephone interview

Pre-Test Survey

- 1) Jesus is God's only Son, and the only way to heaven. I believe in the gifts, same yesterday, today, and forever. They don't go away.

- 2) Probably right in the middle. I think they mean something but I don't know about all of them.
- 3) no
- 4) 4, several times a week
- 5) 4 sometimes
- 6) I want to bless you.
- 7) No.
- 8) I don't talk about my dreams.
- 9) My uncle was in my dream recently. That was positive.
- 10) I don't know. I had one when I was a kid about Christ's return; I thought about that a lot. It made me consider, "Are you really ready for me?"
- 11) No.

Dream

I was a stranger in a hotel with my family. I only recognized my uncle B. We were on vacation. We went somewhere came back I was alone. It was busy, kids sleeping in hall, kid tried to get in my room. I pushed him aside locked my door and uncle's door. I opened the door and let the boy in and saw other kids sleeping in the hallway.

L: God wants me to use my gifts more. Don't be self-centered. I've read the Bible but God wants me to use it. Hospitality and evangelism are gifts of ours.

G: I was a stranger and you took me in. The kids—ministry is so often inconvenient. What type of ministry do these kids suggest?

L: (daughter's students) need a lot of love.

G: mercy/hospitality, evangelism.

L: The kids at work look up to me, need for integrity. I try to be a Christian.

Dream

My (wife) and I were on a farm. We live at the bottom of a draw. The draw (gully) started to fill up with water. It was dirty water; that bothered. It kept filling, till I went above the water to stay dry. I started quoting Scripture to a stranger, "If anyone is in Christ, he is a new creation."

L: I need to let the Spirit of God loose in my life. The water should be clear. If you don't use it, it goes dead.

G: How does that verse fit this dream? You are a new creation. The two dreams fit really well together. This dream suggests hospitality. You minister from a place of identity, not works.

Meeting 2
February 14, 2015, telephone interview

Dream

I was with a lot of people riding horses moving fast. I saw one guy who had three or four arrows in one armpit and three or four arrows in the other armpit, but he wasn't bleeding. I saw a fort ahead. I looked left a woman in deerskin, a Davey Crocket suit with a papoose for her son. She rode fast for the fort too.

L: Revelation 6 has a bow but no arrows. I watch a lot about ISIS, we need his protection, we need to put our faith in Jesus.

G: Who is it about? Usually it's about you.

L: I'm concerned about the people in the Middle East, who are perishing without Christ. You hear their hate. They are in trouble. We need to be a witness.

D: We know we are in a battle.

L: I felt that the Indians were after us. Only one guy was shot, not in vital areas. Maybe he had the shield of faith up.

G: Have you thought about armpits as a symbol?

L: We can affect thing in prayer. I work with three Muslim people.

G: Armpits speak of personal wounds.

L: We are praying for our daughter.

G: Homework: ask God to show you any specific offenses I've taken.

D: Arrows and bullets are words.

L: I think he rode faster.

D: Time was of the essence.

G: Now that's a Bible theme.

L: I feel that.

G: The time frame is always today.

D: If the dream is about you, and you are riding along to safety, then time is of the essence. Note the words.

G: Pay attention to the blessings and curses, we are called to bless.

L: What about the woman.

G: I see generational effect to your words.

Dream

R. was sitting, writing on a table. I walked behind him and he didn't see me. I didn't say anything to him. It might have happened twice.

G: R. means one whose fame shines brightly. Sitting, writing, at a table; what do you think?

L: I feel that God wants me to get in touch with Him.

G: I like to play with the elements. It is non-linear. I want to know what He is writing. He has more for you.

L: That's true.

G: Writing is more certain than speaking, and two is witness. Maybe being behind it is about it not being revealed yet. Go ask Him what He has written.

L: God has more for me rings true. I need to be a witness. When we don't understand I should ask Him what He wants.

G: Is it ever hard for you when people tell you to go ask Jesus?

L: Yes. I have seen people start a church and they expected it to happen right away.

G: That's my advice about hearing from God, is to wait on Him believing that He will show up.

L: God wants us to get more dependent as we get older.

Researcher Notes

Lima has a natural sense of where his dreams are going. I would like to push him to dig a little more, and I keep warning him to lean toward the grace of God, the goodness of God in his interpretation. I sent them Doug Addison's book, but I'm thinking about sending *The Divinity Code*.

If the interpretation is correct that Lima needs to press in for what that word is that Rob was writing, it could represent real progress in his walk and witness. It bears repeating that hearing from God is worth waiting and persisting to find. Time will tell.

Meeting 3

February 21, 2015, telephone interview

Dream

I was outside a house or a building. We were in the yard. A bunch of us inside had guns. A bunch of people with guns were trying to get in. It was a high wood fence with plastic tarp walls around it. You could almost see through it. I kept thinking I needed to shoot first. No one ever shot. (I had another dream right afterwards that was similar.)

L: My feeling is that it has to do with Islam. Revelation talks about Babylon.

G: Where do you go with the fence?

L: Very wimpy; we better shoot first. The poles holding the fence up were of a wood that could be broken down; something old and brittle.

D: I don't have a problem with your interpretation, but there's value in looking at the symbols. Maybe there is more there. Perhaps the fence is important; it wasn't adequate. Arm yourself is from Scripture.

L: It was a warning to arm ourselves spiritually, and to fire, as in tell them about the Lord Jesus.

D: It's interesting that nobody ended up shooting, on either side. There were no soldiers, just regular people.

G: If you want to talk about real guns and killing watch the news. How is this instructive?

D: Clothe ourselves with the Lord Jesus Christ. God told me to use what I've learned in sharing with others.

G: Blaine Smith talks about hanging out with people who don't know Jesus. Generosity and evangelism are best friends. I like what you're saying about shoot first.

D: Be proactive.

L: Be on the offense first.

G: Is there something you have been thinking about doing?

L: Start at work, where I'm responsible for twenty people. Be an example there. Be a better husband and dad. One of the kid's house burned down, so we bought clothes and shoes. That's a big evangelism field, a poor part of town.

Lima's wife: I picked up one of the teenagers from that neighborhood. We had the most unusual conversation. I felt that God had his hand on that kid and He made him laugh, because he was up to no good. God used laughter with that kid to keep him subdued.

G: Opportunity and danger. I see a call to prayer to kill the enemy and set captives free.

L: The Lord keeps telling me to pray.

G: It's not about being heroic and sacrificial, so much as responsive.

L: We need to pray more as a couple.

G: He's up to something, so I'm looking for miracles. (Prays for Lima, celebrating what God is doing and is about to do.)

L: Other dreams I've had I've really pondered. Recently I'm taking them more seriously.

Researcher Notes

Lima is taking his dreams more seriously, putting more weight on them. He has walked with God his entire life, but hearing from God through dreams has not been a part of that walk. While he only remembered one dream this week he took it seriously. The meaning he gained from this dream is similar to other dreams he has shared. It is no small thing to change the practice of faith in God, particularly when it has been a lifelong habit.

Lima seems to have a natural feel for dreams as metaphors. He also doesn't seem to chafe at interpretations not being literal transpositions of the elements of his dreams. I would like to have more dreams to discuss with him during this project, but I expect to have access to him after the research ends. I yearn for all of my participants to have encounters with God, to have insights into His goodness, kindness and patience. I want all of the gifted and sincere people who are partnering with me to learn of His holiness and His jealous love for us. These are not events that I can engineer.

Meeting 4

March 3, 2015, telephone interview

Dream

My friend K. and I played baseball. I was center, he was left and the ball was hit to him. He missed it. I backed him up and threw it in to the infield. It seemed like high school.

L: I felt that I dreamed about him because his mom just died. He needs support.

G: Would the Holy Spirit say that? What do you think about baseball?

L: It's a team game, different gifts. My gift is encouraging.

G: I can't add anything to these two points. You nailed that.

L: K. and I kept each other on track as believers.

Dream

I was playing tennis with Roger Federer (#2 in the world, the most famous tennis player due to ads). No score, there was a hole on his side, with some weeds. I went to pull the weeds to fix the court. A rattlesnake by my face wanted to bite me. I had ahold of his tail with my right hand so he couldn't bite me, so I felt safe.

L: I don't like snakes.

D: Roger means famous spearman.

G: Any sense on this?

L: The snake, the Lord protects us from the enemy. I need not fear.

G: Mark 16.

L: I relate it to Satan because I let fear come in. Have no fear in Christ. Right after this dream Roger won his next tournament. I hope he gets saved.

D: All negative images: spear, weeds, rattlesnake, a hole.

L: Not a deep hole, but don't hit the ball there, the cement was gone.

D: A hole speaks of a snare, something you would trip on.

L: It was on his side.

D: No score, so this tennis star who should be trouncing you. I wonder if it speaks of attack.

G: The gates of hell shall not prevail, this is you crashing through the gates to take captives and they are helpless to keep you out or stop you.

L: Roger wasn't there. We need to work with a team (support each other).

G: Sounds like preparation. In the kingdom it's service and selflessness.

L: Roger had two sets of twins, maybe he went to help his wife. I agree with that.

D: Enter the battle.

G: Where is the battle?

L: He wants us to have an impact.

G: Jesus was amazing in that He only did what the Father told Him to do.

L: He was sent to the Jewish people, they had need of Him.

G: The question is, "Where exactly would you have me to serve?" If you ask with expectancy you'll get your answer. How do you feel about this?

L: I like preparation and service. He is preparing us. Where would you have me serve? I want to be a witness. Time is short.

Dream

(L: R. was so upset that his brother died. He got into drinking. I tried to help him. He almost seemed possessed. He gained super-strength.)

I went over to R.'s house. He answered the door naked. None of his kids had clothing. I wondered why none of them had clothing.

G: R. means Word of God, like staff of Moses.

D: (Reads meanings for naked.)

L: Without the anointing describes R, and not spiritually clothed.

D: That's what I thought (not clothed).

L: He wanted to be, but he wasn't. One thing I could have done was prayed more, pray and fast.

G: If this is right, how does that help you?

L: It makes me want to help them put on the armor of God.

D: Do you have access to the kids?

L: Not much.

G: What if this is a case study, an example of something God wants to talk to you about?

L: Help clothe people.

G: Identity in Christ. Clothe people with imputed robe of righteousness that you grow into.

L: I was thinking the full armor of God. They are spiritually naked. Teach them how to get clothed.

G: That's a powerful image from Ephesians 6, a mandate for ministry moving forward.

Researcher Notes

Lima approached this meeting with the same positive and focused manner that he applies to other areas of his life. He doesn't consider himself a mystic or a spiritual giant, yet he easily interprets his own dreams. He seems genuinely eager to please God with His life, so he evidences little resistance to hearing guidance. Instead he welcomes it, without fearing that there will be a price to pay. Like a true athlete, he leans toward the prize, and as a mature Christian, he cherishes kingdom values.

While many people seem to struggle with metaphors, Lima seems so rooted in the practical that he doesn't waste any energy trying to comprehend the dream story. He goes right to work harvesting the possible benefit of the dream without agonizing over other possible meanings. He tends to be more literal in his meanings, such as assuming that the people in his dream are not symbolic, but his interpretations seem to consistently line up with both biblical and pneumatological mandates. It seems that his interpretations generally point toward ministry mandates, which seems to be a significant concern for both he and his wife currently, as they are in a transitional period. It rings true to me that he has a burn for evangelism in his heart, so he is not afraid to see that in his dreams. I appreciate the benefit he enjoys in aligning the Word, his heartfelt desires, and the guidance he receives through his dreams.

Meeting 5
March 7, 2015, telephone interview

Dream

I was on a farm, maybe my old house as a kid. I walked down to the draw. There was a pen with chicken wire. It wasn't covered on top. One was a dove, the other maybe a sparrow hawk. The dove had the hawk in its mouth and flew away with it in its mouth.

L: I'm not sure why I'm on a farm or my parent's house. The dove and the hawk is a picture of Christ triumphing, the Church triumphs over Satan. We triumph. The dove is supposed to be peace. We need to stand up for what's right.

G: That is a cool dream. I'm on board. Childhood house usually points to the past.

L: Right. We used to raise birds, but they were always covered.

G: So there's the symbol of the covering, protection. Why is it in the past?

L: Maybe as parents we worry. As a kid we didn't worry. God's going to care for me.

G: I am a child of God. That works.

L: That is probably my favorite dream so far. He is a God of miracles.

G: I thought of some earlier conversations with you about world events.

L: We are not really helpless. The hawks eat the doves on our farm all the time.

D: It's not surprising that God would give you a dream like that. He's speaking from things from your real life.

L: I thought that one was really personal.

G: This one is so fit for retelling to people who are upset about Obama, ISIS...I have an application: pray with greater authority and spend more time thanking Him for what He has already done.

Dream

I was near a hospital or school. I saw bad people, maybe robbers. I called the police. They saw me and came after me. He was in a convertible and had a gun. I grabbed his gun and cell phone and threw them away. I still wanted to call the police without them seeing me. Somebody was with me in the car, one of my daughters, not sure who. I wasn't afraid they would hurt us. I was afraid they were going to destroy something else.

L: The police didn't come, they didn't come after me, but I was hiding from them. (He has a daughter at a hospital and a daughter at a school.) It was a four or five story building that reminded me of the hospital. They reminded me of terrorists. I was afraid he would shoot me but I grabbed his gun and his cell phone. I wasn't scared. That one was harder to figure out.

G: What's the main action?

L: Trying to save the hospital, trying to get help.

D: Call on a higher authority. Sounds like a call to prayer. Take the gun and throw it away through prayer.

L: I like that. I can get my hands around that.

G: I like the metaphor, that we take authority.
 L: That connects.
 G: It sounds like something God has been saying to you.
 L: It is.
 G: To obey this, your patterns may need to change.
 D: The prayers spoken while driving to work, mowing the lawn, washing the dishes are just as effective as any others.
 G: The dream suggests three categories: hospital is people in pain, school is ignorance, and convertible is people without a covering.
 L: Emotionally and spiritually hurting. We have a friend who is a spiritually dead. We have it so good here.
 G: The phone is interesting. You didn't just stop the attack; you messed up his groove.
 L: I went to a safe place where I thought I couldn't get hurt. He protects us. He has always protected me, even when I wasn't walking with Him.
 G: I like how these dreams go together, the authority and the call to prayer.
 L: Like you said Dorothy, pray without ceasing. I do my best dreaming in the early morning, about five or six o'clock.

Researcher Notes

Lima's first dream carried an emotional force even in the telling. His interpretation rang true. I pursued the discussion for a meaning for the childhood setting and Lima gave another compelling meaning. He was so grateful to God for this dream. In the second dream Lima leaned on us for an interpretation, which Dorothy gave. He was happy with this meaning, as it is something that God has been stirring in him. I linked some themes together.

Call to Lima

March 9, 2015

Follow up on hawk in dove's mouth dream

G: When we ignore a word it falls to the ground. This is a starting gun. Know that when you set your hand to evangelism you will see results. Pray and ask guidance, but be bold, take the opportunities you are given.

Meeting 6

March 13, 2015, telephone interview

L: I took some peaches to K., who has cirrhosis.

Dream

I saw K.'s face. Something started chasing me. We were in the forest. This bad guy chased me, maybe C. (who is an alcoholic) or someone else. I tried to fool him by running in a circle, outflank him. I got away from him, got back to K.'s place.

L: When I left work tonight a guy we have been praying for had a seizure. I think it's the guy who was chasing me in my dream last night. I heard it was alcohol related. When I saw him I thought maybe my interpretation was wrong. I thought Satan was trying to scare me away from helping K. When I saw him I wondered. On the way home I prayed for C.'s salvation, he's in bondage and I want him free. His dad was an alcoholic. The whole family was dysfunctional.

G: I take back my rule that names are always symbols. C. means warrior, K. is royal family.

L: Maybe I should have stood up to C.

G: Why did seeing C. on the floor make you question your interpretation?

L: When I saw him on the floor, I thought (knew) it was him in my dream. Maybe it was about reaching out to him in prayer. He worked for me.

G: Chased is also a call to prayer.

L: The call to prayer sticks out to me.

G: What's burning in you is both the call to pray in a more focused fashion and to find ways to be with these people. C. is in the hospital?

L: I think so, they might let him out for a seizure. I might visit him in the morning.

G: What about K?

L: I haven't worked with her for years. She's a very friendly person. They really don't want visitors.

G: Can you take a new stab at the meaning of this dream?

L: Don't be afraid. Be more bold in praying and witnessing. When I saw C. I thought that he was the one that I need to reach out to. It might have been prophetic, maybe he was crying out for help and I never realized it.

G: Do you see how your dreams connect? I would expect guidance on where you should focus. Ask for more, He is looking to be in conversation with you. I like what you said.

D: This theme in your dreams about sharing the love of Christ, about boldness; I've heard you say it several times. This is important; He wants to drive this home. It's on your heart, and He's affirming that, but He's reminding you.

L: He is a very patient God. (Prayer together for K. and C.)

Dream (C leads the youth choir at church)

C. was in the middle of the two registers at work. The word team kept coming to me. I saw her picture four or five times that night.

D: One who believes in Christ.

L: I kept thinking being one in Christ. I really like her, I assumed it was her name. I saw it over and over that night. She didn't move, there were no customers. I kept thinking team and unity. I don't know why she was between the registers.

G: I think it's significant.

L: I knew it was significant, I saw it three or four times. Not that we all go to the same church, but we share common beliefs.

G: I have a statistic: the average adult convert has seven Christian friends when they come to Christ. That sounds like a team to me.

L: Don't put God in a box.

G: I wonder how many people at Penny's in your circle are living for Jesus.

L: I probably have three or four Christians, and some others who have good character.

G: I wonder if this is a piece of strategy.

L: I'm thinking about team. People should know that we have a team.

G: (Story.)

L: Hospitality.

G: Blaine Smith says to find ways to pair generosity and evangelism.

L: I bring people fruit.

G: If you want to do dream interpretation I would love to work with you. This has been rich.

L: We have to get out of our comfort zone.

Post-Test Survey

- 1) Yes. Sometimes you don't think about your dreams. Realizing how often He speaks, it's quite a bit. The hawk and the dove was important. I never thought about it before, or rarely.
- 2) No. I look at stuff in the Bible.
- 3) Occasionally. I usually think about them, I don't write them all down. I wrote down the dove and the hawk, the water and the valley. I didn't know how to write the one down.
- 4) About 80% maybe. Last night, the one with the girls.
- 5) You taught me to think about them. The names, like C. For her the name might have been the key to that whole dream.
- 6) The one with C., and the Christian friends part is important. That one I struggled with. A lot of them I have a dream where God has already been talking to me. It makes me listen more. The dream comes back to confirm. The Yakima river water pointed to His desire that I share more. He's talking in two different ways.
- 7) I haven't really done that.
- 8) I saw my uncle B., who was special to me. I haven't seen him in 10 years.
- 9) I have been challenged to pray more and to be bold. To be assertive.
- 10) That's a tough one. God has been talking to me about TV. I feel like it's turning, I feel like I can say "no" to it now.
- 11) Think about it. Ask myself what He is saying to me, then He will tell me, because if you ask you will receive. Don't just think that they are strange. (Wife) and I prayed last night and He sent a dream. Maybe I wasn't listening the other nights.
- 12) Yes. Not 100% but I feel maybe 80 or 90%.
- 13) It's been very eye opening. You can't put a time limit on God, so I don't know about time. I enjoyed the fellowship. Time was difficult, crossing time zones, a day off would be nice. The hardest part is meeting after work.

Researcher Notes

Lima entered this project with a profound knowledge and love for Scripture and a ready familiarity with the voice of the Holy Spirit, the two tools required for dream interpretation. He also has a genuine desire to please God, even at personal cost. It seems that his biggest hurdle lay in remembering and recording his dreams, not in interpreting them. He had not previously ascribed much meaning to his dreams, and through this project he recognized the voice of God. He seems genuinely grateful for a second way to hear from God, in his words, a complimentary method that often seems to follow what God is speaking to him by day.

Final Observer Summary March 31, 2015, Staunton, VA

1. 3.
2. 3. He did a lot of interpreting. First night he was interpreting. I still think it began with watching India interpret dreams. He had a heads-up on how this worked; she talked to him about it.
3. 3. He's always been teachable. I don't know if it increased. Receptivity to dreams increased.
4. 3. He does that well. He wasn't doing this before.
5. 3. He's a mature Christian; he's in the habit of looking for the Lord to show up. He gave us the dreams that he believed had a message from the Lord. In the first meeting he said something about not all dreams coming from God, certainly some of them. Many of his dreams he interpreted himself; pray, be hospitable, reach out to his circle—those are all things the Holy Spirit would say. If there were other dreams he didn't tell us.
6. 2.
7. 4. He talked a lot about God telling him through his dreams to pray.
8. 2. He had at least one dream that might have been about ISIS; scary stuff in the world.
9. 1. He didn't express that.
10. 2. Maybe some change in that he's added dreams to his list of biblical interests.
11. 3. People at work, he mentioned his friend's naked kids in a dream, he talked about his daughter's friends.
12. 2.5. It's hard to say if it increased. He was definitely open to advice.
13. 1. I didn't hear a lot of real fear. I don't know that I can answer that.
14. 3. Right from the start he jumped into interpretation.
15. 3. I didn't see that. He was very willing to address a character flaw.

I feel that he really benefitted from the project.

II. Positive. In the post-test he said that he understands about 80% of his dreams. He said that sometimes his dreams confirm what God has already been saying during the day. He felt challenged to pray more, be bold, cut back on TV. He said it was eye opening.

Dreams that were biblically and pneumatologically appropriate: the dream with uncle Bob, the second dream about dirty water/let the Holy Spirit loose, the hawk and the dove, the friend's naked children—most if not all of his interpretations were right on. Lots of instruction; pray more, be bold. He recognized that God speaks to him by night.

III. He benefitted. He enjoyed encouragement to consider his dreams as messages from God. He drew on his Bible knowledge and walk with God. He was so easy to work with. Very successful, he received it; he paid attention.

IV. Yes. Respect for Lima. I realized that mature Christians have a huge advantage in their knowledge of Scripture and the voice of the Holy Spirit. They don't wander off in their interpretations. My confidence improved, maybe less with him, because he did it all. I would do this again.

Follow-Up Survey
May 6, 2015

- 1) Fewer.
- 2) I'm not journaling, but I remember a few. I think about them more than I used to. I used to dismiss them.
- 3) C. I had a dream the other day. I interpreted it and applied it. I had my wife in my lap and I held her. God was showing me that I need to love my wife.
- 4) C. I feel more confident. I felt confident before but I feel more confident now. I think about it more, I don't just let them go. Now I know my dreams mean something.
- 5) 3.75
- 6) Yes, several
- 7) Yes. Yes.

APPENDIX C

ALL NUMERIC DATA FROM ALL SURVEYS

I. Pre-Test

Question Number:	3	4	5
Alpha	No	4 75%	4 75%
Bravo	No	3 50%	4 75%
Charlie	<i>Zolar's Encyclopedia</i>	3.5 62.5%	3.5 62.5%
Delta	<i>Divinity Code</i>	4 75%	4 75%
Echo	No	1 0%	4 75%
Foxtrot	No	4 75%	3.5 62.5%
Golf	No	1 0%	1 0%
Hotel	idream.com	5 100%	3 50%
India	<i>Understand Dreams</i>	4 75%	4 75%
Juliet	Website	2 25%	1 0%
Kilo	No	3 50%	1 0%
Lima	No	4 75%	4 75%

II. Post-Test

Question Number:	1	2	3	4	12
Alpha	Yes	No	3.5 62.5%	2.5 37.5%	Yes
Bravo	Yes	No	4 75%	4.5 87.5%	(no data)
Charlie	Yes	No	3 50%	4.5 87.5%	Yes
Delta	Yes	Holy Spirit	5 100%	4 75%	Yes
Echo	Yes	Holy Spirit	1 0%	3.5 62.5%	(no data)
Foxtrot	No	self	5 100%	3.5 62.5%	Yes
Golf	Yes	<i>Divinity Code</i>	3 50%	3.5 62.5%	More confidence
Hotel	Yes	No	4 75%	4 75%	Yes
India	Yes	<i>Bible</i>	2 25%	4 75%	Yes
Juliet	Yes	No	3 50%	3 50%	A little
Kilo	Yes	<i>Divinity Code</i>	4 75%	1 0%	Yes
Lima	Yes	<i>Bible</i>	3 50%	4.5 87.5%	Yes

III. Observer Summary

Question Number:	1	2	3	4	5	6	7	8	9
Alpha	4 75%	4 75%	1 0%	3.5 62.5%	3 50%	2 25%	1 0%	3.5 62.5%	1 0%
Bravo	2 25%	2 25%	2 25%	1 0%	1 0%	2 25%	1 0%	2 25%	1 0%
Charlie	3.5 62.5%	3 50%	3.5 62.5%	3 50%	1 0%	1 0%	1 0%	3 50%	1 0%
Delta	3 50%	1 0%	2.5 37.5%	3 50%	1 0%	2 25%	2 25%	3 50%	1 0%
Echo	4 75%	2 25%	2 25%	4 75%	2 25%	1 0%	3 50%	4 75%	3 50%
Foxtrot	2 25%	1 0%	1.5 12.5%	2 25%	1 0%	1 0%	1 0%	1 0%	1 0%
Golf	2 25%	3 50%	2 25%	3 50%	4 75%	3 50%	3 50%	4 75%	2 25%
Hotel	2.5 37.5%	3.5 62.5%	3 50%	3.5 62.5%	2 25%	2.5 37.5%	2 25%	1 0%	1 0%
India	4 75%	3 50%	4 75%	4 75%	3.5 62.5%	2 25%	2 25%	3 50%	2 25%
Juliet	2.5 37.5%	3.5 62.5%	2 25%	3.5 62.5%	1 0%	1 0%	1 0%	2 25%	1 0%
Kilo	2.5 37.5%	2 25%	3 50%	3 50%	2.5 37.5%	3 50%	3 50%	3.5 62.5%	2 25%
Lima	3 50%	3 50%	3 50%	3 50%	3 50%	2 25%	4 75%	2 25%	1 0%

Observer Summary, Continued

Question Number:	10	11	12	13	14	15
Alpha	1 0%	2 25%	1 0%	3 50%	4 75%	1 0%
Bravo	2 25%	1 0%	2 25%	2 25%	3 50%	2 25%
Charlie	1 0%	2 25%	3 50%	3 50%	2 25%	1 0%
Delta	3.5 62.5%	3.5 62.5%	2 25%	1 0%	3 50%	1 0%
Echo	1 0%	4 75%	3 50%	4 75%	5 100%	1 0%
Foxtrot	1 0%	1 0%	2 25%	1 0%	2 25%	1 0%
Golf	4 75%	3 50%	3 50%	3 50%	2 25%	2 25%
Hotel	2 25%	3.5 62.5%	2.5 37.5%	1 0%	3 50%	3 50%
India	2 25%	3 50%	4 75%	1 0%	3.5 62.5%	2 25%
Juliet	1 0%	1 0%	1 0%	1 0%	2 25%	3 50%
Kilo	3 50%	3 50%	4 75%	1 0%	2.5 37.5%	2 25%
Lima	2 25%	3 50%	2.5 37.5%	1 0%	3 50%	3 50%

IV. Follow-Up Survey

Question Number:	1	2	3	4	5	6	7
Alpha	Less	Less	C.	C.	3.25 56.25%	Yes	Yes
Bravo	Less	Less	C.	C.	3 50%	Yes	Yes
Charlie	More	More	C.	C.	4 75%	Yes	Yes
Delta	Many	No	C.	C.	3 50%	Yes	Yes
Echo	More	No	C.	C.	3 50%	Yes	Yes
Foxtrot	Most	Same	C.	C.	4 75%	Yes	Yes
Golf	More	Less	C.	C.	3 50%	Yes	Yes
Hotel	Less	Less	C.	C.	3 50%	Yes	Yes
India	More	No	C.	C.	4 75%	Yes	Yes
Juliet	More	More	C.	C.	3. 50%	Yes	Yes
Kilo	Less	More	C.	C.	4 75%	No	Yes
Lima	Less	No	C.	C.	3.75 68.75%	Yes	Yes

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